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Ecumenical Missionary Conference, New York, 1900. : Report of the

ECUMENICAL

MISSIONARY CONFERENCE

NEW YORK, 1900

REPORT OF THE ECUMENICAL CONFERENCE ON FOREIGN MISSIONS, HELD IN CARNEGIE HALL AND NEIGHBORING CHURCHES, APRIL 21 TO MAY 1

IN TWO VOLUMES

VOL. I.

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PREFACE

The form in which the Report of the Ecumenical Conference on Foreign Missions is presented requires a few words of explanation.

The body of the report is made up from papers and addresses presented at more than seventy sessions of the Conference. Frequently these addresses were made upon the same topic in different places. To publish the formal record of each meeting within the limits of a salable book was manifestly impossible, so a topical arrangement of the material was decided upon. This arrangement, too, gives a better correlation of the utterances of the Conference on each general question discussed.

The controlling thought in the selection and arrangement of the material was, to give a true conception of the Conference, to increase the motive power of the Church, to enlarge its vision of the great world field, and to promote the development of a science of missions.

A brief history of the Conference has been prefixed as a record of its organization and characteristics and the subject-matter of the book has been divided as follows: (1) The story of the Conference. (2) The missionary idea. (3) The survey of the field. (4) Missionary work, and (5) Appendix, containing the detailed Programme and Organization of the Conference, Statistics, Bibliography, and Index.

It would be impossible to give the names of all those to whom the Committee is under obligations for assistance rendered. But the Committee would do itself injustice if it did not acknowledge the invaluable aid rendered it by the Rev. Henry O. Dwight, LL. D. Particular mention should also be made of the work done by Miss E. Theodora Crosby and the Rev. Paul Martin.

EDWIN M. BLISS, *Chairman.*
J. T. GRACEY,
W. HENRY GRANT,
SAMUEL MACAULEY JACKSON,
SILAS MCBEE,
Editorial Committee.

PART I.

THE STORY OF THE CONFERENCE

CHAPTER I

ORIGIN OF THE CONFERENCE

Providential Circumstances Favoring a Conference—Idea of Conference Conceived and Adopted—Preliminary Work—Prayer for a Blessing—All-day Meeting—Organization—Exhibit—Hospitality—Press—Previous Conferences.

The story of the Conference, how it was conceived and how it grew, what different forms it assumed in the thought of those who planned it, and how it finally came to be what it was, can never be fully told. The Conference was an affluent with many tributaries. It had its origin in the modern missionary movement. It succeeded other like conferences. It was recognized immediately as both appropriate and necessary. Recent events in the political and social world gave it peculiar significance. Its form was determined by the world-wide and practical nature of the work under consideration.

The time had come for the Church, as a whole, to grapple with the problems incident to the world's evangelization, and to realize that the responsibility of meeting these problems could no longer be cast wholly upon administrative boards at home and missionaries on the field, far in advance of the great body of the Church as they might be. The solution of these problems required the united thought of Christendom. Thoughtful Christian men and women who were working out the many-sided problems of human progress needed to relate their studies to the world-wide movement, that they might unite, to their deepening insight, fresh faith in the power of Christ's Spirit, and that they might make the results of their study and experience contribute to an abounding missionary expansion.

There had been a growing feeling on the part of missionary workers the world over that such a meeting was needed to gather up the results of their common experience in a larger induction, and lead to a better distribution of the forces in the field. Following as it did the two previous ecumenical gatherings in England and the ten or more local conferences held in different parts of the world, it profited by their contributions to the discussion of missionary topics. The conference of representatives of American and Canadian societies, held annually in New York for seven consecutive years, 1893-1899, by drawing these societies together, by gathering data with reference to the subjects under consideration, and by the wide circulation given to its report, did much to prepare the way for a more general meeting. The International Missionary Union, holding its annual meeting at Clifton Springs and composed entirely of missionaries, contributed to the same end.

The Conference, too, was held at a time when the political and

commercial expansion of Europe and America had directed the thought of Christendom to distant parts of the earth. America had been brought into immediate contact with Asia by the occupation of the Philippines, Great Britain was engaged in war in South Africa, and the clouds of the coming uprising were even then gathering in China. Regrettable as were these disturbances in themselves, they widened the circle of thought, and resulted in an increased appreciation of the condition of the non-Christian portions of the world, and deepened the conviction that human progress is inseparably bound up with Christian missions. The great advance, also, made in almost every department of mission work during the closing years of the century, made it desirable that there should be a united consideration of the new conditions which had arisen.

All these influences combined to create the feeling that the time was ripe for a distinctively ecumenical gathering, in which everything should be controlled by the one purpose: "That thy way may be known upon earth, thy saving health among all nations."

"This Conference is called 'ecumenical,'" said the Rev. William R. Huntington, D.D., of Grace Church, New York, at a preliminary meeting, "not because all portions of the Christian Church are to be represented in it by delegates, but because the plan of campaign which it proposes covers the whole area of the inhabited globe. Solomon speaks of Wisdom as rejoicing in the habitable parts of the earth, and as having her delights with the sons of men. This is the key to the meaning of ecumenicity. The ecumenical world is the inhabited world, so much of the planet's surface as has been taken possession of by man. Blot out of the map the desert and waste places, the Arctic and Antarctic zones, and what you have left is the ecumenical world. Wherever on the surface of the globe there are those who 'dwell,' we find that of which ecumenicity is compelled to take account. What, then, is an Ecumenical Conference on foreign missions? It is a reaching after some method of concerted action in such an attempt to Christianize the non-Christian portion of the inhabited earth as shall be commensurate with the vastness of the undertaking. A conference is not a council. A conference is a gathering together of people interested in a common object who desire to compare notes as to the best means of attaining that object. A conference binds no one, but, if successful, it enlightens many. Conferences sometimes lead up to more important things, even as protocols sometimes lead up to treaties."

Narrative of Preliminary Work

The immediate origin of the Ecumenical Conference of 1900 was the discussion of a question put in the "question-box" at the Annual Conference of Foreign Missions Boards of the United States and Canada, which met in New York in January, 1896, as to whether it would be advisable to invite the secretaries or representatives of societies from the other side of the Atlantic to meet with the Annual Conference of the American societies as it was then held, consisting chiefly of the officers of the boards. The Rev. F. F. Ellinwood, D.D., speaking to the question, said: "I have had a hope that in the year 1898, ten

years from the great London Conference, we might invite our brethren from all lands to a great Ecumenical Conference on Missions."

Following this suggestion, a committee of five, consisting of the Rev. Drs. Judson Smith, F. F. Ellinwood, A. B. Leonard, S. W. Duncan, and William S. Langford was appointed "to consider the advisability of calling an Ecumenical Missionary Conference, to meet in this country within the next four years, to make preliminary preparation therefor, if deemed advisable, and to report at the Conference of the following year."

This committee corresponded with missionary societies throughout the world, and at the next Annual Conference recommended that such a Conference be held in New York City in April of the year 1900; that this recommendation be communicated to the societies, and a final date agreed upon. In January, 1898, after further correspondence, the place and date were finally decided. The General Committee was subsequently enlarged to include two members from each board in the United States and Canada.

At a meeting of the General Committee at Clifton Springs, N. Y., July, 1898, a sub-committee, consisting of Drs. Henry N. Cobb, Samuel W. Duncan, and Walter R. Lambuth, submitted a definite plan of organization. An Executive Committee, a Programme Committee, and several other important committees were appointed, the general plan being left to the Executive Committee.

When the Annual Conference of Boards convened in January, 1899, it was deemed expedient to hold a meeting of Christian business men. This meeting was held in the United Charities Building, New York City, on the 11th of January, 1899, and was presided over by Mr. John H. Converse, of Philadelphia. The general scheme and import of the proposed conference was presented, and resolutions were adopted to the effect that such a conference, if conducted according to the plan proposed, could not fail to be of the highest value. A Finance Committee was appointed to formulate the plan upon which the necessary funds should be raised and disbursed, and in behalf of the Christian men and women of New York of all denominations, a cordial welcome was extended in advance to the delegates, missionaries, and others who might attend it. The Christian public was urged to give freely to the enterprise such aid and co-operation as might be necessary. In the course of the remarks which followed, Mr. William E. Dodge (son of the William E. Dodge who signed the call for the Union Missionary Meeting in 1854), speaking of New York, said: "New York will gladly do its share in greeting these visitors. I believe that we have the heart of the Christian people of the United States with us. We are going into a century more full of hope, and promise, and opportunity than any period in the world's history. We want to seize upon these opportunities. We want to feel our responsibility, and I believe that this grand Conference will do very much to wake up the spirit of the Christian people of the United States, and to give them a warmer and fuller interest than ever before. There are some wonderful tokens of the opening which God is making for us in this work. I believe with all my heart that during the next century the Pacific Ocean is to be the theater of the world's

history. We are more interested than any other country in that development, and so in our own country and everywhere else we need, as never before, a revival of God's Spirit to give earnestness and purpose, and strength to our work. I believe that there will be no difficulty in making all the necessary arrangements, to obtain all the funds, and to provide such hospitality as may be necessary."

In April, shortly after the organization of the Finance Committee was completed, a letter was sent to several hundred business men, calling for a special guaranty fund of $30,000, and by the end of June about one-third of this fund was raised.

Under date of June 1, 1899, a general invitation was sent to every missionary whose name and address could be secured, to attend the Conference and participate in the discussions.

In order to secure the closer co-operation of the British societies, the Executive Committee appointed (April, 1899) a Corresponding Committee, with headquarters in London, and deputized the Rev. Judson Smith, D.D., Chairman of the General Committee and the Programme Committee, to visit Great Britain in the interests of the Conference. The immediate purpose of this visit was to consummate the organization of the British Committee and to quicken interest by a personal presentation of the plan thus far formulated, both at the offices of the societies and by visiting some of the London May meetings. The result was the immediate organization of a representative British Committee, with the Rev. R. Wardlaw Thompson, Chairman, and Mr. John G. Watt, Honorary Secretary, with corresponding members in Liverpool, Glasgow, Edinburgh, and Belfast. Into the hands of this committee, subject to confirmation by the Executive Committee of America, was put the securing of a British writer on each general topic.

The British Committee at once issued a circular-letter to the societies in England, Scotland, and Ireland, asking them to send delegates to the Conference, and to extend an invitation to other interested friends connected with their societies who might feel disposed to come. The Honorary Secretary, Mr. J. G. Watt, after a short but efficient service, was prostrated by illness and finally compelled to retire, and Mr. T. Herbert Darlow was elected in his place.

Prayer for a Blessing

A Christmas letter, dated December 25, 1899, was sent by the secretaries to nearly sixty thousand pastors and leading laymen, inclosing a prospectus, and calling for special prayer for the Conference. This letter was signed, Ecumenical Conference Committees. It recognized the devotional element as a creating and guiding force from the beginning, and laid upon the churches the burden of prayer that the Conference might be a blessing. "If," it said, "this Conference is to aid the Church in going forward into the new century in the fullness of the blessing of the gospel of Christ, it must itself be lifted and carried through on a flood tide of prayer."

The response to this letter was sufficiently general to show that the whole Church was interested in the projected Conference.

All-day Meeting

On Thursday, January 11, 1900, an all-day meeting was held in New York in the interests of the Conference to take counsel as to its truest aims and the impression most to be sought. The forenoon, without previous design on the part of anybody, was entirely devotional. The afternoon was largely given to an interchange of views and suggestions as to the way to secure the best results, and in the evening a public meeting was held, with a large number of invited guests present from the churches of New York and vicinity.

The purpose of this meeting was thus expressed by one of the secretaries: "There can not be a great many main purposes in the coming Conference, and we want to put our united force into those things in which we practically agree. The great object of our coming here to-day is to get on a mountain top from which we may take in the main issues. We can not believe that such a Conference can be brought about at all except as God manifests Himself in His power all through it. We have sent a letter to the Church calling for prayer. We have sent another letter to the missionaries all over the world, asking them to enlist the native churches in prayer for this Conference. We want to look over the whole field and get the light of God's Spirit upon it. We ought to look for God to do something more this year than He did twelve years ago through the instrumentalities then."

"An Ecumenical Conference!" said Rev. J. T. Gracey, D.D., "the very word ought to furnish inspiration. We shall get information as well as inspiration, for the men and women from almost every quarter of the known globe will tell us what has been done—of the mighty struggle in which they are engaged.

"I trust we shall get an increased solidarity of the Christian forces in the world. We want to find out, without sacrificing any of our individuality, the mighty idea back of our denominationalism. We want to find out how to adjust these into a mighty solidarity. What tasks there are for united Christendom! If there ever was a period in human history when men ought to be impressed with the times and the tasks, it seems to me it is now.

"I think we shall find a very great deal to consider, upon which our solidarity may be brought to bear. Take a single illustration: In India, Mr. Hunter tells us, there are fifty millions of people, who, within the next fifty years, will become Hindus, Mohammedans, or Christians. They are nothing now. But tens of thousands of them are asking to be admitted to the Christian Church by baptism. On the other hand are the educated classes of India. The brain of India is burning with new thoughts. Large numbers of cultivated men who speak English perfectly are saying: 'Away with your Church! Away with your missionary! but give us your Christ, and give us His gospel.' I ask you to look at those two great strata of India's society. What to do with this situation is not a Presbyterian problem; it is not a Methodist problem; it is not an Episcopal problem; it is not a Baptist problem; it is not a British problem; it is not a German problem; it is not a problem of the United States. It is a problem for solid Christendom. We are not going to get our solidarity any too

soon, to grapple with the mighty problems which are before the Christian Church to-day.

"We are going to grapple with the great times in which we are cast. We are going to start all this, and I hope we shall give the impulse to the mightiest educational missionary campaign the world has ever seen.

"I think one thing we shall get out of this great Conference is a conviction that, with all the inconsistencies of the Church, with all the deficiencies of Christendom, after all, Jesus Christ is the last hope of this world; that in public or in private there is not discoverable anything which gives any basis of hope that the world shall rise out of its dead past but the principles which Jesus Christ enunciated, the moral standards which He erected, and the laws which He formulated.

"I quite understand that the ultimate precipitate has not yet been realized, and yet to-day the trend of internationalism is toward the principles of Jesus Christ; and kings, and emperors, and persons in legislative halls, in church councils, in social life, in the family, one and all of them, whether they confess Christ or curse Him, are measuring human conduct according as it conforms to or diverges from the teachings of Jesus Christ. He has become the one great, majestic Monarch of men, and men are obliged to concede the principles of His kingdom. The one hope of humanity is this gospel of the Lord Jesus Christ."

Hon. Seth Low, in opening the evening meeting, said: "At a time of such abounding prosperity, at a time when man is so greatly increasing his knowledge of natural law, and by that knowledge extending his dominion over nature, surely there is nothing that Christian people can do which is more timely than to bear witness to the eternal truth that the things that are seen are temporal, and it is only the things which are not seen that are eternal.

"So this is a time in which all the nations of the earth are coming to know more of each other than they have ever known before. The happenings of yesterday in Japan, in China, and in India, as well as in Europe and in Africa, were known in our city this morning. So the happenings of to-day will be known to-morrow. With all this growing intimacy and acquaintance, I think men have also grown to realize that God has not left Himself without witnesses, even in lands that we are accustomed to think of as heathen lands. And yet, what can Christians do better, in such a time as this, than to bear their unshaken testimony to their belief that there is no other Name under heaven, whereby men must be saved, but the Name of Jesus Christ? —the only Name whereby man, as an individual, can be redeemed from the lower life to the highest, the only Name whereby man in society can emerge from the condition of constant struggle merely for existence into the glorious liberty of the children of God.

"I sometimes think that the Light that lighteth every man that cometh into the world is like the white light of the sun by which we live. It is possible by the use of the spectrum to take that white light of the sun and to break it up into its constituent parts. I think sometimes that the divisions of Christendom have this relation to each

The King's Library

other. There is an apparatus which takes these colored rays and reunites them into a single beam of white light. That, it seems to me, is the great service that missionary endeavor may do for the Christian churches. This Conference is ecumenical because it is concerned with the whole world. So far as Protestantism is concerned, it is ecumenical because all Protestant Christendom is to take part in it. I trust that it is also ecumenical, prophetically, as looking forward to that happy day that may yet come, when all of Christendom, the Eastern Church, our Roman Catholic brethren, and Protestants, alike may recognize the common purpose for which they exist, and by fusing their different colored rays, do something to reflect in the world that great white Light which lighteth every man that cometh into it."

The effect of this meeting was such that the Executive Committee deemed it wise to send out a circular letter, suggesting that similar meetings be held in various parts of the country, in which all the churches should participate, and with which the laymen should be prominently associated. This was asked, not only to extend the interest already manifested, but with the deeper purpose that such meetings should be a part of the larger movement to which it was hoped the Conference would give impulse and direction. The suggestion to hold such all-day preparatory meetings was carried out in many places, and the influence of these gatherings greatly promoted the spirit which characterized the Conference throughout.

Organization

The machinery of the Conference was finally arranged on a plan that allowed for almost unlimited expansion. The General Committee appointed a central Executive Committee, which in turn, appointed all the other committees, each committee having power to add to its number and to appoint as many sub-committees as it deemed necessary. As a general rule, the chairmen of these sub-committees were members of the standing committee which appointed them, while all the chairmen of the standing committees were *ex officio* members of the Executive Committee.

There were in charge of the execution of the programme a general committee and some thirty-five special committees: this simplified the work of the executive officers, and made such a division of labor as to reduce its weight on any one person to a minimum. The Chairman and Secretary of the General Committee were in charge of four meetings, the Hospitality Committee had charge of the National Welcome; the Popular Meetings Committee, of three evening meetings in Carnegie Hall, twelve alternate meetings, and all of the overflow meetings. There were seven committees on Woman's Work, in charge of their ten meetings; eight committees on Survey of Fields; eight committees on the special topics—Evangelistic, Educational, Medical, Literary, and Home Church Work; Comity, Self-support, and non-Christian Religions—caring in all for twenty-four meetings: eight committees, each in charge of one meeting, on Administrative Problems, Missionary Staff, Wider Relations, Boards and Societies, Famine Relief, Widows and Orphans, Industrial Work, and Relation of

Business Men to Missions. There was also a general committee on Devotional Meetings and Music.

Besides the Programme Committee, the other committees specialized in the same way. The executive members of the Hospitality and Exhibit Committees were assisted by advisory and co-operating members nominated by the different societies.

As the time for the Conference approached, the executive officers were constituted a Committee on Emergencies, with which any special committee could confer when immediate action needed to be taken.

In addition to these committees, it became necessary to appoint several secretarial assistants, more completely to centralize the work, so that in addition to the Chairman and Secretaries of the Executive Committee (one of whom, the Rev. S. L. Baldwin, D.D., was completely prostrated during the entire Conference) those who had the chief burden of the work were Miss E. Theodora Crosby, former missionary in the Caroline Islands; Rev. Henry O. Dwight, LL.D., of Constantinople; Rev. J. Hood Laughlin, of China; Rev. J. L. Dearing, D.D., of Japan; Rev. R. C. Beebe, M.D., of China, and Rev. Henry T. McEwen, D.D., of Amsterdam, N. Y.

Missionary Exhibit

The Exhibit Committee corresponded with some eight hundred missionaries and five hundred societies throughout the world in its efforts to collect such articles as would most vividly illustrate native life or customs and the work and environment of the missionary, as well as convey through the eye the material and educational results of Christian missions. The main Exhibit was by countries, each occupying a separate court or alcove, and the heads of these courts and their assistants were most happy in their explanations of the articles exhibited. In some cases they were natives or missionaries of the country, and dressed in the costume of the people. The Exhibit also contained a collection of missionary literature, maps, and apparatus used in the home Church for the circulation of information and the collection of funds. The library included the publications of the Bible and Tract Societies, and some eight hundred of the latest missionary books in the English, German, French, Dutch, and Scandinavian languages.*

The spacious Parish House of the Church of Zion and St. Timothy, where the Exhibit was held, proved too small for the collection. At a conservative estimate not less than 60,000 persons visited the exhibit during the eight days it was open. Multitudes who had little direct interest in missions and who did not care for the meetings, were captivated by this vivid illustration of non-Christian countries, and by the stereopticon lectures given twice daily in the Church of the Disciples.†

* The experience gained by the committee has led to the following suggestions: First, as much material as possible should be secured at home before having recourse to the missionaries on the field; second, the work of making the collection should begin at least two years in advance; third, a liberal fund should be available to pay for articles.

† The Exhibit has been incorporated as The Christian Missions Museum and Library. It has been placed, by special arrangement, in the American Museum of Natural History in New York City. The directors propose, with the assistance of the latter institution, to continue to add to the collection which may be regarded as permanent, and missionaries and others having suitable material are invited to send a description of the same to Rev. Harlan P. Beach, 3 West Twenty-ninth street, New York City.

Hospitality

The Hospitality Committee had the responsibility of providing entertainment for the foreign delegates and all missionaries. It was assisted in its work by sub-committees appointed by the larger denominations to care for their own delegates and missionaries as well as those of affiliated bodies abroad. The delegates of the American and Canadian societies were not entertained, but the Hospitality Committee aided them by establishing a Directory of Hotels and Boarding-houses, and making full arrangements for them when requested. Attendants, with conspicuous badges, met all incoming steamers, and were at the principal railway stations, while at Carnegie Hall a Bureau of Information and a branch of the New York Postoffice were established. The parlors were open to all as a pleasant resting-place, and afternoon tea was served by the ladies from the various churches.

A number of social functions were arranged by the denominational social unions of the city, and by other friends in their homes, while the British and Colonial residents of New York gave a reception to the British and Colonial delegates and missionaries. These gatherings afforded a pleasant opportunity for the reunion of friends and for personal acquaintance with fellow-delegates and the Christian people of New York.

The Press

The Press Committee began its work in the early fall, and continued it throughout the winter. Articles and notes for the press were prepared weeks in advance, bulletins were issued announcing the plans for the Conference, and these were sent to upward of seven hundred religious and secular papers in all parts of the world. A large number of photographs and sketches of representative missionaries and others who were to take part in the discussions were secured by the committee, and copies sent to all journals that desired to use them. The result was that there was scarcely a town or village, certainly not a city, in the United States of America, that did not have the Conference presented in its local press. The many missionary and secular magazines and papers had extended articles, some of them illustrated, describing the purpose and scope of the Conference and containing brief notes on its personnel. The New York dailies contained accurate accounts of the preliminary meetings, and detailed some of their best men to attend the Conference, while the Associated Press planned to report all the meetings in Carnegie Hall and most of the sectional meetings.

Applications for press tickets came in such numbers as to completely exhaust the supply; probably no religious convention was ever so fully reported; column after column was given to it in the *Tribune, Times, Sun, Herald,* and other great metropolitan dailies, as well as in other papers throughout the country.

One of the most important duties of the committee was that of securing an accurate and detailed account of the meetings, to serve as the basis of the Report. A corps of sixteen official stenographers was detailed to the various meetings, of which they took the minutes and

made verbatim reports of the discussions and of such addresses as were not in manuscript.

Besides these large and thoroughly organized committees, there were the smaller committees, whose duties were no less arduous. The Popular Meetings Committee, after organizing one set of alternate meetings, had to find speakers at the last moment for overflow meetings in neighboring churches, thus providing, as it were on the spur of the moment, for the great crowds that could not otherwise be accommodated, and yet who thus had the opportunity of hearing some of the most popular speakers at the Conference. Through the "pulpit service," as it was called, in the care of Rev. J. L. Dearing, D.D., of Japan, a large number of churches in New York and vicinity were supplied with missionary speakers on the Lord's Days. Perhaps a greater number of people were brought into actual contact with the Conference in this way than in any other; certainly the churches entered most enthusiastically into the plan.

A Daily Bulletin, with an average edition of six thousand copies, was issued each evening, containing the programme and announcements for the following day, and messages from honorary members and others, which could not be read aloud in the meetings. The editor arrived at her post every morning soon after seven, and left every night about eleven o'clock, gathering the information during the day and evening, amid incessant interruptions, so as to have the copy in the hands of the printer by eight o'clock the next morning.

The marvel was that so many persons entered so heartily into the work of the practical arrangements. As the necessity arose it seemed that Providence had the man or woman specially fitted for the work to be done ready to come forward and do it. Mr. W. E. Lougee, of the International Committee, Y. M. C. A., organized the whole ticket bureau, and within a week after the first notice had been sent out issued more than ninety thousand tickets for admission to Carnegie Hall and the alternate meetings. Mr. John Seely Ward, Chairman of the Hall Committee, had charge of the engaging of the Hall, and kept messengers on hand day and night for the use of the Executive Committee. Rev. H. A. Kinports, of the Christian Endeavor Society, provided volunteer ushers for the evening meetings. The Carnegie Hall employees and the policemen also became deeply interested in the Conference because of the character of the audience, and rendered most valuable assistance.

The Conference held its morning and evening sessions as a body in Carnegie Hall, while auxiliary to this main auditorium were six or seven neighboring churches used for the afternoon sectional meetings and the overflow meetings. At Carnegie Hall there was a ticket office, a bureau of information, a bureau of entertainment, a postoffice, and reception parlors, a transportation bureau for stamping return railway certificates, a book department for the sale of missionary literature. In the rear of the Hall were the general secretary's office, a registry for special delegates and missionaries, a pulpit-supply bureau, and headquarters of the press with its eight or more typewriter operators; then two blocks away was the Parish House, containing the Missionary Exhibit, with its attractively ar-

ranged booths in charge of matrons and their assistants; all these departments enlisted hundreds of voluntary workers who gave their time freely and enthusiastically, although they knew that by so doing they would not themselves be able to attend the meetings.

Note on Previous Conferences*

The first Union Missionary Convention was held in this country in the city of New York on Thursday and Friday, November 4 and 5, 1854. Its occasion was the presence in America of Alexander Duff, the most prominent missionary of his day. "Its object," as the Report † says—and this language we adopt verbatim in description of the Ecumenical Conference on Foreign Missions, held in the same city in 1900—"its object was to unite in cordial love and sympathy the friends of missions; to excite them to higher effort for the conversion of the world; and to discuss, in the presence of the greatest and most experienced of living missionaries, topics in which all missionary boards are equally concerned. And if the circulation and perusal of this report will, in any degree, excite and extend among the churches the warm, catholic, elevated, and pious feeling, which pervaded the Convention from its opening to its close, its object will be attained."

Alexander Duff came over in the "Africa" of the Cunard Line, and landed in New York on February 15, 1854. Then began a triumphal progress through the Middle and Middle Western States and to Montreal, and just prior to his departure from the port of New York on the "Pacific" of the Collins Line, he was the central figure in this first union missionary convention, which numbered as delegates nearly three hundred evangelical clergymen. The resolution to hold such a meeting had been passed in Philadelphia on Tuesday, February 23; the names signed to the call embraced those best known to the Christian public of that day as living in New York and Philadelphia. Those from New York were: R. L. Stuart, Stewart Brown, Jonathan Sturges, William E. Dodge, William Colgate, Francis Hall, John T. Agnew, George D. Phelps, and John Paton. Those from Philadelphia were: John A. Brown, William Welsh, Joseph P. Engles, Thomas Wattson, Colson Hieskell, Daniel Murphy, C. E. Spangler, Alex. H. Julian, George H. Stuart, and Robert Patterson. The call was sent out on April 1. The meeting was held in the lecture-room of the Rev. Dr. Alexander's church, on Fifth avenue, corner of Nineteenth street.‡

The first session was held at 10 a.m.; the second at 7.30 p.m.; the third at 9 a.m., the next day. The call for the meeting was a timid document, intimating plainly how uncertain the success of the meeting was considered, but it was the opinion of all who attended the sessions that they were eminently profitable. Eight questions had been drawn up, nominally for general discussion, but no one is mentioned by name as taking part in the discussion, although the report says many did, and it would seem that Duff had it pretty much to himself. At all events, he drew up the answers to the first five of the eight questions, and upon the remaining three he, manifestly, was not qualified to speak.

As a contribution to the history of missions, we here present the questions, with Duff's answers, which are in the form of resolutions:

I. To what extent are we authorized by the Word of God to expect the conversion of the world to Christ?

Resolved, That without entering into any definition as to the technical meaning of such a term as conversion, and without entering into any statement as to the time, or succession of antecedent events, this Convention rejoice in unanimously testifying their single, heartfelt, undoubting faith in the emphatic declaration of God's inspired Word that "men shall be pleased in Him," *i.e.*,

* Contributed by Samuel Macauley Jackson.

† Proceedings of the Union Missionary Convention held in New York, May 4th and 5th, 1854. Together with the address of the Rev. Dr. Duff, at the public meeting in the Broadway Tabernacle. Published by order of the Committee. New York: Taylor and Hogg, 875 Broadway, 1854.

‡ This church was subsequently moved up-town, stone for stone, and is now the Central Presbyterian Church on West 57th street, where the alternate meetings of the Conference of 1900 were held, not in the lecture-room as in 1854, but in the auditorium!

in Jesus Christ, "all nations shall call Him blessed," yea that "the whole earth shall be filled with His glory."

II. What are the divinely appointed and most efficient means of extending the gospel of salvation to all men?

Resolved, As the general sense of this Convention, that the chief means of divine appointment for the evangelization of the world are—the faithful teaching and preaching of the pure gospel of salvation by duly qualified ministers and other holy and consistent disciples of the Lord Jesus Christ—accompanied with prayer and savingly applied by the grace of the Holy Spirit; such means, in the providential application of them by human agency, embracing not merely instruction by the living voice, but the translation and judicious circulation of the whole written Word of God—the preparation and circulation of evangelical tracts and books—as well as any other instrumentalities fitted to bring the Word of God home to men's souls—together with any processes which experience may have sanctioned as the most efficient in raising up everywhere indigenous ministers and teachers of the living gospel.

III. Is it best to concentrate laborers in the foreign field, or to scatter them?

Resolved, That while this Convention fully accord in the propriety and desirableness of diffusing a knowledge of the gospel as far as circumstances admit, or the providence of God may indicate, by means of a duly qualified and unrestrained itineracy—they yet as fully accord in the propriety and desirableness of seizing on strong and commanding stations, more especially in countries where hereditary concentrated systems of error have long prevailed, and there concentrating a powerful agency fitted by harmonious cooperation to carry on the different departments of the missionary enterprise, in such a way as to constitute them emanating sources of evangelizing influence to the surrounding multitudes, as well as the most efficient means of perpetuating the gospel in purity to succeeding generations.

IV. In view of the great extent of the heathen world, and the degree to which it is opened, is it expedient for different missionary boards to plant stations on the same ground?

Resolved, That considering the vast extent of the yet unevangelized world of heathenism, and the limited means of evangelization at the disposal of the existing evangelical churches or societies, it would be very desirable, that, with the exception of great centers, such as the capitals of powerful kingdoms, an efficient pre-occupancy of any particular portion of the heathen field by any evangelic church or society should be respected by others, and left in their undisturbed possession. At the same time, acknowledging with thankfulness to God, that heretofore there has been practically so little interference with each other's fields of labor.

V. How may the number of qualified laborers for the evangelization of the world be multiplied and best prepared?

Resolved, That in the absence of sufficient data to give a full deliverance on the subject, this Convention cherishes a deep conviction, that in order to the multiplication of suitable agents for the heathen missionary field, ministers of the gospel must strive more vividly to realize in their own souls the paramount grandeur of the missionary enterprise, in its relations to the glory of God as manifested in the design and consummation of the whole redemptive economy, and as the divinely appointed and divinely commanded instrumentality for the regeneration of the lost and perishing in every land; and to strive habitually through prayer to the Lord of the harvest, who alone can truly raise up and send forth laborers, as also through their public and private ministrations, to stamp similarly vivid impressions on the minds of Church members, and especially Christian parents, Sabbath-school and other Christian teachers, who may have it in their power to train up the young, in simple dependence on God's blessing, to realize the magnitude and the glory of the work of the world's evangelization, and lead them to consider personal dedication to the work as the highest of duties, and noblest of privileges. Moreover, that for the due preparation of candidates for the foreign field, it were very desirable that regular provision were made in our theological seminaries generally, for bringing the nature, history, and obligations of the missionary enterprise before the minds of the students; or what may be briefly designated a course of evangelistic theology.

VI. How may the co-operation of all our congregations be best secured to aid in the spread of the gospel?

VII. How can missionary intelligence be most extensively circulated among the churches?

The time for adjournment drawing near, on motion the sixth and seventh subjects were postponed for the time, and the eighth was proposed for consideration.

VIII. Is it expedient to hold such a meeting as this annually?

On motion of the Rev. Dr. Nicholas Murray, the once well-known "Kirwan" of Protestant anti-Roman Catholic polemics, it was unanimously resolved to call a convention similar to this in New York next year—that a committee consisting of gentlemen of this city, representing the various evangelical churches engaged in conducting foreign missions, be appointed to make the necessary arrangements—and that this committee be appointed by the chair.

On the evening of the second day, May 5, a public meeting was held in the Broadway Tabernacle,* beginning at half past seven o'clock. Great crowds came; more, in fact, than could be accommodated. The honorable Luther Bradish, of revered memory, one of the most dignified of men, presided and made a graceful speech. The Rev. Dr. Nicholas Murray read the resolutions adopted by the Convention, and was followed by Alexander Duff, who spoke for two hours. He began by expressing his great pleasure in attending the Convention which had just closed, alluded to the fact that the missionaries in the Bengal Presidency, of all evangelical denominations, had for twenty years met every month to discuss all measures and plans relating to their work, and that in October, 1853, there had been held a great union religious gathering in London, which had given one entire day to missionary matters. He then proceeded to go over the first five of the resolutions which had just been read, and spoke out his mind respecting them with earnestness, eloquence, and at times with considerable humor. It was a speech of great power, and must have made a profound impression, especially that part in which he had the hardihood to contrast the fulsome praise and semi-worship given to a returned missionary, like himself, with the well-nigh unanimous refusal on the part of the adulators to go themselves upon the foreign field. The concluding part of Duff's speech was "a picture of the present ominous state of the world and the awful judgments which seemed to be impending over it," but, unfortunately, the reporter's notes of this part of the speech were lost, and so no record remains of what would now be curious reading.

The annual conference resolved upon was never held, but in London, in the autumn of that year, an attempt was made to collect a similar body, but it does not seem to have been much of a success. We have to come to Liverpool, and to March of 1860, for the next general conference. It convened on Monday evening, March 19, and was closed on Friday evening of the same week. During this time seven private meetings were held, in each of which a programme was carefully discussed by such of the 125 members representing the officers and missionaries of British missionary societies, to whom alone the private meetings were open, who cared to take part. The audience and the participants were professionals, the several topics were really discussed, and considerable difference of opinion was revealed, but the temper was always good. There were also public meetings; three were called "missionary soirées," and one general meeting which attracted a large audience. The report of the conference is well worthy the attention of the student of missions.† All the speakers and readers of papers were British, and there was no attempt to give the conference an ecumenical character. "The deliberations were purely consultative, but in the minutes the conclusions arrived at by the conference, respecting the principal plans of missionary labor and economy, are embodied."

Eighteen years passed, during which time missionary work had spread over a far wider area and attracted very much increased contributions, so that it

* The church was then at 320 Broadway, near Worth street. The present congregation worships at 6th ave. and 34th street, and there one of the sectional meetings of the late Conference was held.

† Conference on Missions held in 1860 in Liverpool; including the papers read, the conclusions reached, and a comprehensive index showing the various matters brought under review. Edited by the Secretaries to the Conference. London: James Nisbet & Co., 21 Berners street, MDCCCLX.

seemed time for another gathering, and that, too, of a more general nature, taking in, to some extent, societies outside of Great Britain. The conference was held in Conference Hall, Mildmay Park, a north suburb of London. The first session was on Monday, October 21, 1878, and there were eleven sessions in all. The last one was on Friday evening, October 26, in Exeter Hall, and, strangely enough, was very poorly attended. A feature of the conference was the discussion of missions geographically, exhibiting their number in special localities, their peculiar form and their prominent results. The immediate effect of this arrangement was to show the great extent and effectiveness of missionary work in the world at large.

Unlike those of the Liverpool conference, the meetings were public throughout. Thirty-four missionary societies (11 non-British), represented by 158 persons who are named, comprised the official body. The book gives a summary of the proceedings in very readable form.*

But all the missionary conferences hitherto mentioned were small affairs compared with that held in London from the 9th to the 19th of June, 1888. This was the first attempt at a world-wide missionary conference, for as it was in celebration of the centenary of modern Protestant missions on a broad scale, it was appropriate that representatives of societies laboring among all peoples should come together. So one found in it a far greater and far wider distribution of delegates than those of the previous conferences, and no longer composed of those whose vernacular was the English tongue. There were five open conferences held in the great auditorium of Exeter Hall, and twenty-two sectional meetings held in the lower hall and the annex. The attendance upon all these meetings was large and enthusiastic. On the roll of the conference are found the names of fifty-three missionary societies of Great Britain, fifty-eight of the United States of America, nine of Canada, eighteen of the Continent of Europe, and two from English colonies. The personal roll had upon it the names of 1,341 British delegates, 102 Americans, 30 Canadians, 41 Continental, and 3 Colonial. The social element in the conference was sedulously cultivated. There were several receptions by public bodies and by private individuals, and one very enjoyable feature was the daily luncheon in the gymnasium of the Young Men's Christian Association, which was free to all the foreign delegates. The greatest effort was made by means of these various meetings to give those interested in missions the best and latest information upon the subject, and those professionally interested the amplest opportunity to compare notes and receive inspiration. The report of the conference was carefully edited by the secretary, and covers nearly 1,200 pages, in two volumes, and includes a bibliography, lists of societies and delegates, and a separate index to each volume. This report was subsequently put on sale in the United States, and at least 12,000 copies sold.†

The connecting link between the Centenary Conference of 1888 and the Ecumenical Conference of 1900, is the fifth general council of the Alliance of the Reformed Churches holding the Presbyterian system, held in Toronto, Canada, September 21-30, 1892. On September 23 the western section of the standing committee on Co-operation in Foreign Missions made its report through its chairman, the Rev. Dr. F. F. Ellinwood. At the conclusion of the report, several recommendations were added, the last one of which is the following: "It is recommended that in the near future the executive officers of the various missionary boards represented in the western section of the Alliance hold a conference on the practical questions of missionary policy, with a view to greater union and efficiency in their common work; also, that during one day of their session they invite a broader conference with representatives of the missionary boards and societies of other Protestant churches."

The Rev. Dr. Ellinwood said in his address placing the report before the council: "The last of the recommendations which close our report points to the holding of missionary conferences at home between the different Presby-

* Proceedings of the General Conference on Foreign Missions, held at the Conference Hall, in Mildmay Park, London, in October, 1878. Edited by the Secretary to the Conference. London: John F. Shore & Co., Paternoster Row, 1879.

† Report of the Centenary Conference on the Protestant Missions of the World, held in Exeter Hall (June 9–19), London, 1888. Edited by the Rev. James Johnston, F.S.S., Secretary of the Conference. Author of "A Century of Christian Progress"; "Our Educational Policy in India"; "Abstract and Analysis of Vice-Regal Report on Education", etc., etc., etc. James Nisbet & Co., 21 Berners street, London, England; Fleming H. Revell, New York and Chicago.

terian bodies, especially secretaries and members of boards, missionaries, and others, with a view to a more complete mutual correspondence and a more thorough unity of action along all lines of missionary policy. While waiting, therefore, for a full realization of the great principles which are set before us, the interval of time could be well spent, the best efficiency of our missions will be promoted, and the world will behold a spectacle of thorough unity of spirit in the one great conference." *

Accordingly, the Alliance committee, its plans having been seconded by a joint invitation from the Presbyterian Board of Foreign Missions, in New York, sent forth invitations for two conferences, one between all Presbyterian and Reformed missionary boards in the United States and Canada, and the other between all Protestant boards and societies in the two countries, to be held at the Mission House, 53 Fifth avenue, New York, on the 11th and 12th of January, respectively, 1893.

"At the general conference, held on the second day, twenty-one missionary boards and committees were represented, besides the committee which gave the invitation, and the American Bible Society and the Young Men's Christian Association." † These interdenominational conferences have been held annually ever since.

*Alliance of the Reformed Churches holding the Presbyterian system. Proceedings of the Fifth General Council (Toronto, 1892), Appendix 99; body of the Report, pp. 101, 102. In the Sixth General Council, held in Glasgow in 1896, a report was made upon these missionary conferences in New York, see pp. 231–239.

†Interdenominational Conference of Foreign Missionary Boards and Societies in the United States and Canada, held in the Presbyterian Mission House, 53 Fifth Avenue, New York, January 12, 1893. New York: Annual Report published by Foreign Missions Library. See Prefatory Note.

CHAPTER II

SPECIAL MEETINGS

The Scenic Effect—Personnel—Opening Session—National Welcome—Bible Translation and Missionary Addresses—Woman in Missions—Business Men and Missions—Students and Young People—Famine Relief.

The scenic effect of the meetings in Carnegie Hall was simple and impressive.

Over the back of the platform was a large colored map of the world, to keep the world as a whole constantly before the assembly. Over the center of the map was the following:

"The field is the world, the good seed are the children of the kingdom."

Over the Western Hemisphere was:

"Go ye into all the world and preach the gospel to the whole creation."

Over the Eastern Hemisphere was:

"And they went forth and preached everywhere."

In the foreground were the veteran missionaries standing for what had actually been done as represented on the map—John G. Paton, with his wonderful head of silken white hair, representing the islands of the sea; Cyrus Hamlin and George W. Wood, who went to Constantinople in 1837 and 1838; Jacob Chamberlain and Bishop Thoburn, of India; William Ashmore and J. Hudson Taylor, of China; Dr. and Mrs. James C. Hepburn, who sailed for China in 1840, before missionaries were allowed in the empire, and afterward, when Japan was opened, gave thirty-three years of service in that country; the patriarchal Bishop Ridley, of Caledonia, from his labors among the Indians of the North; Robert Laws, of Africa, and Dr. Borchgrevink and Dr. Cousins, of Madagascar. Behind the veteran missionaries were the delegates from Great Britain and the Continent, representing seventeen nationalities, and the General Committee, composed of two members from each of the American and Canadian societies.

Of the foreign delegates the greater number were from Great Britain. The Board of German Evangelical Missionary Societies, composed of sixteen societies, united in sending two delegates. Using their existing organization as a basis of union they selected the two able inspectors of missions, Rev. Drs. Merensky and Schreiber, as their representatives. The societies of Switzerland and France also united in appointing the Rev. Henri Grandlienard, French pastor in New York, to represent them. The Netherlands Conference, comprising thirteen societies, appointed the Rev. Dr. Y. R. Callenbach, of Doorn, as their representative, and the societies in Finland, Sweden, and Norway were represented by separate delegates and missionaries.

Personnel

The personnel of the Conference was broadly representative. It consisted (1) of delegates appointed by organizations conducting foreign missions outside of Europe and America; (2) the missionaries of such organizations, and (3) members elected by the Executive Committee.

The British and Continental and other foreign societies were invited to send as many delegates as possible. The American and Canadian societies were limited in the number of their delegates; the total from both countries, being fixed at 1,666, was apportioned among the societies on the basis of their expenditures in foreign missions. All foreign missionaries in active service or retired were received as full members. Some of the honorary members and vice-presidents who were unable to attend desired to have their names connected with so historic a gathering. Members of committees and speakers, who were not already delegates, were, by a general act of the Executive Committee, constituted " special members."

In addition to the members of the Conference a large number of persons came from far and near to attend the meetings. Over fifty thousand tickets to the Carnegie Hall and alternate meetings were distributed among this class of visitors. Many thousands more attended the sectional and overflow meetings where no tickets were required.

A large number of professors and students in colleges and seminaries were invited by the Committee on Students and Young People, which had some two hundred tickets to each meeting to distribute among this special class.

The first floor of the Hall was reserved for delegates and missionaries during the entire Conference till the opening hour, when it was thrown open to the public. Others who had entrance tickets filled the galleries, or remained standing about the doors to the parquet and boxes, while those without tickets thronged the vestibule and steps waiting the hour when the doors were thrown open. The fact that there were usually several hundred people waiting to get into the hall indicated how thoroughly the people of New York were aroused. Those who stood in these crowds were of all classes, by far the larger number being people of education and refinement. It was a strange sight to see ladies and gentlemen, accustomed to occupy boxes in the opera season, waiting their turn in the crush and hastening to get a seat in the gallery at a missionary meeting. Those having extra tickets or reserved box-seats freely gave them to others. Then those who failed to find entrance to Carnegie Hall were drawn away to the overflow meetings in Calvary Baptist Church, nearly opposite, while the alternate meetings in the Central Presbyterian Church on the block west were generally as crowded as those in Carnegie Hall.

Opening Session

In some respects the opening sessions, upon Saturday, April 21, were the most remarkable of the series. The first gathering, the coming together for the first time of over 2,500 able, intelligent, devoted men and women, all deeply interested in the evangelization of

the heathen world, was in itself an event of great moment. In the audience were veterans who had spent a lifetime in some of the hard places of the field; able administrators under whose guidance the great societies have reached their present position of power and influence; and men whose pens have edited the perodicals and written the books which, during the last generation, have so largely extended the influence and power of missions. Large numbers of ladies were present, in this way emphasizing the universally admitted fact that missionary work is one great field of women's influence; and the younger generation was in conspicuous evidence, not only in the officers of its various organizations, but in the persons of many of both sexes who are quite willing and eager to go to the front as soon as the means are forthcoming to send them. The Hon. Benjamin Harrison, for four years President of the United States of America, occupied the chair, and made an opening speech which was full of Christian enthusiasm and statesmanlike grasp of principles and facts.

Opening Address by Hon. Benjamin Harrison, Honorary Chairman

"I count it a great honor to be called to preside over the deliberations of this great body. It is to associate oneself with the most influential and enduring work that is being done in this day of great enterprises.

"My assignment is to the chair—not to the speaker's desk. The careful and comprehensive programme that has been prepared for the convention will, in its orderly development, bring before you the whole subject of foreign missions in all its aspects. Gentlemen whose learning and special experience will give not only interest but authority to their addresses will discuss assigned topics.

"We shall have the arithmetic of missions, the muster roll, the book increase, the paymasters' accounts; some will need these. We shall have before us some veterans from the mission outposts—men and women who have exhibited in their work an unsurpassed steadfastness and heroism; whose courage has been subjected to the strain of time. They have been beleaguered; they have known the weariness of those who look for succor. From them we shall hear what the gospel has done for tribes and lands; and, best of all, what it has done for the individual man and woman. These reports will be consolidated reports of the whole mission work of all the detachments of the evangelical Protestant army.

"Hours for devotional exercises are assigned. The greatest need of the foreign field is a revived, reconsecrated, and unified home Church. And this Conference will be fruitful and successful in proportion as it promotes those ends. There will be, I hope, much prayer for an outpouring of God's Spirit.

"The gigantic engines that are driving forward a material development are being speeded as never before.

"It is to a generation thus intent—that has wrought wondrously in the realms of applied science—that God in His Word and by the preacher, says: All these are worthy only and in proportion as they contribute to the regeneration of mankind. Every invention,

every work, every man, every nation, must one day come to this weighing platform and be appraised.

"To what other end is all this stir among men—this increase of knowledge? That these great agencies may be put in livery and lined up in the halls of wealth to make life brilliant and soft; or become the docile messengers of a counting-house or a stock exchange, or the swift couriers of contending armies, or the couriers who wait in the halls of science to give glory to the man into whose hand God has given the key to one of His mysteries? Do all these great inventions, these rushing, intellectual developments, exhaust their ministry in the making of men rich and the re-enforcing of armies and fleets? No. These are servants, prophets, forerunners. They will find a herald's voice; there will be an annunciation and a coronation.

"The first results seem to be the stimulation of a material production and a fiercer struggle for markets. Cabinets, as well as trade chambers, are thinking of the world chiefly as a market-house, and of men as 'producers' and 'consumers.' We now seldom have wars of succession, or for mere political dominion. Places are strategic primarily from the commercial standpoint. Colonies are corner stalls in the world's market-place. If the product tarries too long in the warehouse, the mill must shut down and discontent will walk the streets. The propulsion of this commercial force upon cabinets and nations was never so strong as now. The battle of the markets is at its fiercest. The great quest of nations is for 'consumers.' The voice of commerce is: 'And my hand shall find as a nest the riches of the people, and as one gathereth eggs that are left will I gather all the earth.'

"But with the increase of commerce and wealth the stress of social difficulties is not relieved, but increases in all of the great nations. The tendency is not to one brotherhood, but to many. Work for the willing, at a wage that will save the spirit as well as the body, is a problem of increasing tangle and intricacy. Competition forces economical devices and names wages that are, in some cases, insufficient to renew the strength expended. It suggests if it does not compel aggregations of capital, and these in turn present many threatening aspects. Agencies of man's devising may alleviate, but they can not cure, this tendency to division and strife and substitute for it a drift to peace and unity. Christ in the heart and His gospel of love and ministry in all the activities of life are the only cure.

"The highest conception that has ever entered the mind of man is that of God as the Father of all men—the one blood—the universal brotherhood. It was not evolved, but revealed. The natural man lives to be ministered unto—he lays his imposts upon others. He buys slaves that they may fan him to sleep, bring him the jeweled cup, dance before him, and die in the arena for his sport. Into such a world there came a King, 'not to be ministered unto, but to minister.' The rough winds fanned His sleep; He drank of the mountain brook and made not the water wine for Himself; He would not use His power to stay His own

hunger, but had compassion on the multitude. Them that He had bought with a great price He called no more servants, but friends. He entered the bloody arena alone, and, dying, broke all chains and brought life and immortality to light.

"Here is the perfect altruism; here the true appraisal of men. Ornaments of gold and gems, silken robes, houses, lands, stocks and bonds—these are tare when men are weighed. Where else is there a scale so true? Where a brotherhood so wide and perfect? Labor is made noble—the King credits the smallest service. His values are relative; He takes account of the per cent. when tribute is brought into His treasury. No coin of love is base or small to Him. The widow's mite He sets in His crown. Life is sweetened; the poor man becomes of account. Where else is found a philosophy of life so sweet and adaptable—a philosophy of death so comforting?

"The men who, like Paul, have gone to heathen lands with the message: 'We seek not yours, but you,' have been hindered by those who, coming after, have reversed the message. Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices.

"The great nations have combined to suppress the slave trade. Is it too much to ask that they shall combine to prevent the sale of spirits to men who less than our children have acquired the habits of self-restraint? If we must have 'consumers' let us give them an innocent diet.

"The enemies of foreign missions have spoken tauntingly of the slowness of the work and of its great and disproportionate cost, and we have too exclusively consoled ourselves and answered the criticism by the suggestion that with God a thousand years is as one day. We should not lose sight of the other side of that truth—one day with Him is as a thousand years. God has not set a uniform pace for Himself in the work of bringing in the kingdom of His Son. He will hasten it in His day. The stride of His Church shall be so quickened that commerce will be the laggard. Love shall outrun greed. He exacts faith. He will not answer the demand to show a course of stone in His great cathedral for every thousand dollars given. But it may be justly asked that the administrators of our mission treasuries justify their accounts; that they use a business wisdom and economy; that there is no waste; that the workmen do not hinder each other. The ploughing and the sowing must be well done. These may be and should be judged—that is man's part of the work. But the care of well-planted seed is with God. We shall have reports from the harvesters showing that He has given the promised increase—some thirty and some an hundred-fold. Gifts to education are increasingly munificent. University endowments have been swelled by vast single gifts in the United States during the last few years. We rejoice in this. But may we not hope that in the exposition of the greater needs of the educational work in the mission fields to be presented in this Conference some men of wealth may find

the suggestion to endow great schools in mission lands? It is a great work to increase the candle-power of our educational arc-lights, but to give to cave-dwellers an incandescent light may be a better one.

"Not the least beneficent aspect and influence of this great gathering will be found in the Christian union that it evidences. The value of this is great at home, but tenfold greater in the mission field, where ecclesiastical divisions suggest diverse prophets. The Bible does not draw its illustrations wholly from the home or the field, but uses also the strenuous things of life—the race, the fight, the girded soldier, the assault. There are many fields; there are diverse arms; the battle is in the bush, and the comrades that are seen are few. A view of the whole army is a good thing; the heart is strengthened by an enlarged comradeship. It gives promise that the flanks will be covered and a reserve organized. After days in the bush the sense of numbers is lost. It greatly strengthens the soldier and quickens his pace when he advances to battle if a glance to right or left reveals many pennons and a marshaled host, moving under one great leader, to execute a single battle plan. Once, in an advance of our army, the commander of a regiment could see no more than half of his own line, while the supports to his right and left were wholly hidden. To him it seemed as if his battalion was making an unsupported assault. The extended line, the reserve, were matters of faith. But one day the advancing army broke suddenly from the brush into a savannah—a long, narrow, natural meadow—and the army was revealed. From the center, far to the right and left, the distinctive corps, division, brigade, and regimental colors appeared, and associated with each of these was the one flag that made the army one. A mighty spontaneous cheer burst from the whole line, and every soldier tightened his grip upon his rifle and quickened his step. What the savannah did for that army this World's Conference of Missions should do for the Church."

Address of Rev. Judson Smith, D.D.

Rev. Judson Smith, D.D., Chairman of the General Committee, welcomed the delegates in the following words:

"In the service that is assigned to me I find it difficult which to deem the greater, the burden of it or the privilege of speaking in the name of the Protestant Christendom of America, and of welcoming the representatives of the Protestant Christendom of the rest of the world.

"In the name of the Committee, which have invited you and have prepared for your coming, and of the Foreign Missionary Societies of the United States and Canada, who are the hosts on this occasion, it is my pleasure to extend to you who have come from all other lands beyond the sea a most hearty welcome and Christian salutations.

"You who have come from the United Kingdom, representatives of the English-speaking peoples, and of those societies which have led in this great enterprise with world-famed deeds; you who come from the continent of Europe, and you who come from colo-

nies yet more remote, full of the energy and enthusiasm of young life in this enterprise—we can not find the words that shall express the joy with which we greet you, the reverence with which we read of your achievements and of your unflagging purpose. America is glad of your presence. We shall catch new inspiration in our work from your words, as we have already from your deeds.

"And you, missionaries from every land and island, in Asia, Africa, and Oceania, part of the 'far-flung battle line' of the Christian host, men of wisdom, men of statesmanship, men and women of devotion and self-sacrifice, whose deeds touch our spirits with enthusiasm, who lift our lives from all common aims and touch them with immortal hope and joy, our hearts are yours in the welcome we give.

"I am sure you all will justify me if, at this moment, I recall a host not seen by mortal eye, their acclaim not heard by our dull ears; that 'cloud of witnesses' that hover about all paths of human service, who surely share our joy, and, though voiceless, yet speak their welcome here. Ah, above all our poor words, comes that message of our risen Lord, who, to us, as to the Twelve on that first Easter Day, speaks the heavenly greeting, 'Peace be unto you'!

"What a missionary century it is that we look back upon! We describe the nineteenth century in many another way—a century of wonderful exploration, of manifold discoveries, of marvelous inventions, of the application of steam and electricity to thousands of human uses, wonderfully quickening human intercourse and enriching human life. We count it a century of marked political changes and social progress, but I doubt not that in the coming days that which chiefly shall mark this nineteenth century will be the missionary work which in this century has seen its infancy, its growth, its present noble proportions. We are at that stage in the work when the land has been surveyed, when the field is well mapped out, when the strategic positions have been chosen. Trained hosts are in the field and the hour has come for the signal of swift advance along the whole line.

"We do not gather here, Mr. President, as the fathers gathered at Nicæa and at Chalcedon, to define a creed or to fix a faith. We are here rather to study the work of God in many lands, to draw out in some detail the story of Christ's advancing kingdom, a record more thrilling and more significant than any epic which man has produced or the thought of man has conceived. We are here to restate the fundamental principles of this great work; to revert once again to the Divine authority under which it proceeds, and more than this, we shall define, and exhibit, and intensify the great vital unity that lies behind this work. We seem to be many hosts, of many names, proceeding in divers ways, and the unthinking and the unobserving make this a charge of weakness against the enterprise; but this gathering, like that of 1888 and those before it, proves afresh that behind all our differences there is a unity that every heart feels and responds to. We have one Lord, we preach one Gospel, we aim at producing one life of obedi-

ence and faith in the living God, and we joy in the hope of that advancing kingdom that at length shall fill the world. One God, one law, one element, and one far-off Divine event to which the whole creation moves.

"I think we shall agree also that we gather at a time most auspicious for such a conference. The missionary movement is at a stage when immediate enlargement, a vast enhancement of results is close at hand. There are conspiring events which we can not fail to notice; the enlargement of territory and of responsibility that has come to our own nation so as to constitute this a real epoch in our history, not without its dangers, but also with its glowing hopes; that great struggle in Africa between brave peoples, on which the world looks with deepest interest, on which the fate of states, it may be of a continent, depends; that ferment and apparent break-up in China, where a fourth of the population of the globe and the great powers of Europe are so intimately concerned; the convention of the Great Powers at the Hague not long since, seeking some path by which the peace of the world might be promoted and made enduring; these might seem to some to represent the most significant movement of the times; but a little thought, I am sure, will convince us all that beneath these movements and over them, with men's will and despite men's will, there is working a superior movement which He who is the author and finisher of our faith holds in His hands. It is the preparation for a new missionary epoch. The great Christian nations are assuming wider responsibility, exerting greater influence. The vast populations of China and of Africa are coming out into the swift currents of the modern times. As plain as the signs that gathered about the advent of our Lord, are the signs that gather about us that God is giving to this generation a new summons and a glorious opportunity to win the world to our Redeemer. We know the Divine purpose, we see the field. Our hosts are ready. The march has begun, and it is for us to determine what our share shall be in the struggle and in the victory.

"'He is sounding forth the trumpet that shall never call retreat;
Oh be swift my soul to answer Him, be jubilant, my feet,
Our God is marching on!'"

Responses of Delegates

Rev. R. Wardlaw Thompson, Secretary of the London Missionary Society responded in behalf of the British delegation:

"I am here to thank you on behalf of my fellow-delegates from Great Britain for the welcome you have given us. If it were not in America I should have said, the right royal welcome you have given us. We thank you for all the careful preparation you have made. American business habits, and alertness of intelligence, and keenness for statistics, and hunger for information have almost overpowered us during the last two years. Your committees have designed and sent out to us schedules and forms of inquiry, and papers of questions, and other documents which we have, in our humble way, tried to fill up, and I can only say that if you have displayed as much care in collating the information as in collect-

ing it, we shall have out of this Conference some of the most valuable information that can well be desired by those who are engaged in carrying on the missionary enterprise

"I am very sorry that we have so small a delegation from Great Britain and Ireland. This happens to be for us the most inconvenient time of all the year; all our great missionary societies are having their anniversaries. The May meetings in London begin about the first week of April and end in the third week of June, and the great assemblies of the Presbyterian churches in Scotland and Ireland have their annual meetings early in the month of May. The result is that many who would fain have been here have been effectually kept from coming. But though many have not been able to come, I speak in their name, as well as in the names of those who are present, when I say that you have their hearts with you in this great gathering. We shall watch all the proceedings with intense interest, and shall look forward to the published report of these meetings for information and stimulus, and our earnest prayer is that God's rich blessing may come upon all its proceedings, so that from this meeting there may go forth an influence and an impulse into all the churches.

"We meet here, expecting many great things from the Conference. I do not think, speaking for myself, that the principal benefit of the meetings will be in consultation or conference. It is not very easy to confer when you have 2,000 people together. The best way, I find, of conferring, is to have four or five around a table, and discussion in any real sense of delicate questions which must arise in connection with the administration of mission affairs, is a matter which is best relegated to some small body on some quiet occasion. But we come to this Conference with some hope and expectation of a great demonstration of the unity of Christ's Church. We are here from many countries; we are here belonging to many sections of the Christian Church. We have many individual views, likes, and dislikes, and differences of opinion which might very easily become antipathies. But we are here as Christian men and women, and we rejoice in being able to let the world know that below all the differences there is the one foundation, Jesus Christ our Lord, and that we are one in Him.

"We rejoice in this demonstration and we believe it will have a profound effect upon the lukewarm and the unbelievers in the missionary enterprise who are still to be found, unfortunately, some of them within the Church of Christ. We want men to understand that it is not a few faddists who have taken up this notion of missions, but that it is the Church of Christ as a whole that is waking up to her great duty and responsibility, and that we are uttering the voice of Christ when we say that to be missionary is to be Christian.

"We want the world to know that the Church of Christ has waked up at last to the commission her Lord intrusted to her nineteen centuries ago; waked up at last to the opportunities her Lord has set before her in her masterful position in this great world to-day; waked up at last and intends to use the wealth He

has lavished upon her, the knowledge with which He has endowed her, the power, political and otherwise, which rests with her, to hasten the day when 'all shall know Him, from the least even to the greatest.'

"Some years ago in one of my missionary journeys I had the opportunity of seeing a sight I shall never forget. My companion and I were traveling in the Himalayas. We rose very early one morning, just at the gray dawn, and started forth from the travelers' bungalow by a hill-path which led us round the shoulder of a mountain and above a deep valley. We shivered as we went, for it was bitterly cold. The air was full of the night fog and the distant mountains were very forbidding in the gray. As the time went on, the fog settled down into the deep valleys and we heard weird sounds of awakening life from far below. First, the cock's shrill clarion. Then the twitter of other birds unseen, and the ax of some early woodman chopping wood to make his morning fire. As we turned a corner my friend said 'Look!' We sat on our horses speechless. In front of us was one of the greatest peaks of the Himalaya range clad in virgin snow, and the top of that peak had caught the first rays of the rising sun and was glowing like a carbuncle in the wondrous light, a promise of the new day. And as we went on the sun arose and the whole mountain side was flooded with the light; and then the night mists rose from the valleys, and all nature, awake, went to its daily task, glad, because the lord of day was there; strong, because the lord of day was shining on them.

"To-day I bid you look at the mountain top. I bid you hear the sounds down in the valleys. You will, as you come to the meetings next week, hear again and again the story of movements in heathendom—the wakened hearts, the cry of need, the hungry child wanting the Father's care, the men in the darkness still who are needing the light of the day. Oh, but you will hear from the missionaries that the dawn has come. It is only dawn, but, thank God, it *is* dawn, and if we will but wait, and work, and watch, and pray, this century which is now upon us will see the whole world flooded with the glorious light and Christ Himself shall reign."

The Rev. Dr. A. Schreiber responded for the German delegation:

"I consider it a great privilege that I am allowed to stand here today," said Dr. Schreiber. "It is the third time that I have been able to attend a conference like this. Now, as I have brought back from the London conferences of 1878 and 1888 some special blessings for myself and for my work, I am quite sure the same will be the case this time. I am standing here now as a representative of sixteen German missionary societies, with their 850 German missionaries. I want to express our heartfelt thanks in the name of all these societies for your kind invitation sent to us over the ocean to come here. We want to thank the American brethren for the great pains they have taken in planning and preparing this Conference, for the marvelous zeal they have shown, and especially for their fervent prayers offered to Almighty God in order to procure

a rich blessing upon this Conference. I am very sorry, indeed, that only such a small number of us from Germany have come here as delegates—only Dr. Merensky, one other brother, and myself. I had wished very much, indeed, and I have done my best to bring some more of my brethren from Germany here, especially my friend, the well-known professor, Dr. Warneck, but it was all in vain. It is not so much the sea passage that has detained the others, but most of them are not very much used to the English language, and that is a great difficulty to me also in speaking to you here to-day. Since I have been here in this country and experienced such a warm welcome from every side, which makes one feel at home at once on this side of the Atlantic in the new world, I have thought what a pity that all those other mission men from Germany can not share in it, and what a pity that they can not be present at the meetings of this Conference, which will show as never before the unity of the whole evangelical world, the unity of all of us in our faith in Jesus Christ our Lord. If this Conference was not to have any other special results I consider it would not have been in vain if it demonstrates before all the world, and especially in the face of Rome, the unity of all evangelical mission people, and by that also the unity of all Protestant Christendom.

"But I am quite sure a great number of other blessings and outcomings will be bestowed upon this Conference. Our Lord can not but answer those fervent prayers that have been brought before Him in this city and through this whole country. With us, too, in Germany, there are many pious people praying now for it, asking God's blessing for our Conference, and among them that understand the situation best, there is one topic foremost in their prayers, and I must not forget to mention it here to-day. Our wish is this, that the Conference become the means in God's hand of bringing about a better mutual understanding between our English, American, and German mission people. We know very well in Germany that we have learned a great deal from the English and American missionaries and missionary societies, but on the other hand, we venture to say that perhaps, also, you too, can learn something from us; and by doing so the rule laid down by St. Paul would be acted upon that we are to serve each other, every one by the gift that is given to us by our Lord and Saviour.

"Now, at all events, to Him we will look, for His blessing we will wait, and to Him we will give all the praise at the end of our gathering. *Soli Deo Gloria!*"

Rev. Joseph King, the Agent of the London Missionary Society, responded for the delegation from Australia:

"The kindly welcome which has been given to Australia this afternoon must not be allowed to pass without a word of very hearty recognition. I may say that this is the first time that Australia has had such a status as this in a similar conference. German, Scandinavian, Swiss, French, British, and American missions have all had their places in former conferences, but Australia, as such, was not then known as a home of foreign missionary work.

The change is very significant. The world is not standing still. God is working, working in His infinite wisdom, working toward the world's evangelization, and, friends, He is working in ways which we do not always sufficiently recognize. The risen Christ who is alive forevermore, is living, living in this age, and He is working in connection with modern history in ways which we do not sufficiently remember. Had the great Head of the Church nothing to do with the planting of this great American Republic, of which this marvelous city is the metropolis? Verily, yes, verily, yes, and He is now permitting another Christian commonwealth to come into existence on the other side of the Pacific. It is no matter of chance that Australia is coming to the front in foreign mission work. It is God who is circling the world with Christian states, states which, if they are mercenary, and alas they are that, are also missionary. America, thank God, is a land of missions, and I venture to say in this hall here to-day that the Christian missions of America constitute America's chief glory, and at the same time her safety.

"And now, God is permitting Australia to take part in this great work, and this is why I am here. I am very sorry that the delegation from Australia is so very small. I have no authority to speak for Australasia as a whole, but I know the Australian colonies so well from end to end that I can assure you that the churches of Australasia are in deepest, closest sympathy with the objects contemplated by this great Conference. It is remarkable how very ignorant some people are about Australia. I have no doubt there are some in this audience, intelligent as they may be otherwise in respect to other things who, when they read this programme and saw in it the word 'Australia,' thought of it as another mission field. Australia, Australasia, friends, which I represent, is a land to-day of spired cathedrals, a land of many churches, a land of great colleges, and it is now a land of not a few missionary societies. And I am here to-day to bring you the greetings of earnest, devoted, prayerful fellow-workers who are from those Australian coasts yonder sending out many new helpers into the mission field."

The Rev. Jacob Chamberlain, M.D., D.D., of India, responded for the missionaries:

"It has fallen to my happy lot," said Dr. Chamberlain, "to stand here and in the name of the 2,400 missionaries in India, nay, in the name of the 15,464 missionaries of all churches in all non-Christian lands; in the name of the 73,000 native assistants working, each for his own people in those lands; in the name of the 1,317,600 communicants and the 4,414,000 enrolled Christian adherents already gathered there from among the heathen; in the name of these, to tender to you our sincerest thanks for your welcome to this World Conference for the extension of the kingdom.

"With united hearts do we thank you, Mr. Chairman, not only for your words of welcome, but we thank you, we thank the Chairman of the Executive Committee, we thank all your large-hearted colleagues for the inception of the idea, and for the three years of

herculean labor in preparation for this Conference, and for summoning us to it from all the nations. That noted catalogue of the languages and the peoples represented at Jerusalem on the day of Pentecost, as given in the Acts of the Apostles, dwindles into insignificance before the list of the languages and the peoples represented here to-day, not one-fourth of which were even dreamed of by the apostles of the ascended Christ.

"We thank you chiefly because of the incalculable benefits which we believe will accrue to the missionary work abroad, as well as to the churches at home from this Ecumenical Conference, as it gathers up the results, scrutinizes the methods, and learns the lessons of the nineteenth century campaigns, and plans far wider conflicts, far grander victories for the century to come.

"It is with earnest longing and ardent expectation that we missionaries on the distant forefront of the conflict have been looking to this gathering of Immanuel's followers. Shall I voice a few of the helps to ourselves, to our work at the front, to our home churches as well, for which your missionaries are thus looking?

"The first is the impetus of enthusiasm.

"Many of you will remember the account given in the papers of the day, years since, of a scene at a terrible fire in the tenement district of this city. The four lower stories were aflame; the fire was mounting upward; it was supposed that the inmates had all been rescued. Suddenly, at an open window in the fifth story, the form was seen of a child screaming for help. Instantly the longest extension ladder was shot up to that window; an intrepid fireman clambered up two stories, three, through smoke and heat, when flames belched forth from the fourth story and enveloped the ladder. Pausing, he was questioning whether it were possible for him to proceed. The eyes of the multitude in the street were upon him in an agony of suspense. One man grasping the situation, shouted out: 'Cheer him! cheer him!' A cheer that shook the walls rang out. Up through the flame the fireman leaped, wrapped the child in an asbestos blanket, and, though his hair and beard were mowed off by the flames, placed her in her mother's arms. The impetus of enthusiasm wrought by that cheer had conquered.

"For such an impetus of enthusiasm do we look to this Conference. An enthusiasm that shall nerve your soldiers at the front, whether veterans or raw recruits, officers or native levies on the field, nerve them to a more impetuous assault on the enemies' intrenchments, a cheer that will smite as with an ague the courage of the foe; a cheer that will cause their Jericho walls to fall flat before the victorious church of our Joshua—Jesus.

"Secondly, we look for help in tactics and strategy.

"We missionaries, on our various battlefields, are indeed trying diligently to study the situation, planning ever for new aggressive movements, while to the utmost using the forces we have, yet we know that engrossed and hampered as we are with each day's conflict, we may fail to discover even more available tactics, and that others not in the thick of the battle, viewing the field as from a captive

balloon, may, perchance, discover openings for more effective strategy, may discover better measures for sooner planting a self-supporting, self-governing, self-propagating native church in each new country or part of country won.

"For that do we look to this World Conference. For, where the sages of 400 missionary boards and societies of all Christian tongues, where the leaders of the Jerusalem churches in the home-lands—where the thousands of Christ's chosen ones among the laymen who are backing them, where the gathered representatives of the 15,000 Protestant missionaries from all lands and languages —where all these meet in earnest counsel under their exalted Captain and with the promised presence of the Holy Spirit, there must be discovered whatever is faulty in our plans, whatever of change will be helpful in our tactics, how we at the front can better organize the campaign, better push the battle.

"As another outcome of this Conference, we earnestly hope for more of unity, comity, and co-operation, and less of unholy rivalries concerning and on the fields of conflict.

"Again, we believe that the time has come for the world-wide Church in council to recognize and declare in unmistakable terms that this conquest of the world for Christ is the fundamental object of the Church's existence; that the command given to the Church: 'Go, evangelize all nations,' was not to a subsidiary work, but that that was the divine object for which the Church was constituted; that only to the extent in which she fulfills this God-appointed destiny will she be blessed of God; that the time has now come for each church to support two pastors, one for the thousands at home, another for the myriads abroad.

"And for such a declaration are your missionaries in expectancy turning their longing eyes upon this Conference.

"Nay, more. Not to the Church as an organized body alone should such a message go forth, but we hope that from this Conference will emanate such an influence as shall rivet in the heart of each Christian hoping for salvation through Jesus Christ a new conviction, dominating his whole life, a conviction that it is his privilege, his high honor, his exalted duty to become a junior partner with that Christ in the salvation of the world.

"We missionaries on the distant watch-towers at the forefront planning the attack, seeing the myriads of the enemy, seeing the massive bulwarks of their ancient systems, seeing the paucity of the invading armies, yet believing, for God has said it, that the battle will be won, seem to hear again the voice that Zerubbabel heard, saying: 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.' And our eyes and yours are longingly, believingly resting upon this Jerusalem Council here assembled, as we mightily pray for such a Pentecostal pouring out of the Holy Spirit upon it, and upon the work here represented in all the world, as has not been witnessed since that Pentecost of old.

"O Spirit of the Living God, breathe Thou upon this Conference, and it shall be a blessing to the world and a glory to Thee!"

National Welcome

In the evening Carnegie Hall was again crowded; spacious as is the auditorium, it was not large enough to accommodate half of the people who sought admittance. Within ten minutes of the opening of the doors there was not a vacant seat anywhere in the hall, and so completely filled did the standing spaces become that fully half an hour before the beginning of the exercises it was found necessary to close the entrances.

Punctually at eight o'clock an outburst of cheering at the rear of the stage betokened the approach of President McKinley, and as he was seen leaning on the arm of Mr. Morris K. Jesup, making his way to the front of the platform, the whole audience rose, cheering him vociferously, and saluted him with the waving of handkerchiefs and hats.

The vast assemblage made an impressive sight, and the many elements composing it a suggestive one. Statesmen were there who have attained eminence in politics; thinkers who have written books that are widely read; theologians who differ radically among themselves in matters of creed; missionaries who have carried the Bible in one hand and their lives in the other into unexplored lands, and converts and mission workers from those same lands whose bright costumes and swarthy complexions formed a sharp contrast to the somber clothing of some of their neighbors. That these widely divergent types should rally from all over the world to the support of such a cause shows that missionary work is supported by brain as well as by fervor.

The chairman of the evening was Mr. Morris K. Jesup, President of the New York Chamber of Commerce, who said in his opening address:

"This great assemblage has come here to-night in order that it may give a hearty and cordial welcome to the members and delegates of the Ecumenical Conference, who have come from all parts of the habitable world, many of them meeting for the first time on this American continent and in this its chief city. If I understand aright the object of this assembly, of this council, it is that they may report to us, and, through us, to this great country, the progress that missionary effort has made during the past few years, and by their counsel and discussions of the great questions of the day, to advise us and the world what better it can do to diffuse the blessings of Christianity throughout the world.

"You will not expect an address from me; it would be very improper for me to make one at this time; but at the close of this century, when steam and electricity have bound the nations of the world almost as one, and when the brotherhood of man has become not an ideal conception, but, through these agencies, a reality, it is proper, in this great country which has always recognized liberty, brotherhood, Christian love and charity, that these friends should be received among us. It is also important, and a source of great congratulation, that the President of this great nation, one whose heart has always been open to the cause of right and of justice—I say it is a cause of great congratulation that he

has left the duties of his high office for a day and come here with his sympathy, and with his cheer, and with his counsel to give on behalf of this great nation a welcome to these distinguished men and women. And now it is my pleasing duty to introduce him to you. What presence could be more potential? What voice could utter a welcome with more grace, and dignity, and force than his? Ladies and gentlemen, I have great pleasure in introducing to you the President of the United States."

The President, on rising, was again greeted with enthusiastic applause, and it was some moments before he could begin.

Address of the President of the United States of America

"Words of welcome are unnecessary here. This representative gathering, this earnest and sympathetic assemblage, is your true and best welcome. It attests the profound pleasure and satisfaction which all of us feel that the representatives of more than 200 societies engaged in the work of foreign missions, in every part of the globe, are guests within our gates. To them, from far and near, are extended the hospitality of our homes and the devotion of our hearts in acknowledgment and encouragement of their faithfulness and unselfishness in the great movement for the uplifting of the races of men, teaching them the truth of the common fatherhood of God and the brotherhood of man, and showing that if we are not our brothers' keepers we can be our brothers' helpers.

"I am glad of the opportunity to offer without stint my tribute of praise and respect to the missionary effort which has wrought such wonderful triumphs for civilization. The story of the Christian missions is one of thrilling interest and marvelous results. The services and the sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude, the support, and the homage of mankind. The noble, self-effacing, willing ministers of peace and good-will should be classed with the world's heroes.

"Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have been among the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease, and danger, and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count their labor no sacrifice. 'Away with the word in such a view and with such a thought,' says David Livingstone; 'it is emphatically no sacrifice; say, rather, it is a privilege.' They furnish us examples of forbearance, fortitude, of patience, and unyielding purpose, and of spirit which triumphs not by the force of might, but by the persuasive majesty of right. They are placing in the hands of their brothers less fortunate than themselves the keys which unlock the treasuries of knowledge and open the mind to noble aspirations for better conditions. Education is one of the indispensable

steps of mission enterprise, and in some form must precede all successful work.

"The labors of missionaries, always difficult and trying, are no longer so perilous as in former times. In some quarters indifference and opposition have given place to aid and co-operation. A hundred years ago many of the fields were closed to missionary effort. Now almost everywhere is the open door, and only the map of the world now marks the extent of their thoughts and actions.

"Who can estimate their value to the progress of nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity, and brought nations and races closer together. They have made men better. They have increased the regard for home; have strengthened the sacred ties of family; have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government.

"May this great meeting rekindle the spirit of missionary ardor and enthusiasm 'to go teach all nations,' and may the field never lack a succession of heralds who shall carry on the task—the continuous proclamation of His gospel to the end of time!"

When the President closed his address Mr. Jesup happily proposed the singing of "My Country, 'Tis of Thee." The National anthem was sung by the whole audience, standing. Then Mr. Jesup introduced Governor Roosevelt to welcome the delegates in the name of the State and city of New York. In warmth and cordiality the reception given to the Governor equaled the greeting extended to the President.

Address of the Governor of the State of New York

"I am glad to take part in welcoming you to-night,—you, the men and women, who have not only promised, but who have done; who have made action follow pledge and performance square with promise. It has not been my good fortune to be able to see at close range the work done in foreign missions, technically so termed, but it was once my privilege to see close up the work done in what was a branch of mission work that is in every sense but the technical sense foreign missionary work—No, I am not talking of New York City—I mean work in the Indian tribes on the Indian reservations of the West. I had at that time the honor, General Harrison, of being one of your subordinates when you were President; and in carrying out the work that you allotted to me, Sir, sure of the heartiest support if I did my work well, I had to go to visit certain of the Sioux reservations, going up through South Dakota into North Dakota, in those big tracts of land lying just west of the Missouri. I had not gone there, properly speaking, upon missionary work in the narrowest sense of the term, but I got enlisted in missionary work very rapidly when I was out there, because, after all, I think that any effort to try to further the cause of civic righteousness is missionary work, and the

effort to see that the Indians get a square deal is, at any rate, an adjunct to missionary work. I spent twice the time I intended to, because I became so interested in it that I began to travel all over the reservations to see what was being done, especially by the missionaries, because it needed no time at all to see that the great factors in the uplifting of the Indians were the men who were teaching the Indian to be a Christian citizen. When I came back I wished it had been in my power to convey my experiences to those people, often well-meaning people, who speak about the inefficacy of foreign missions. I think if they could have realized but the tenth part of the work that had been done, they would understand that no more practical work, no work more productive of fruit for civilization could exist than the work being carried on by the men and women who give their lives to preaching the gospel of Christ to mankind.

"Of course, out there on the Indian reservations you see every grade of the struggle of the last 2,000 years repeated, from the painted heathen savage, looking out with unconquerable eyes from the reservation on which he is penned, held there only by the fear of the military power, thirsting still for the old, wild, lawless days of bloodshed and strife; from him through his nearest kinsfolk till you came to the Christian worker of a dusky skin, but as devoted to the work, as emphatically doing his duty as it was given to him or her to see it, as anyone here to-night. I saw a missionary gathering out on one of those reservations, just as much the same kind of gathering, not the same in grade but the same in kind, as that which is here to-night, and it was a gathering where ninety-nine per cent. of the people were Indians; where the father and mother had come in a wagon with the ponies, with the lodge poles trailing behind them, over the prairie for a couple of hundred miles to attend this missionary conference; where they had their mothers' meetings, where all the practical details of missionary work were being carried out, and were being carried out by the Indians themselves—helped, as was right, by the white missionaries, but doing it mostly for themselves; subscribing from out of their little all they could that the work might go on among their brethren who yet were blind; devoting their means and devoting their efforts to it. It was a touching sight; a sight to look at and a sight to learn from.

"I don't think I have ever seen any one, man, or woman, who struck me as having done more with the materials at hand than one half-breed woman in the Ogallala reservation. She was a very remarkable woman. She was married to a white man, and the family had moved way off, and I think it was she that had moved them. They had a big log and canvas house of the type that you would see in any frontier town. She had five children, and they were being brought up admirably. She ran a general store and had a white governess from the neighboring State of Nebraska to teach her children. She was a thoroughly practical woman. You know I believe in being practical. She was managing her store well. She was the center, the focus of civilization for the band of some 300 Indians around about her. She had started

certainly a dozen institutions, and was having them managed in the only way to make them of real permanent good for the beneficiaries, by making the beneficiaries do the major part of the work. Any of you who have been out among the Indian tribes of the West know that the most melancholy feature of their life is the disregard of the old, especially of the old women, who often end their lives in great want and suffering; my friend there had started an old woman's home, and had put up big tepees—wigwams we call them in the East—and she had made each adult Indian contribute so much for the support of the poor old women who had no one to take care of them, and see to it that they had a little tea, a fair amount of clothing, and firewood, and things like that. She was, of course, taking charge and helping all she could herself; she was not only helping the institutions, but she was helping the individual Indians. For instance, an Indian blacksmith had gotten discouraged. He suddenly left his work and went off, and my friend sent a messenger to the commander of the post to get hold of the Indian and bring him back, which he did. She talked things over with him about two days, and then started him again as a blacksmith; two years afterward I found that he had married another returned student from one of the Eastern Indian schools, and they were getting along in first-class shape; there was a family of American citizens started there who were able to do their part in civilizing the country, instead of being a dead weight for others to civilize. Now that is a great deal to be able to do. I have seen that myself. You who go out throughout the world realize that the best work can be done by those who do not limit the good work only to their own immediate neighborhood, that the nation that spends most effort in trying to see that the work is well done at home is the one that can spare most effort trying to see that duty is done abroad. In the field of missionary effort, in the field of effort for civilization, the hope of the world must lie with those who have the energy, the determination, the resolute perseverance to go out and do it; who do not fail to understand the importance of the work at home, but who remember also the importance of the work abroad.

"And oh, my brethren, another thing for us to remember: As we face the forces of evil, as we face the forces with which the great war for righteousness must be waged, we must try to keep working with and not against all who are honestly and in good faith striving for the betterment of mankind, to work with the wide, broad charity that welcomes to the field fellow-workers, provided only those fellow-workers are striving toward the same goal. The lesson of combining zeal, fervor, intense enthusiasm, with broad charity and sanity—that is the lesson that we all of us need to learn. I was glad to listen, Mr. President, to the quotation from the great missionary, Livingstone; I know that each of you feels only impatient scorn for the man who would pity him. Woe to the man who pities the worker, not woe to the worker; I am not sorry for him; I am sorry for the man who pities him. Life means more, infinitely more, than idleness, and the most

certain way of failing to have any pleasure, of failing to gain any pleasure worth gaining, is to set yourself down to pursue pleasure as your occupation in life. The life worth living is the life of the man who works; of the man who does; of the man who strives; of the man who, at the end, can look back and say, 'I know I have faltered, I know I have stumbled, I have left undone things that should have been done, and much that I have done had better been left undone, but as the strength was given to me I strove to use it; I strove to leave the world a little better and not a little worse, because I had lived in it.'

"And another thing with you here: You who work, you are teaching others to work. You are not trying to save people from having to exert the faculties which the Lord gave them. You are trying to teach them how to use them. In the long run, you can not carry any one. You can help him to walk, and when you deal with the man who is ages behind us, it may be that your teaching him to walk must last for more than one or even two generations, but the aim must be in each case to teach the man to help himself. That is the kind of help that is best worth giving.

"You are doing the greatest work that can be done. It is an honor and a privilege to greet you here to-night in the name of the great State of New York, which includes within its borders the greatest city of the Western Hemisphere. I greet you in the name of the people of the State; I bid you welcome, and I extend to you who lead hard and dangerous lives, you who have given up so much that most deem attractive in life, to you who have sacrificed so much that most hold dear, I give to you no commiseration, no sympathy, but the heartiest homage, the heartiest admiration, and good-will. I thank you."

The Chairman then called upon the Honorable Benjamin Harrison, Honorary President of the Conference, to respond to these words of welcome from the Nation and the State. Prolonged applause greeted General Harrison as he arose to speak.

Response of the Hon. Benjamin Harrison

"It would have been more appropriate if some one of our distinguished foreign guests had been assigned to the pleasant duty of acknowledging the generous and kindly welcome which has been brought by the President of the United States, and by the Governor of New York State, to this great Conference.

"But in behalf of the delegates who, from far and near, have gathered in this Conference, I return to the President of the United States our most hearty thanks for his presence here to-night. Perhaps some of our foreign guests miss the display, and the regalia, and the sound of trumpets with which the Chief Executives of foreign nations make their progress and are greeted by their subjects. Could anything be more simple, and when the mind receives the thought, anything more grand and majestic than the simple presence of an American President here to-night! We were quite prepared, Sir (to President McKinley), because you are known by your fellow-countrymen as a Christian gentleman, that you should extend to these who are assembled the sympathy and fellowship of one who has part with

them in the work of setting up God's kingdom in the world; but it was kind, Sir, that leaving those duties that some have recently called simple, and which, at least, you and I know, are arduous and exacting to the very extremity of human endurance, that you our President should leave these and add to them the labor of travel that you might witness here on behalf of this Christian nation the sympathy of the whole country with this great foreign missionary movement.

"Of course, it was no trouble for Governor Roosevelt to come here. Indeed, I think he rather likes to get away from Albany, and if we may believe those unfailing chroniclers of the truth, whose representatives are here before me, he is not infrequently here for the purpose of having consultations. He availed himself of the few moments that we spent together in the reception-room to consult me about a matter, and when I had given him my opinion, he said, 'Well, that is what I was going to do anyhow, no matter what you would say,' I felt very lucky that I had hit upon the conclusion to which he had already arrived. We are glad to have from him these hearty words of commendation of the cause of missions. I think you can receive as the truth what he has said. In my observation of him he has a passion for the truth. The only trouble I ever had with managing him —and you know, as he has confessed, how thoroughly I did that— was that it seemed to me he wanted to put an end to all the evil in the world between sunrise and sunset. He was not willing to take as much time sometimes as I thought was necessary in order not to fracture things too much, though we never differed as to the end that was to be attained. He wanted to get there very quick—I am, perhaps, a little bit too conservative and slow—but it is pleasant to have in his person one known to us all to be so thorough a soldier of righteousness and right-doing, to hear from him to-night his testimony to the work of missions, a work in this country and yet a work among savage tribes, a work identical with that which in a foreign field other missionaries are working out.

"Mr. Chairman, these personal greetings are delightful to us, coming from these two great executive officers, but it is not so strange, for were their personal sympathies less fully given to this cause than we know them to be, it would be quite in line with their office that they should come and speak to a Christian assembly here to-night, and encourage the work of spreading Christianity throughout the world. Upon what conservative element is it that the security and peace of our community depends? Out of what do those maxims of life come that make it decent, that curb passion, that limit selfishness, and that bind men together in common purposes for the security and happiness of communities? It is, indeed, in and out of this sacred Word of God that a system of morality has come that makes life sweet and gives to it possibilities that would otherwise be out of thought. It is reported that the aged German Chancellor, Prince Hohenlohe, recently said as he looked about over the world, its struggles, and strifes, and distress, and grief, that it seemed to him as if that geological era had returned when the saurians, gigantic monsters, walked the earth in their devouring forms. He was addressing, I think, a meeting of scholars, and he

turned to scholarship as giving him hope for a world that seemed to be greedy for the destruction of its own members. Ah! my friends, not scholarship, not invention, not any of these noble and creditable developments of our era—not to these, but to the Word of God and the Church of the Lord Jesus Christ must we turn for the hope that men may be delivered from this consuming greed and selfishness.

"'Thy neighbor as thyself'—that second great commandment of our Lord—in that and in the power which it has already obtained, and the power it shall yet obtain over the hearts and minds of men, is our deliverance from this perilous condition of which Prince Hohenlohe spoke. The Church is not a revolutionary hooter. The Church of God as it was started in its way by its Lord and Master, did not stir up rebellion, did not set men against their governing officers. 'Tribute to whom tribute is due.' Let Cæsar have his tribute. Respect for our magistrates as the representatives of the chief magisterial power above, our gospel teaches. And these missionaries going into these foreign lands do not go to disturb the political conditions of the states that they enter. Not at all. They preach no crusade; incite no rebellion, but work by instilling the principles of the gospel of Christ—the doctrine of the parity of man—that God has made of one blood all people—that not titles and not robes, not the outer things at all, but the heart is the seat of judgment and esteem; and this doctrine working its quiet way through the world will yet bring in the kingdom that is promised. Thy brother as thyself; thy neighbor as thyself. Do we count the growth of the Church by our membership roll? Has the gospel done nothing more? Ah, think for a moment, my friends. If you can blot out of your statute books, out of your constitutions, out of your codes of morals, out of your social and family institutions all that is derived from the sacred Book, what would there be left to bind society together?

"I thank you, and again I thank our distinguished friends in your behalf, for their presence and words of cheer to-night. It is a great thing that this great city, so full of stir, and rush, and business, should have been so moved upon by this Conference as to present to us to-night this magnificent assembly.

"May the Lord God, in whose hands are the hearts of all men, turn our hearts to Him, and keep you, Mr. President and Governor Roosevelt, and the rulers of all these nations represented here, in His peace and love."

Among the more popular meetings were the following:

Bible Translation and Missionary Addresses

The meeting on Tuesday evening was one of these, the topic being the Bible, followed by two stirring addresses on India and China. The meeting was opened by Canon Edmonds, who held the attention of the audience for half an hour while he read his monograph on the Church and Bible Translation. Following him came Jacob Chamberlain, of India, and William Ashmore, of China.

Dr. Ashmore's address was prophetic of the changes that have since begun, sooner than seemed probable at the time. "As our mis-

sionaries look at it," he said, "the iniquities of China have now come to the full. We are, therefore, not so hopeful of this reform succeeding until there is a tremendous revolution. We see these men that they call 'Boxers,' we see these incipient insurrections and rebellions, and they are all signs of the coming storm. . . . Though there may be a cloudburst in the near future, there will be a clear sky in the future beyond. No need for apprehension; the death throes of to-day may be the birth pangs of to-morrow. There will be a reconstructed China."

A similar meeting on Wednesday evening was addressed by President Angell, of the University of Michigan, on Relations of Missions to Governments, followed by Bishop Ridley's remarkable testimony regarding the power of the gospel among the Indians of British Columbia, showing the transformation which had occurred in thirty-five years. He said: "Then there was not a Christian from the tidal waters hundreds of miles to where the rivers rise in the midst of the mountains. Now there is not a tribe or a community without its church, and school, and band of Christians."

Woman in Missions

Woman's work was recognized as never before. At the previous conferences held in England woman's work had some recognition, and a number of delegates attended the London Conference of 1888, but women were never in evidence as they were at these meetings; they took part in the discussions, and read papers, besides holding ten sectional meetings on the various phases of woman's work. The crowds that thronged the churches where these meetings were held were so great that at some of them it was found necessary to lock the doors, while an immense number were turned away, and an overflow meeting was organized in Calvary Baptist Church, with Mrs. Charles P. Thorpe, of Philadelphia, presiding, and a number of missionaries speaking. The enthusiasm was contagious, and as one woman said: "If any man has had lurking in his heart any objections to woman's work, they must melt away before the impressive demonstration of these woman's meetings!"

Perhaps the most inspiring feature of all was the welcome to the more than four hundred women missionaries at Carnegie Hall on Thursday afternoon. It came after the formal addresses were over, and was a sight long to be remembered in the history of missions. White-haired women, the greater part of whose lives, in many cases, had been spent in the mission fields, were marshaled on the platform in groups by Mrs. A. J. Gordon, of Boston, amid the clapping of thousands of hands, the waving of thousands of handkerchiefs, and the smiles and tears of a host of women worked up to the highest pitch of enthusiasm. Mrs. Gordon would not let the missionaries go till she had told some touching or heroic tale of their personal sacrifice, or of the success which had crowned their years of toil and teaching.

The evening meeting was almost equally crowded as the afternoon, only a goodly portion of the audience were men. Mrs. J. T. Gracey, of Rochester, N. Y., presided, and grouped about the front of the

platform, on either side, were Oriental women, whose bright, native costumes lent a bit of color to the scene. There were young women from Japan, China, India, and Turkey. There was the young daughter of Pundita Ramabai, who said: "I am here to represent my mother's work. Within eleven years God has given her over a thousand girls." A young Koordish woman had a message which she gave in her own tongue: "I am very glad that in such a free land as this, you have gone so far forward that you may worship Christ. . . . There is a special prize awaiting you up in Heaven because you brought me to Christ."

And then Miss Lilavati Singh, B.A., of India, was introduced; a young woman, who in her eagerness to acquire the English language is said to have read Green's History of England through seven times! It was after hearing Miss Singh's address on the Results of Higher Education, of which she herself is an exponent, that General Harrison said: "If I had given a million dollars to foreign missions, I should count it wisely invested if it led only to the conversion of that one woman."

Business Men and Missions

On Friday evening a business men's meeting was held, and a representative body of widely known business men occupied the platform: merchants and manufacturers, bankers, lawyers, college presidents, Government officials, and members of army and navy, besides a considerable number of gentlemen who had retired from their stated employments to give still more valued service in the interests of the public welfare. A large number of prominent business men throughout the country were identified with this meeting as honorary vice-presidents, and as many of these as possible attended in person. At this meeting Mr. Sankey led the music with all his old vigor, and one of the most impressive events of the evening was the singing of the favorite hymn of the late Dwight L. Moody, "One Day the Silver Cord Will Break." Mr. Sankey sang it as a solo, and first the whole house joined in the chorus, "And I shall see Him, face to face." At the next verse only the galleries sang, then only two galleries, and, finally, only the trained voices in the topmost gallery. It sounded like a distant sweet echo of the music that had gone before, and many eyes were moist as the last strain died away.

President Seth Low, of Columbia University, in introducing the Chairman, the Hon. James B. Angell, said: "The cause that brings us all here is the cause of our common Master, and everyone must gather from such meetings as these that no brotherhood less wide than the brotherhood of man can satisfy the heart of the disciple any more than it can satisfy the great heart of the Master. It is not a far cry from a conference like this to a common front on the mission field. Still less is it a far cry from united activity in missionary work to a common front everywhere against the forces of evil. The object of the meeting to-night is to permit laymen to testify to their interest in the missionary work."

President Angell followed with the remark: "It is desired that you who have come from far away fields of labor should be assured

that in all your trials and your toil you have the support and sympathy, and the prayers of the great army of Christ's disciples throughout all the nations"; and in closing a brief address, said: "If the laymen of this country will furnish the means, the colleges of America will double the number of missionaries in the foreign field within five years."

Students and Young People

The definite line of advance that has been made in enlisting the students and other young people in the missionary movement was manifest on Saturday, when three meetings in Carnegie Hall were devoted to them, all largely attended and all in charge of leaders in movements which the young people sustain. As a natural result, the speakers gathered fervor from audiences alike sympathetic and demonstrative, and every meeting glowed with enthusiasm from beginning to end.

Achievements, significance, and possibilities of student movements, the obligations upon this generation to evangelize the world, and the incentive needed to fire new ministers with zeal to carry the gospel to strange lands supplied texts for those who talked, while those who listened displayed such hearty accord with the sentiments of the platform as in itself to work encouraging results. That the colleges will be immediately fruitful in increased offerings of mission workers, as the result of aspiration freshened by the Conference, was predicted as confidently as if that end were already brought about. It was evident that the young people with heroic faith had faced the problem of the world's complete evangelization; and that the methods they were developing were of the steady, persistent character correlated with the work of the regular boards and societies, while emphasis was placed on the necessity of full information and definite commitment in both giving and going. Much was accomplished in bringing about a union of forces by a special meeting of the leaders of young people's movements.

Famine Relief

On the second Sunday evening of the Conference a famine relief meeting was organized by a few missionaries from India, in order that they might inaugurate a larger national movement in the interest of the famine sufferers in India: it was a demonstration close at hand as to the intimate relation between the preaching of the gospel and the constant relieving of suffering and want; it was the organizing of a relief expedition at an emergency call to hasten to the help of those who were overwhelmed.

After a series of addresses from the missionaries and others, informing as to the causes of the famine, what the Government was doing, and the plans proposed for its relief, a collection was taken for the famine sufferers.

CHAPTER III

SCOPE AND SIGNIFICANCE OF THE CONFERENCE

Devotional Element—Summary of Programme—Farewell—Impressions—Significance of the Conference.

From the opening meetings every session and every topic that was taken up seemed to have the same tremendous power to interest the people and carry them forward. The devotional element in the meetings, though given due prominence, could hardly be reported. It was not solely in the words that were used in earnest importunate prayer, but in the act of united waiting for the Spirit, morning by morning as the Conference gathered, that His presence might suffuse the whole gathering with a divine glow and touch the proceedings of the day with a blessed illumination. It was as though in a vision the non-Christian world was constantly held up before God, and this missionary gathering were saying: What can we do; Thine is the kingdom and the power and the glory. Hold Thy people to the task; infuse them with strength and courage. Shed abroad Thy love in their hearts.

But these prayers were not for the assembly; they were broad as the earth and the sea; they besought a blessing on the Conference that it might be a blessing and give a mighty impulse to the whole Church. Everyone felt the power of the Holy Spirit; no one could sit in the audience and listen to the speaking without being impressed with the hush that was over everything. No one stirred if it could be helped. People went away realizing the personal responsibility which is upon each individual, making in the aggregate a great power. The whole Conference seemed like a great fly-wheel that, being once started, gathered up the power into itself and was going of its own momentum. "No one could look at those wonderful audiences day after day," said one of the delegates, "and not realize the mighty impulse and interest that stirred the people as nothing had stirred them before. The way in which the Conference was conducted evidenced the quiet, persistent work which had gone on for so many months, nay, for so many years. The men and women who had done the work kept out of sight, and only the result of their work was manifest; the workers were lost sight of in the wonder of the work."

Much of the public interest was undoubtedly due to the fact that the discussion bore so heavily on the practical work in which the missionaries are engaged. Preaching the Gospel was inseparably linked with acts of benevolence and human progress. Christianity was shown to be connected with everything best and most beautiful on earth. The intimate relation existing between the direct preaching

of the gospel and all other forms of associated effort had not always been fully understood, and there has been a tendency to magnify special departments of work or else to regard them as something apart from the Great Commission. In the programme all forms of work were recognized as parts of the equipment of the Church and as gifts of the same Spirit.

Summary of Programme

The controlling thought in the construction of the programme was not so much to arrange a series of sermons and great addresses on the general theme of missions as to present the problems of practical work which are involved in the missionary enterprise, and to call together such persons of experience as could discuss them with advantage to the whole Church.

Inasmuch as there are naturally diversities of opinion on the various points under discussion, the committee intended that every topic should be presented from different points of view, the opposite sides of each question having equal opportunity to set forth their arguments in the strongest possible light.

In order to preserve the ecumenical character of the Conference, from which it was expected that the most far-reaching results would be derived, the topical division of the programme took precedence of the territorial, but, notwithstanding this, each mission land was duly surveyed, and addresses by missionaries on their respective fields were a prominent feature of the general meetings.

The topical division comprised: (1) The missionary idea—asserting the claims of the Great Commission and its supreme aim. (2) The economics of missions, embodying organization, location and strength of stations, self-support, and comity. (3) The departments of work—literary, evangelistic, medical, educational and industrial, work for women, and for special classes. (4) Home administration and means of enlisting the Church.

Under the geographical division fell the survey of mission fields and the general view of the century, showing the occupation of the field, the opposition to be met in the social and religious aspects, the pervasive and leavening influence of the gospel, and the increasing army of converts to the faith in Christ.

The Conference began its regular sessions on Monday, April 23, the morning being given to a general review of the fundamental basis of missions, the promised power and appointed aim. On the afternoon of the same day the mission fields were severally surveyed simultaneously in eight separate sections, and the day closed with the historical summary of the century's work, demonstrating the superintending hand of God in missions, for, as one of the speakers said, "All history is a mystery till it becomes to us His story."

Tuesday inaugurated a series of meetings devoted to the consideration of the ecomomics of missions, including comity and self-support and the several departments of work, each morning session being taken up with one of these topics, supplemented by sectional meetings in the afternoon and a more popular presentation of the same topic in the evening. The cultivation of the missionary idea in the

home church was taken up under the heads of Home Work for Foreign Missions, Woman's Responsibilty, Business Men, Students and Other Young People, and, finally, The Pastor, each dealing in turn with their special fields and opportunities, and the subjects of Literature and Giving as related thereto.

In the consideration of the several departments of work on the field—Evangelistic, Educational, Literary, and Medical—the general scheme followed was first to set forth the imperative importance or necessity of each as a part of the whole work, then its sphere of action and its effects, following with the tools and facilities it employed or demanded, and closing with the training of natives for participation and leadership in the same branch of service.

Farewell Meeting

The Farewell Meeting was on Tuesday evening. Long before the hour set for opening the meeting a large and enthusiastic audience filled Carnegie Hall. Not a seat was unoccupied on floor or platform, or in the boxes and galleries. Standing room, too, was taken, and ten minutes after eight o'clock the doors were closed on seemingly as big a crowd as had gained admission. Not one additional person was allowed admission after the doors were once closed, either by the main entrance or the stage door, and gradually the crowd outside dwindled, many going to the meeting in Central Presbyterian Church and to the overflow meeting in Calvary Baptist Church.

After the regular programme of the evening had been carried out, the Chairman, General Harrison, arose and remarked that the discussions of the Conference were ended, and that nothing remained but to speak the words of parting. He first called upon the Rev. Canon W. J. Edmonds, of Exeter Cathedral, England, to voice the farewell of the foreign delegates.

" I speak not in the name of the English delegates only," said Canon Edmonds, " but as representing the whole body of delegates from whatever country they come. My eye has just fallen upon one of these delegates, a Dutch brother whom I met the other day at one of our meetings. He shook hands with me, in spite of all the differences that put a distance between Dutch politics and feelings, and ours, but a feeling of common love for the Master constituted a bridge between two strangers thus separated. That is what will unite us.

" I have just listened to words of weight, and wisdom, and hope, and prophecy from the Bishop of Albany, and I have listened in this hall and other halls to the various views which have been offered on behalf of our common Master, and my mind is at this moment overburdened with the weight of gladness and joy which the proceedings of this great Conference have inspired in me.

" But my business is not to review this Conference, but to thank those for their hospitality who brought us here, and who have made our stay in this country so pleasant that, as I told my host this morning, I was sorry to be leaving his roof. That is the sentiment of all of us. We are impressed at the generosity, and the completeness, and the dimensions of your hospitality and care. There is only one answer we can give you. It is the simplest of

all. We are glad to have been the recipients of those kindnesses, and you can be sure that we will publish it on the other side of the Atlantic.

"Oh, American ladies and gentlemen, you are doing more good than you know! You have given us a display of what you are, and you send us away with the knowledge that the best in you will overcome what is not the best in you. We believe in you. You will have your discipline, but you will come out of it, and you will be the better and brighter for it. You will find us more and more by your side. We have seen you receive your President. We have seen the sentiment of loyalty, not to the man only, not the sentiment of admiration for a great man's abilities only, but we have seen the loyalty of the American people to their own chosen Chief Magistrate, and we have seen that when American Chief Magistrates are no longer American Chief Magistrates, but are philosophical, and loving, and affectionate watchers and criticisers of those who have stepped into their shoes, your affection is still with them, not only for what they are, but for what they have done.

"There is one thing more that I want to acknowledge besides the hospitality which has made us forget our homes and the distance we have to go to reach them. I was in this hall on Sunday night when you met here to discuss the Indian famine. The programme as it was worded seemed to bear rather hardly upon England, some of the questions asking if England was responsible for the famine, what was England doing for the relief of the starving, and so on. But the vindication of England that night was as ample as could be, and that vindication came from the lips of three American missionaries. In the name of the English delegates I thank you for it. For your hospitality we desire to offer our acknowledgments, warmly, gratefully, and respectfully.

"And now, Mr. Harrison, I have said that we are thankful for this hospitality. I saw once a great scene in the cathedral to which I am attached. I saw a new bishop come to take his place there at the head of the diocese. He was not welcomed; his wisdom was a little too early for the wisdom of those he had come to rule over. There was a fog that morning; it was in December, and the procession out from the cathedral was a minute or two late because of the fog and a certain unpunctuality. The clergyman who was walking in the procession just in front of me, recognizing that Bishop Temple was up at the end of the street waiting for us, turned around and said: 'Edmonds, he is a little before his time.' He is the Archbishop of Canterbury now, and nobody thinks he is before his time, and nobody thinks he is after his time, either. But I will tell you what was the text of the second sermon that he preached in that diocese—over which he ruled with a strong and affectionate rule that nobody would venture to resist, and nobody cared to. It was this, and it is a word that I should like to speak in the largest of all possible applications to the American people, if I had any right to address them, when they are thinking of English differences; to the English people when they are thinking of American differences; to the great divided,

but really united, Church of God also would I say it: 'Whereunto we have already attained let us walk by the same rule, let us mind the same things . . . and if in anything ye be otherwise minded, God shall reveal even this unto you.'

"The twentieth century is coming and I hope it will bring with it those great common opportunities and that common spirit which will help us to embrace them. Meantime, the best encouragement to face it in the most hopeful of spirits is to weave those sweet and golden bonds which bind the Christian community together. There are no people on the face of the earth who have done so much of that in the last ten days as the Christian people of New York to whom, on behalf of these foreign delegates, I desire now warmly, and gratefully, and respectfully to offer our acknowledgments."

The farewell for the missionaries was voiced by the Rev. George Owen, of China:

"I wish, first and foremost," said Mr. Owen, "to express my own gratitude and the gratitude of all my fellow-missionaries for the splendid reception which we received from the President of this great Republic, the Governor of this great State, and you, Mr. President. We know that the honor paid to us was simply given because we are the missionary servants of the Lord Jesus Christ. It was the tribute of a great nation laid at the feet of our common Lord. It is in this that it has its significance.

"I should like also to express for myself and my brother missionaries our admiration and wonder at the almost perfect organization that we have seen through these conference meetings. Everything has gone on so smoothly and quietly that it looked as though the whole thing was an automaton. It seems to me that organization is a natural product of American life. I had long heard of the genius of the Americans for organization, but now I have seen it.

"These crowded meetings have made it plain to us all that the missionary spirit is not failing in America. There is no cooling of missionary ardor. You are not going to give up the great task of winning the world to Christ.

"We missionaries are only the outposts of the great army of the Church, and these meetings have shown the oneness of the great Protestant Church in the whole world. When we return to our fields of labor we will seem to hear you calling to us: 'We are with you in our sympathies, our prayers, our gifts, in all your joys and sorrows until the darkness shall roll away and the great light of the millennium morn shall dawn.'"

Then, the final words were spoken by General Harrison:

"I was designated to speak the opening word when this Conference assembled, and the duty is laid upon me to-night to speak the closing word," he said. "I do not like to regard this as the end of the Conference. We shall have no more lectures; the teachers will be retired; we shall not gather here any more, but it seems to me that we might call these exercises to-night commencement exercises.

It is the way the colleges have, you know, when the professors are retired, and the classrooms are closed, and they have the last meeting. They call it a commencement, and a very appropriate word it is. What has taken place was preparatory, it was fitting out people, it was setting up a mast and springing the sails—a very essential sort of work, but of no great account if it stops there. The ship must spread her sails; she must turn her prow away from the dock; she must throw off her moorings, and with her cargo of merchandise or of human lives, go out upon the sea on an errand somewhere, to carry something or somebody where it is needed. That is what all this means. And so I like to think of this Conference as a school that is holding to-night its commencement; and of these missionaries who have been privileged to come back, either to their native land or at least to one of the homelands of missions, as men who have been taking here a post-graduate course. Of those of us who are delegates, as Christian men and women we have come here to make reports about the work and to listen to the story of what has been done; not to rest in the pride of it, but to find in it an inspiration of greater things yet to be done.

"Do you know, my friends, that these ten days of the Ecumenical Conference on Foreign Missions in New York have been days full of significance and import? I have spoken before to many great audiences. I have seen the political spirit in this country kindled to a white heat. I have in this hall addressed great political assemblages, but I never have been associated with a political campaign where the interest was sufficient to fill this hall and three or four overflow halls and churches three times a day for ten days. It is a revelation to the city of New York and to the United States, and to the world. Men have not taken account of these things; they are taking account of them now. There is scarcely a business house or office in New York where they have not been talking of these great meetings.

"Well, if it is commencement, then everyone who has been privileged to sit here, every one who has had any part in these meetings, is under pledge to go out into life with a renewed resolve to do more and to do better for foreign missions than he has ever done before. It has failed of its purpose if it has not touched your heart as it has touched mine, with a deeper sense of obligation to our Lord to help in the work of evangelizing the world. Every one of the mission boards which has been represented here, and every allied board and agency in the cause of missions, home and foreign, ought to feel an impetus and stimulus, and ought to have its treasury filled as never before by the grateful offerings of churches who feel their debt to their Lord.

"The great Christian unity, comity—whatever you call it; we had better not puzzle on names; it simply means, my good Bishop, that your heart and mine have been drawn together and touched, and we are more than ever before brothers and brethren. I do not think at all that it means that the Presbyterian Church is to dissolve itself, or

that the Protestant Episcopal Church is to abandon its honored and useful place among the Christian workers of the world; not at all. The impression we want to make, that we must make, upon Christians at home and in mission fields, is this, that we have one Prophet, one Lord, one Book.

"Why, I do not suppose that any enemy who might confront the United States would be left in doubt at all in a campaign that the Seventh Cavalry and the Twenty-second Infantry were fighting for the same flag. And so it ought to be among the Christian Churches. We have spent an immense amount of strength very foolishly in discussing the question as to which of the churches has most strictly preserved the apostolic form. Now that is a question that never will be settled in this world, and I think that questions that can never be settled might just as well never be discussed. I have said, that that question will never be settled in this world, and my judgment is—and I say it reverently, too—that it will never be settled in the next, for when the Lord comes in His glory, when He is seen in fulfillment of the Father's mighty promise and the travail of His soul, and the world has come to Him, and every knee has bowed, and every tongue confessed, there will be no consideration of the question as to which of the churches was nearest to the apostolic form. It will be to the faithful ones out of all churches: 'Well done, thou good and faithful servant.'

"Is not this supreme loyalty to the Holy Catholic Church Universal—the Church whose names are written in heaven? Is not that consistent? Is it impinged upon or hurt by love to my own Church? Not at all, any more than the love I bear for the State I live in impairs the sincerity or faithfulness of my allegiance to that great union of the States whose flag floats over us all. I do not think a man who does not love his State, loves the city where he lives, the neighbors who are about him, the home of his father and mother—who has not some special attachments—will ever make a good citizen of the United States. I believe this spirit, this discriminating spirit, this spirit of love and fellowship has been mightily set forward by this great Conference. The army will co-operate, the cavalry will not say to the artillery: 'We have no need of you,' and the artillery will be particularly careful to stop firing when the cavalry charges. Of all the demoralizing incidents that can happen to an army, the worst is to be fired into by mistake—for it can never be done purposely—by some of its own men. We expect fire from the adversary; but when, as has sometimes happened in a campaign in the timber or brush, or in confusion, a supporting column, forgetting that men of their own flag are in front of them, deliver their fire, no troops in the world can stand it; it is demoralization; it is dismay. Brethren, we will take care as never before that we do not stand in the way; that we do not by any possibility deliver a shot that shall find its mark in any of the regiments that march under the banner of our Lord.

"And now, to these gentlemen who have so graciously expressed the thanks of the visiting delegates and missionaries, may I be

permitted to say in your behalf that we are all debtors. No one ever received a prophet of God into his house that did not receive more than he gave. You have brought to us these precious women who have come from mission fields; you have brought to us, into our hearts and into our homes, sanctifying and inspiring influences with which the bread that perished is not to be compared. We part with you in sorrow, and yet bitter as they are, the Christian partings always are cheered by the promise of the great gathering where all who love the Lord shall see each other again. We thank you for your gracious and instructive words; we thank you for the inspiration you have given us; we hope that you have caught from our hearts some of the love we bear you, and that you will go back to the Lord's appointed work stronger for our prayers and for our sympathy.

"And now, as we bring this meeting to a close, may I not assure you all that the prayers of the Church in America will be offered with a frequency and a fervor they have never had before, and that the pockets and the purses of the American people will be opened with a generosity they have never shown before, to conduct this great world work—a work which is to bring in the day when the kingdoms of the earth shall become the kingdoms of our Lord.

"God bless you all, abide with you in your places, strengthen your hearts, fill them with the converts that He knows so well how to convert, and give you success in your devoted efforts to make known His name to those who are in darkness."

Impressions

On the last day, at the close of the morning session, a special meeting was held at which the delegates were invited to give utterance to the impressions made upon them by the Conference in one-minute addresses, giving a seed-thought or nugget, as a sort of farewell word. "We are down to the shortest possible range," said Rev. J. T. Gracey, D.D., President of the International Missionary Union. "We are tarrying to give expression to the intensest thing we have received, whether it is thought or feeling; and we want rapid-firing rifle practice in the form of little sentences."

Walter B. Sloan, London: "The great gatherings of this week have been living embodiments of great missionary movement, and behind all the instrumentalities there have been the mighty workings of God's Spirit. Best of all, God is with us."

Rev. George Washburn, D.D., Robert College, Constantinople, "Seven years ago I came to this country to attend the Parliament of Religions, which was a memorable meeting; at least it proclaimed to all the religions of the world, if not in the name of all the religions of the world, the Fatherhood of God and the Brotherhood of Man; but, after all, we went away from that meeting asking ourselves whether anything would come out of it. This, also, has been a parliament, but no one to-day is asking himself whether anything will come out of it. We are conscious of the existence in this assembly of a tremendous will-force and a powerful purpose to go forward and

fulfill the command of our Lord, 'Go ye into all the world and preach the gospel to every creature.'"

Rev. Henry N. Cobb, New York City: "To us remain the duty and privilege of more complete surrender, larger sacrifice, more perfect service. To Him the glory and the praise forevermore."

John H. Converse, Philadelphia, Pa.: "If as business men we can not serve Christ as direct ambassadors, we can serve Him by sending others and promoting His work."

Rev. Maurice Phillips, India: "The work nearest to the heart of the Master is the salvation of the human race. It was for that He left the throne in glory; it was for that that He endured unparalleled suffering; and it was for that He died upon the Cross."

Rev. John Rinman, Sweden: "The Conference has presented to us broader, brighter, and yet more solemn views of the mission work abroad. With deepest gratitude to our God, let me in all simplicity say that He has made known unto us not only His works, but His ways, during these happy days as never before. To Him be all the glory, to you an abundant reward, and to us grace to use the grace so abundantly bestowed upon us."

H. Francis Parmelee, Japan: "The thing which gives me most comfort is, aside from the inspiration and uplift of the whole grand series of meetings, the thought back of it all is that the people at home here in the Christian lands do, after all, believe in foreign missions; that their hearts are in the work for the whole world; that they are really co-workers together with us in the foreign field and will stand back of us and hold the ropes."

Rev. Dr. Borchgrevink, Madagascar: "This Conference has borne witness to all the world that we are going to convert the world with the whole Bible, from the beginning to the end, as the Word of God; telling all the world that it is only by the blood of Jesus Christ that men are saved."

C. H. Parrish, Cane Spring, Ky.: "In the purposes of God, my people were brought to this country savage and slaves. God used the white people of the United States in making us Christians and citizens, and He will yet use them in the return to Africa of black missionaries by the thousands, who shall preach the gospel to our kindred. I shall bear this impression to my people, together with the uniform courtesy and impartiality with which your committee received the negro delegates from the South. For ten days at least we were made to forget that we were colored."

Rev. William Ashmore, China: "We part now. Give unto us the right hand of fellowship and support, while you remain to carry on the work at home, and we go unto the heathen. Be ye unto us as Moses, and Aaron, and Hur, on the brow of the hill, with hands uplifted toward God and outstretched toward us, and we will go down into the valley and fight with Amalek."

Rev. Dr. Schreiber, Germany: "We go home convinced anew that the whole Evangelical Mission is one in the Lord, being quite sure that by God's grace this great Conference will become the means for advancing His kingdom with even greater rapidity than in times

past, and with more marked success than has been the case till now. May we be united in the love of our Lord Jesus Christ, although we are separated widely, till we come to meet again before His throne."

Rev. H. H. Hibbs, Williamsburg, Ky.: "That which impressed me most about the Conference was that the greatest men we have had here are found among the missionaries."

Robert N. Barrett, Waxahachie, Tex.: "I am impressed with the system and far-seeing plans of the committee and the conception of the programme. It was comprehensive in scope and practical in detail far beyond anything ever attempted before. I am impressed with the personnel of the missionaries and delegates. The world must feel the impress of the influences set in motion here."

H. V. S. Peeke, Japan: "I have been greatly impressed by the remarkable agreement of the opinions of the speakers. It still remains that after due allowance has been made for the differences in local conditions in the widely separated fields of the speakers, and for the personal equation caused by early national and religious associations, a definite set of principles are gradually emerging, which are commanding general assent, and which must be our guides in the prosecution of our work."

Rev. Edwin Smith, Nova Scotia: "I return to my home and work greatly refreshed and encouraged, having a higher sense of my responsibility, and cherishing a deeper conviction of the reality of Christianity. I go with the determination to press upon my people the necessity of giving the Gospel of Jesus Christ to the perishing world in this generation."

Rev. Wm. K. McKibben, China: "It will be impossible, after New York, for the missionaries to doubt that the Christian world is with them. Henceforth, when the missionaries, your hand, grapple with the foe, they will know they are not thrust forth alone to the conflict, but that Thou, O Body of Christ! art with them. Your prayers, your sympathy, your fellowship, shall be courage and strength to them. After New York, too, we can never doubt ourselves to be one."

Rev. W. B. Findlay, India: "The harmony that has been revealed in this Conference is a glorious, happy omen of the future of the work. Not only the brotherly interest and love which we expected in such a gathering, but the harmony going down to the details, seem to make it possible that there should be in the future co-operation such as will employ a missionary force five or ten times as great as that now in the field."

Eugene Stock, London: "May I leave these verses as a farewell message to the Conference? 'The hand of God was to give them one heart.' . . . 'All the people answered with one voice.' . . . 'All the people arose as one man.' . . . 'God grant to us all, in the British Empire and in America, the "one heart," the "one voice," and the uprising "as one man."'"

The Significance of the Ecumenical Conference

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At this Conference men and women from all parts of the world,

from almost all branches of the Christian Church, met in constant intercourse, and compared judgments, shared experiences, took fresh flame from the warmth of close contact, and then went back to their work with new love in their hearts for one another, new zeal for the redemption of all the life of man, and new passion for the Saviour for whom they worked and by whom they lived. Because it was a representative gathering from the whole inhabited earth, and called not to legislate or to enforce opinion, it was, as all felt, a great demonstration. It was a revelation of the unabated power of the missionary spirit. Its reaffirmation of faith in the fundamental convictions of the gospel startled many who had supposed that the Church had departed from these foundations. The experiences and calm judgments of a great body of sober men and women testified to the vital need of the world for the gospel. A multitude of cheap and common criticisms of missions fell dead before an evidence of their shallowness and falsehood so convincing. The Conference was a demonstration of the practicability of missions. Many who felt that the mission enterprise is a universally indiscriminate project, or who thought the forces were inadequate, or the obstacles insuperable, see now how reasonable and feasible it is. The evangelization of the world, which means of necessity the evangelization of a living generation in the world, does not appear now to be a chimerical thing. Sober and reliable missionaries, who know of what they are speaking, proclaim that it can be done. Such evangelization may, or may not, mean the completion of the work. We have no right to assume either that it will, or that it will not. But that it is within the duty and ability of the Church thus to evangelize the world, has been one sharp and potent lesson of the Conference. It was a demonstration of the economical and sensible administration of missions. There is no other work in the world where so many keen, restless minds are seeking better methods, where the cost of carrying on the work is so sharply scrutinized, and all expenditures are so carefully made. Yet this is not a business carried on on the principles of a business. It is the life-work of men and women who have invested themselves, as well as their possessions, and who do not propose that their lives shall be wasted or profitless. The Conference went fearlessly and directly at all the practical questions of missions; it covered over or concealed nothing. It spoke of failure as frankly as of success, and rejoiced when it found what ought hereafter to be avoided.

The Conference was a demonstration of the missionary character of Christianity. In that regard it was more truly a Christian council than some of the great ecclesiastical councils. It proclaimed that Christ's religion is essentially missionary, that to receive Christ is to receive the obligation of communicating Him, that missionary sympathy is not a matter of praiseworthy and superfluous consecration on the part of a section of Christians, but the solemn and unavoidable responsibility of all. And the Conference demonstrated how fully this conception of Christianity, in theory at least, has laid hold upon the Church, and how attractive and impressive this view is to all. Men sometimes deprecate missionary agitation on the ground that the subject is uninviting, and that it does not appeal

longer to the heart of men who move with their age. The Conference demonstrated the fallacy of this view. It interested men and women by the thousand. It made missionary principles burn in their hearts and missionary facts blaze in their imaginations.

In an altogether unique way the Conference profoundly impressed New York City. When it began, one paper remarked: "The great Ecumenical Conference is only an incident in the life of this city. In any other American city it would have been an event. London and New York are so big that they go on their way oblivious to things that interest even a large section of the community." But that tone was instantly dropped. The newspapers awoke at once to the wonder of it. Crowds thronged to the meetings. "It is within conservative limits," said the *Evening Post,* "to say that during the ten days' session of this great Conference 200,000 people have been present at the various gatherings. Doubtless, the same people, delegates, and those specially interested, have contributed unremittingly to such outpouring; but, even so, the multitudes of all denominations and all phases of doctrinal belief have flocked to the places where meetings were held. Making due allowances for mere curiosity-seekers, convention-loungers, and the good folk who always go where the crowd goes, the attendance means vast popular interest in the cause of missions. I question whether any other topic, not excepting politics, prolonged for such a period in early spring, could attract so many auditors." To many this was a great surprise. Even those who had made the preparations for the Conference did not know that it would strike the deepest notes, in the newspapers and in the lives of the people of the city, that have been struck for many years. The people had not known either the magnitude, or the power, or the seriousness of the missionary enterprise. They thought it was in the hands of weak and fanatical people. Few knew the enormous forces that it was wielding. And doubtless, the element of romance which has long since worn off the work, so far as those engaged in it are concerned, invested the Conference with interest to many.

But what impressed the city more, and all the thoughtful people who attended the Conference, were the sanity, the steadiness, the divine wisdom of the enterprise on one hand, and on the other the noble, restful, cheery, modest lives of the missionaries who were its chief agents, and who came from every land to talk of their work and plan for its immense extension in the world. The real spirit of the movement was truly felt by the people. That was one of the triumphs of the Conference, that with no boasting, no unreality, it set forth, so that all could feel it, the real missionary spirit. Everywhere men acknowledged its beauty, and were quickened by it.

It was worth everything to have this view of the nobility, the Christliness of the missionary enterprise shown forth. It strengthens belief in unselfishness and in the worth of man to see such a revelation of sacrifice, of the broad human gladness of it, and of the fine beauty of the missionary life.

Throughout the country, and in some real sense throughout the whole world, this influence of the Conference was felt. Weary and despondent missionaries waiting for re-enforcements that never came,

and looking helplessly upon opportunities too gigantic for ten times their strength; workers at home contending against lethargy, selfishness, the torpor of narrow vision and indolent ignorance; men and women engrossed in other interests and never admitting missions to the field of their thought, felt the influence of the demonstration of the Conference. What made it so impressive?

It showed the beauty of the life of unselfishness. The seven hundred missionaries who were present at it were men and women who were seeking nothing for themselves, but had left home and the opportunities and pleasures of home, not for the sake of gain or business, or to earn a livelihood, but because of love of their kind. The foreign mission work is a supreme unselfishness. It is carried on for men and women whom the Church has not seen, whom the missionary has not seen when he first decides to give his life to them, who can render no return of any sort, who at first often persecute and abuse those who come to help them. And, instead of being morose or embittered, these missionaries are the sweetest, most wholesome, hopeful, kindly spirited people who can be found.

Furthermore, the Conference asserted the missionary view of life and life's possessions as not held by us as our own, to be used as we please or for our own ends, but to be regarded as trusts from God. We easily sink into a very tiny insularity. We call ourselves cosmopolitan, when we are as narrow as intelligent men can well be. Our own ends, our own community, our own nation, are the boundaries of our interests. We will think of the other side of the world if we can make money out of it, but not of ourselves as bound to it by any ties of high motive or duty. This Conference called that view anathema. It asserted that we can not if we will, cut ourselves asunder from our brothers of other races and other faiths. All that we have of good we owe, and must give to them. If our religious faith is not so good that we must give it to those who are without it, then it is not good enough to be worth keeping ourselves. If it is good—and this Conference rested immovably on the conviction that there is nothing else in the world so good—then to refuse to pass it on to other men is malfeasance and dishonesty. The Christian conscience at once recognized this truth, and was impressed by it.

And the Conference showed men the worth of association with a great cause. There was a visible peace and satisfaction about those who attended it, and that spirit of self-repression, and the suppression of trivial divergences, which a great cause breeds in men and women truly devoted to it. The missionary movement always has this effect. It is a liberalizing, enlarging work. Of two men otherwise equal, one working at home and the other abroad, the latter is pretty sure to become the broader man, wider in his sympathies, keener in his insight into the hearts of men. When the two men meet after years of separation, the missionary may know less of what has been of transient interest in the world, but he will know more of what is enduring. The greatness and dignity of the missionary movement became apparent to the world without. It had never known before how great and worthy it was, but the movement itself has never been other than it is now. It aims at everything, and it works with nothing. It pro-

poses to spread the knowledge of Christ over the world, whether it takes a few years or many centuries. Obstacles of climate, of government, of death, all these have been met, and they will not prevent the missionaries from attaining their end. And yet no official influence, no material inducement, no financial gain, none of the motives on which men rely can be used. This cause attempts the reformation of life, and relies on moral and spiritual forces alone to accomplish it. There is no other cause comparable with it. The Conference showed how glorious a thing it is to surrender life to it.

The best thing about the Conference was its truly religious character. There were devotional meetings each morning, and the Central Presbyterian Church was filled, the last afternoon, with an audience which gave the whole time to prayer. The sessions were opened and closed with prayer, but beyond this also everything was religious. Among all the methods of work, some of them quite material; in all the machinery of administration, the supreme aim and purpose were never obscured. The name of Jesus was above every name. No other name was mentioned as His was. Business and discussion kept close to Him, and there was little during all the ten days which did not bear His spirit, and which was not done for His glory. That was a great lesson. We sometimes speak as though religion had decayed and lost its force. It is not so. It is a greater power to-day than it has ever been in the history of the world. It has not sunk into mere morals, and it is not mere emotion. It is still a conviction regarding God and human life, ablaze in the heart, and shaping alike mind and will. And through the whole Conference the missionary enterprise was set forth as a religious enterprise, aiming at religious ends, and appealing to religious motives. Its purpose was declared to be to proclaim Christ to the world as the Saviour from sin, and the Lord of life.

In all this the Conference but gave representation to the characteristics of the true missionary spirit; but it was a great thing to have them set forth thus evidently before the eyes of all men. It secured a new hearing for the missionary appeal in all Christian lands. It swept away much cavil which is usually raised against the summons of missionary duty. It prepared the minds of men in a providential way for the fresh tide of anti-missionary criticism and unbelief which a great upheaval, such as we have since witnessed in China, always breeds. It recalled the Church to her true mission and ministry, spoke afresh in her ears the words of her Lord about all nations and the uttermost parts of the earth, and laid afresh on her heart the woes of mankind.

But there were other regards in which this Conference was pregnant with a great significance. An ecumenical conference after the pattern of the early councils would not be possible now. Cardinal Newman has pointed out the growing infrequency of these councils, and the slow development of new doctrine between the Council of Trent and the Council of the Vatican. It can not be said that there will never be a Conference on doctrine so truly ecumenical as this one. But it is probable that there will not be one in this generation. Not because doctrine has come to be regarded as of no con-

sequence. The delegates to this Conference probably held to their intellectual convictions regarding Christian doctrine with a tenacity and exactness never surpassed. But in some way the proportions of life have been righting themselves, and men perceive in their common purposes toward mankind, and their common love toward Christ, and their common faith toward God, a power of union not to be annulled by their diverse opinions on subjects which, however important, are yet less important than their common purposes, and love, and faith. In this regard the Conference was but a revelation of a method, and a demonstration of a fact.

It demonstrated the essential unity of the evangelical churches. Far above all separating peculiarities the single Spirit of the single Lord lifted the hearts of his servants, and they found themselves to be brethren. The world which has no cohesion or unity at all constantly chides the Church for schism and discord. But back of superficial divergence and even of deeper conscientious difference, a bond of divine harmony relates each Christian to all his fellows, and each Christian body to all other bodies. Though there be diversities of operations, one Spirit rules and pervades the whole.

It revealed the method of ultimate union. It showed that the best way to heal some breaches is to bridge them in higher air. The members of the body are divided for their various functions; but all are united in the Head, from whom the whole body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love. Simply to bring together so many of different names, to make them acquainted, to show them that they were men and brethren; and above all this to warm them by the contact of open hearts before the common and adored Saviour, was to supply a practical illustration of the spirit, not of comity alone, but of Christian fellowship, and to hasten a little at least, the coming of the day when we shall be one, to the conviction of the world that the Father sent the Son to be its Saviour.

In this spirit of unity innumerable common judgments were revealed. Some questions of mission policy, always the signal for divergence of view in past years, seemed to awaken but little controversy now. There never was any Conference in earlier years that understood its problems so well, the difficulties to be met, the extent of the field, and the available resources. Yet not one note of hopelessness was sounded. The mission enterprise is the one surely triumphant movement. Whatever else fails, it will not fail. It can not, for it is an obedience to God.

The Conference reassured those who feared that Christian missions would not be able to defend themselves, or to make appeal to men in a time when conceptions have changed greatly since the days when modern missions made their earlier appeals. Considerations of future destiny now occupy less place in the thought of men than considerations of present duty. But could anything be more favorable to the missionary argument than this? Such a change only brings out more clearly the Church's responsibility for the world's evangelization. "The thought of the past threw the responsibility upon God; the

thought of to-day throws it upon men. The Christian thought of the past concerned itself chiefly with the Divine decrees; the Christian thought of the present concerns itself chiefly with man's duty. And in this development of thought it is becoming clearer every day that Christ has laid upon His Church the duty of evangelizing the world." We may be sure that every change in the thought of men will only strengthen the missionary apologetic. The eternal duty of man can never be a matter of light concern, and missions have nothing to fear from the subsidence of emphasis on the future of a godless world so long as it is possible to look upon the world's poor face and see the stare of its blind and weary eyes. The very impression which this Conference produced as it restated the missionary appeal in terms of the thought of the present day, showed how much more powerful that appeal has become. Christian missions not only hold the secret of all progress and life in the non-Christian nations, but they have an argument which irresistibly moves the hearts of all fair men who will listen to it and take it in. It will be able to adapt its appeal to each new shade of Christian thought and each new readjustment of perspective and proportion in Christian doctrine.

And herein lies perhaps the greatest significance of the Conference. It was not a body for legislation. It met merely to suggest and to influence opinion and to quicken hope and courage. But whether it accomplishes much as a force to shape opinion and to awaken zeal, it has at least served its purpose as an indication of the way God's Spirit is moving upon life and in the world. Such conferences, though they serve to do little—and this Conference did much—yet serve always to reveal the great and irresistible movements of the Spirit of God. These movements go on in spite of man. They go on while man sleeps. They go on when man dies. And no man can fight against them and stay them. That impregnable conviction is laid like rock under the missionary movement, and is a guarantee that great as this Conference was, far as it exceeded all other Christian conferences, it was yet but promise and prophecy of more, and not the crest of a wave destined never again to rise so high.

PART II
THE MISSIONARY IDEA

CHAPTER IV

GENERAL PRINCIPLES

Authority and Purpose of Foreign Missions—Supreme and Determining Aim —Source of Power—Obligation of this Generation.

Authority and Purpose of Foreign Missions

REV. AUGUSTUS H. STRONG, D.D., LL.D., *President Theological Seminary (Baptist), Rochester, N. Y.**

Pascal, the French philosopher and theologian, once said that "Jesus Christ is the center of everything, and the object of everything, and he that does not know Him knows nothing of nature, and nothing of himself." In the spirit of Pascal's aphorism I make but one reply to the questions proposed to me to-day. What is the authority for foreign missions? I answer: Christ. What is the purpose of foreign missions? I answer: Christ. He is the source of all authority, and the object for which all authority is exercised. If I can justify these statements, I shall justify this Conference, and all our foreign missionary work.

Authority is the right to impose beliefs or to command obedience. As the etymology of the word indicates, authority is something *added*—added to abstract truth and duty. The thing added is the personal element—obligation to a person. We are ignorant of much that we need to know: there are persons from whom we are bound to learn. We are indisposed to do our whole duty: there are persons whom we are bound to obey.

The only ultimate religious authority must be a person, the highest person, and that person made known to us. Pantheism can give us no authority, for it has no personal Being who can add his witness to truth or duty. Rationalism can give us no proper authority—for reason is not the highest—it is fallible and dependent—I can safely trust and follow it only as it represents God, who is absolute rationality and absolute righteousness. Nor is even God an authority, except as He is made known to me. Agnosticism can give me no authority, for it declares God to be unknown. Christianity alone gives me a proper authority in matters of religion, because it presents to me a God made known, partially in reason and conscience, most fully in incarnation, atonement, and resurrection. Because Christ is a person, the highest person, and that person made known to me, He can truly say: "All authority hath been given unto me, in heaven and on earth.

* Carnegie Hall, April 23.

The Scriptures give us two reasons why all authority belongs to Christ. On the one hand He is the eternal Word, the only revealer of God, and Himself God. He is the creating, upholding, and governing God—the only God with whom we have to do. Behind all subordinate and delegated authorities, such as parents and the State, the Church and the Scriptures, stands the personal Christ. He alone has original and independent right to tell me what truth and duty are. The revelation in nature and in history derives all its authority from our apprehension of some personal presence and authorship in it all; and, though men may not understand it, that personal presence and authorship is Christ's. Christ is the Light that lighteth every man, even though the Light has shined in darkness, and the darkness has comprehended it not.

All authority belongs to Christ, on the other hand, because He has undertaken to dissipate this darkness of the world by a special manifestation of God. He has joined Himself to humanity to save it. In Him is all the fullness of the Godhead in bodily form; He is God manifest in the flesh; the God who was before invisible is declared and revealed in Christ, for He that has seen Him has seen the Father. This manifestation of God's personal love and righteousness in Christ's life and death has added a witness to the truth, and a motive to obedience greater than any which abstract reason and uninstructed conscience could ever furnish. The throne of God has become the throne of the Lamb. And from that throne of the Lamb, the throne of the once crucified but now exalted Saviour, proceeds the authority for foreign missions.

Foreign missions are Christ's method of publishing God's redemption, and so of re-establishing God's authority over an apostate and revolted humanity. Without any uttered command of Christ they would have claims upon us, for they are founded in right reason and in the best instincts of our nature. But that uttered command has been added, and to-day I derive the authority for foreign missions from Christ's express direction, from His single word "Go." His one injunction to the unbelieving world is "Come"—"Come unto me." But His one injunction to all His believing followers is "Go"—"Go ye into all the world, and preach the gospel to the whole creation"; "Go ye therefore, and make disciples of all the nations." It is the sublimest order ever given on earth. When I think of the breadth of the world that was to be subdued, of the time it has taken to subdue it, of the small numbers and the narrow views of those disciples, the audacity of that command seems almost insanity, until I realize that He is God, and that all other authority is but the shadow of His.

The authority for foreign missions is the authority of Christ's character, of His work, of His love, of His life. How slowly that authority has dawned upon the minds of men! At first it must have seemed hardly more than the authority of a human teacher and example. But it was teaching about the fatherhood, and the nearness, and the compassion of God, about the simplicity and the spirituality of God's requirements, and all this emphasized and exemplified in Christ's own perfect character and life. The disciples

knew nothing as yet of Christ's divine nature or of His atoning work, but His character compelled their trust and allegiance. *Noblesse oblige*—nobility lays under obligation—not only its possessor, but all who come in contact with it. We feel bound to imitation. When Christ said "Go," His disciples went, because they saw Him going, to teach, to help, and to save.

Thus far the authority for foreign missions might be something external, and obedience might be matter of duty. There has been much religious propagandism of this sort. But there is something better than this. Authority may take internal form and manifestation. In the case of the disciples it did become, and I trust it has become in us, the authority of an inward impulse, of love to Him who died for us. That love breaks through the bonds of isolation and selfishness, and moves us to go out to the sinning and suffering with a compassion like that which Jesus felt for the lost and perishing multitudes. When Christ bids us "Go," we *wish* to go. The outer word has become an inner word. Woe to us, if we preach not the gospel. We can not but speak forth the things which we have seen and heard. The authority of Christ is now the authority of love, the authority of our better nature, the authority of reason and conscience emancipated from the long slavery of sin and endowed with the glad liberty of the children of God.

There is a larger conception still of the authority for foreign missions. It is the authority of Christ as the inmost life of the Church and of the universe. We learn that this love of Christ which constrains us is not simply our love to Christ, or His love to us, but rather His love in us—His love overflowing into our souls and manifesting itself in us who are joined to Him and have become partakers of His life. When I hear the word "Go," I hear no arbitrary command. It is the echo of the word "Go" which the Father spoke to Him, and He sends us only as He was sent by the Father. He imparts to us His own longing to redeem; He reveals to us the heart of God; He communicates to us the very life and movement of the Trinity; He takes our little boats in tow on the broad current that sets in the direction of that one far-off divine event toward which the whole creation moves.

That word "Go" discloses to me the secret of the universe. Since all things were created through Christ and for Him, and in Him all things consist, I can interpret by that word the whole course of history,—for humanity sundered from God feels its destitution and misery, and its struggles for deliverance are due to a preparatory working of Christ's Spirit. By this word I can interpret the inarticulate groaning and travailing of nature—the plaintive song of every bird, the sighing of every breeze, the mighty currents of the ocean, the steady pull of gravitation itself, all these exist to waft His story, all these co-operate with one who goes to proclaim His gospel. The sun shines, and the heart of man beats within him, in order that this command may be obeyed. For this word "Go" is not simply the word of one who lived and died 1900 years ago in Palestine, but of Him whose goings forth are from

everlasting, and who is Himself the very truth, and love, and righteousness of God. The authority for foreign missions is the authority of Christ's character, of His work, of His love, of His life; the authority of Christ as a human example, as a divine Redeemer, as a Spirit of self-sacrificing love, as an immanent and universal Lord; and this authority includes that of reason and conscience, of the Church and the Scriptures, of all nature and all history; for all these are but faint reflections of Him who is God over all, blessed forever, in whom we and all men live, and move, and have our being.

The authority for foreign missions is Christ. What is the purpose of foreign missions? Still I answer: Christ. Paul was the first great foreign missionary, and he tells us the purpose of foreign missions, when he says: "For me to live is Christ." For Christ is Christianity, and Christianity is Christ. We say that the purpose of foreign missions is to proclaim the truth, but Christ says: "I am the Truth." We say the purpose of foreign missions is to diffuse the spirit of love, but Paul says: "The Lord is the Spirit." We say that the purpose of foreign missions is to give new life to a dead humanity, but Christ says: "I am the Life." Truth, and love, and life are personal. Christianity is not merely the spirit of Christ,—it is Christ Himself. The Christian Church is not only called "the body of Christ," the body of which Christ is the soul, but it is said that "the body *is* Christ," and that the Church is "the fullness of him that filleth all in all." The Church is the expanded Christ, and the purpose of foreign missions is the purpose of the universe, to multiply Christ, to reincarnate the Son of God, to enthrone Christ in the hearts of men, to make all men the temples for His personal indwelling, that He may be the first-born among many brethren, and may fill the world with Himself.

So, through the ages one increasing purpose runs. Let our thoughts be widened to take in that purpose and to make it ours. Christ is all in all. As His authority is supreme and universal, so His purpose is supreme and universal also. The prince in the Arabian story took from a walnut-shell a miniature tent, but that tent expanded so as to cover, first himself, then his palace, then his army, and at last his whole kingdom. So Christ's authority and Christ's purpose expand, as we reflect upon them, until they take in, not only ourselves, our homes, and our country, but the whole world of sinning and suffering men, and the whole universe of God. I take this great gathering of representatives from all the earth as proof that the earth has begun to hear the word of the Lord, and is preparing to obey. May this Conference mark the beginning of the end! May it be a sign of the coming of the King! May the Lord cut short His work in righteousness and make this one day as a thousand years! There is but one authority for foreign missions, and that is Christ. There is but one purpose of foreign missions, and that is Christ. "For of Him, and through Him, and unto Him, are all things. To Him be the glory, forever, Amen."

REV. HENRY T. CHAPMAN, *Secretary United Methodist Free Churches, Leeds, England.**

We are convened to consider the authority and purpose of Christian Missions. I want to keep to my text. It is said that ministers do not often do that. We have heard in our country during the past twenty years, and especially during the past ten years, this: Back to Christ; back to Christ; back from history; back from tradition; back from the apostles; back to Christ. And if there is one subject in which we need to get back in thought and heart to Jesus Christ, it is this question of foreign missions.

I will not stop to speak of that factor in the authority for missions which rests on the distinct and specific command of Jesus Christ, other than to ask you to consider one short verse in the thirteenth chapter of the Gospel according to St. Matthew—that chapter of the kingdom of heaven. Jesus Christ, in expounding the parable of the sower, said: "The field is the world, and the children of the kingdom are the seed." "The field is the world" —no section; the whole world is the field, and those who are members of the kingdom of Jesus Christ are the seed which is to be sown over that wide field of God.

But that on which I wish to spend a little more time is the factor in the responsibility, in the authority of missions which rests on the fact that the gospel of Jesus Christ can meet the deepest needs of universal man, and can fulfill the sublimest possibilities. I find in my own country that this is a point where there is much divergence of view. This is a point where many halt. We hear again and again this statement: "Yes, the gospel is suited to the humanity of the West." Your continent has given to those of us on the other side of the waters a very able book—Rev. Josiah Strong's "The New Era." In that book is worked out with great ability, the adaptation of the gospel to the Anglo-Saxon race. But then, there are China, India, Africa, and the Islands of the Sea. True, the gospel of Jesus Christ has lifted the deepest needs of the Anglo-Saxon race; has brought to it its richest blessings, on the intellectual, the social, and the domestic side. The gospel of Jesus Christ is suited to the development of the genius of the Anglo-Saxon race.

But there is India, with its rich imagination, its power of subtle thought, its love of all that is gorgeous, and grand, and spectacular. There is China, with its genius and idiosyncrasies. There is the African race with its rich fund of mirth. Where is the proof that the gospel of Jesus Christ can meet the genius of the Hindoo, of the Chinaman? Has not the late Professor Drummond told us that China is a case of "arrested development"? There is much to be said in favor of that view. But where is the proof, that in the gospel of Jesus Christ there is the power to set moving onward to its final goal of God the arrested life of the great nation of China? I say, back from philosophy! Back from what has been done! I often feel, as I read letters which come from the foreign field, that every missionary secretary ought in the first instance to have been

* Central Presbyterian Church, April 23.

a missionary, and a foreign missionary. I believe that many of our methods will have to be readjusted, and some of them entirely abandoned. But the readjustment of method, the abandonment of some improvement is quite a different thing from a failure in the gospel as the power of God unto salvation. Why am I confident that the gospel is the power of God unto salvation to India, to Africa, to China, and to the Islands of the Sea? Not to make India or China a pale, poor copy of the Anglo-Saxon; but so to work in the thought and heart of India, China, and Africa, that they shall develop that special gift of thought and heart which God has wrought in their very texture, and that they shall partake of the Divine love at last, flashing back with other nations the goodness, and wisdom, and mercy, and love of God in Jesus Christ.

I go back to Christ—I go back to Christ for my authority for this broad statement; not to a success here, a conquest there, and a triumph yonder, but I go back to the central truth of our holy religion—"God manifest in the flesh." What flesh? The flesh of the Anglo-Saxon race? We are a wonderful people—no doubt of that; but we are not the sum total of humanity, thank God! The 400,000,000, the 360,000,000, and the millions on the continent touching this continent stand for something in the thought and purpose of Almighty God. "Who do men say that I, the Son of Man, am?" The son of Abraham? The son of what man? The Chinaman? The man of India? The Anglo-Saxon man? The man of the Islands of the Sea? "Who do men say that I, the Son of Man, am?" The manhood of humanity was the flesh of Jesus Christ, and I fall back upon the humanity of Christ as my proof that the gospel of the grace of God is that which every nation needs, and which will crown every nation in the thought and purpose of Almighty God.

Let me quote just one incident, on the authority of Marcus Dods, in reference to a book in which a parallel and contrast are drawn between Buddhism and Christianity, and much to the disadvantage of Christianity. Singularly enough, the writer supplies the antidote to his own too narrow premises and mischievous deductions in that very book. He says: "One day I stood near one of the great temples. With me was a friend. While we stood there, there came a native woman, carrying a little child in her arms. She took no notice of us, but when she got to the foot of the temple steps, she threw herself prone on the ground, holding up the baby in her arms. We looked. We saw the baby was ill-shapen; had none of that beauty and loveliness which characterize infant life. And then she prayed this prayer: 'Oh, grant that my child may grow fair, as other children! Grant that it may grow comely! Grant that it may grow strong! Oh, hear the cry of a mother, and a mother's breaking heart.' And her prayer was finished; and she rose and was passing away, when he who wrote the book, said, 'Friend, to whom have you prayed?' She said: 'I don't know; but surely somewhere there must be someone to hear the cry of a mother's heart, and to keep a mother's heart from breaking!'" As the hart panteth after the water brooks, so pant-

eth my soul after God, after the living God. And it is that God that can bind up broken hearts that the heathen world is waiting to be told of, and that is the authority and supreme message of Christian Missions.

Bishop E. R. Hendrix, D.D., *Kansas City, Mo., Methodist Episcopal Church.**

The missionary idea is a revealed idea. This marvelous inspiration of men is due to the inspiration of God. Only a Christian brain has ever been large enough to conceive of a God great enough to love and to save a lost world, and that very conception of God comes to us through a divine revelation. Back of every great movement is a great idea. God never summoned men to missionary service or to work until first He put in them the missionary idea, and that missionary idea is inseparable from the idea of God. It was only as Paul exploited the divine nature that he found hid there the mystery that had been hid from the foundation of the world—that God was in Christ reconciling the world unto Himself. God never sent out a missionary save from a private audience; not to give the gospel to the world until first he had an audience with Jehovah himself. It was from the presence of their risen Lord that the apostles were sent out with the great commission ringing in their ears. It was only as he saw the divine Christ glorified that Paul obtained that commission that made him the world's greatest missionary. The missionary idea is there distinctly the supernatural idea, as much so as the idea of the resurrection of the body. It is because this idea is supernatural and revealed, contained in the Word of God, that men go forth with that commission in their hands, and with that revelation, the very center of which is Christ.

The missionary idea is not only a supernatural idea, but it is eminently a Christian idea. It comes to us from the very lips of the Son of God. He alone, the Son of Man, proclaiming Himself the brother of man everywhere, bids His disciples to be possessed of His spirit and of His word, and to go into all the world and to give this gospel to every creature.

Moreover, it is the fundamental idea of our religion. It is the great fly-wheel that starts all the machinery of the Church. Our Lord gave but one command, and out of that command all of our institutional Christianity has sprung; out of it your Bible Societies, to print the Word; out of it your missionary Societies, to send forth laborers, and out of it your great Church Building, and Church Extension Societies; out of it your colleges; out of it your revivals of religion.

Andrew Fuller, when alarmed at the spiritual lethargy of his church, preached a sermon on the duty of the Church to give the gospel to the world, and as he broadened their intellectual life and quickened their zeal, and stirred their purpose, he followed it up the following Sabbath with a sermon on the duty of the Church to give the gospel to the world; the third Sabbath the same theme was pre-

*Carnegie Hall, April 24.

sented from his desk, and then men began to inquire: "Then, if the gospel can save the world, can it not save our own children, our own community?" and from that missionary sermon there sprang one of the most memorable revivals in the history of any church. It is the carrying power of the gospel that carries it into all the world, that is able to save all the world. The Son of God fixed our eye upon that last man that we might see between us and Him every other man. This makes our religion, based upon this fundamental conception, world-wide. The Church has no other purpose in existence; no other end to serve, save the conviction of believers, but this great end of giving the gospel to the world. The three things that belong to man which belong to no other of God's earthly creatures, are his religious feeling, his moral sense, and his perception of the sublime. And it is the missionary idea that appeals to them all. Man's religious feeling is an awakened sense of obligation in the work that is set before him; vast in conception, difficult in execution, the very element of the sublime belonging to it. In the carrying out of that, man himself rises to his true greatness. I do not wonder that Judson was eulogized by Theodore Parker in language like this, when he said that if all that had ever been given for missions, all that had been done for missions, had produced only one such character as Adoniram Judson, it would have been worth the expenditure. It was that deepened religious life, it was that large sense of moral obligation, and it was that kindled sense of the sublime, that bade him go forth, a map of the world in his hand, in full confidence that that great field should be triangulated and occupied in the name of his Lord and Master.

The Supreme and Determining Aim

ROBERT E. SPEER, M.A., *Secretary Board of Foreign Missions, Presbyterian Church in U. S. A.**

It is the aim of foreign missions that is to be defined, and not the aim of the Christian Church in the world, or of the Christian nations of the world. There are many good and Christian things which it is not the duty of the foreign missionary enterprise to do. Some things are to be laid, from the beginning, upon the shoulders of the new Christians; some are to be left to be discharged in due time by the native Christian churches that shall arise, and there are many blessings, political, commercial, and philanthropic, which the Christian nations owe to the heathen world, which are not to be paid through the enterprise of foreign missions. It is the aim of a distinctive, specific movement that we are to consider.

It will help us in defining it to remind ourselves, for one thing, that we must not confuse the aim of foreign missions with the results of foreign missions. There is no force in the world so powerful to accomplish accessory results as the work of missions. Wherever it goes it plants in the hearts of men forces that produce new lives; it plants among communities of men forces that create new social combinations. It is impossible that any human tyranny

* Carnegie Hall, April 23.

should live where Jesus Christ is King. All these things the foreign mission movement accomplishes; it does not aim to accomplish them. I read in a missionary paper a little while ago that the foreign mission that was to accomplish results of permanent value must aim at the total reorganization of the whole social fabric. This is a mischievous doctrine. We learn nothing from human history, from the experience of the Christian Church, from the example of our Lord and His apostles to justify it. They did not aim directly at such an end. They were content to aim at implanting the life of Christ in the hearts of men, and were willing to leave the consequences to the care of God. It is a dangerous thing to charge ourselves openly before the world with the aim of reorganizing States and reconstructing society. How long could the missions live, in the Turkish Empire or the Native States of India, that openly proclaimed their aim to be the political reformation of the lands to which they went? It is misleading, also, as Dr. Behrends once declared, to confuse the ultimate issues with the immediate aims; and it is not only misleading, it is fatal. Some things can only be secured by those who do not seek them. Missions are powerful to transform the face of society, because they ignore the face of society and deal with it at its heart. They yield such powerful political and social results because they do not concern themselves with them.

It will help us also to remind ourselves that we must not confuse the aims of missions with the methods of missions. It is an easy thing to select a method with a view to the accomplishment of some given end, and then, because the end is difficult of accomplishment, because the method is easy of operation, because its results, apart altogether from the main aim, are pleasant and useful in themselves, it is easy to exalt the method into the place of the end. Have not many of us seen this same happen, to be quite frank, in our schools? We establish a school with a view to the realization of our aim; the aim becomes a difficult thing, the maintenance of the school is an easy thing. It is a good and civilizing thing in itself, and by and by we sacrifice for the lesser good the greater aim. Our method rises up into the place of our end and appropriates to its support for its own sake that which the aim had a right to claim should be devoted to it for the aim's sake alone. Let us once and for all distinguish in our minds between the aim of missions and the results and methods of missions.

Having cleared the ground so far, what is the aim of foreign missions? For one thing, it is a religious aim. We can not state too strongly in an age when the thought of men is full of things, and the body has crept up on the throne of the soul, that our work is not immediately and in itself a philanthropic work, a political work, a secular work of any sort whatsoever; it is a spiritual and a religious work. Of course, religion must express itself in life, but religion is spiritual life. I had rather plant one seed of the life of Christ under the crust of heathen life than cover that whole crust over with the veneer of our social habits or the vestiture of Western civilization. We go into the world not primarily as trustees

of a better social life; we go as the trustees of His life who said of Himself: "I am come that they might have life, and might have it more abundantly." "The bread that I will give is my flesh, which I will give for the life of the world."

"The aim of missions," to borrow President Washburn's phrase, "is to make Jesus Christ known to the world." You can adopt other phraseology, if you please. You can say the aim of missions is the evangelization of the world, or to preach the gospel to the world. And if we understand these terms in their scriptural sense, they are synonymous with the phrase which I have just quoted. But many of us will persist in using them at less than their scriptural value. And to make perfectly clear what the aim of missions is, I paraphrase them in these other words—the aim of foreign missions is to make Jesus Christ known to the world.

And almost any method, almost any agency, may be recognized as legitimate which subjects itself with utter fidelity to this supreme aim. As Alexander Duff said years and years ago, in a conference in this city, which was the prototype and forerunner of this: "The chief means, of Divine appointment, for the evangelization of the world are the faithful teaching and preaching of the pure gospel of salvation by duly qualified ministers and other holy and consistent disciples of the Lord Jesus Christ, accompanied with prayer and savingly applied by the grace of the Holy Spirit; such means, in the providential application of them by human agency, embracing not merely instruction by the living voice, but the translation and judicious circulation of the whole written Word of God, the preparation and circulation of evangelical tracts and books, as well as any other instrumentalities fitted to bring the Word of God home to men's souls, together with any processes which experience may have sanctioned as the most efficient in raising up everywhere indigenous ministers and teachers of the living gospel." I call that fair and broad. It sets out openly a range of mission effort that will throttle and restrict no useful missionary enterprise, and it exalts to a predominant and royal place the supreme end of making Jesus Christ known to His world.

I choose this language because it does not lift off our shoulders the burden of responsibility that we can not escape, and it does not lay there a burden of responsibility that we can not bear. We dare not say that we have done our duty when we have spoken Christ's name to the world, or that we have made Jesus Christ known to the world when we have given the world such a proclamation of Christ as would suffice for us who already know Him to take in the full meaning of the message. Neither, on the other hand, dare any man tell us that we are to struggle, hopeless, under the burden of the world's conversion. We can not convert one single soul; how shall we convert the world? Yet, midway between the position of no responsibility and of all responsibility, we stand sharing something with God, sharing also something with our brethren of the world. We can not sever ourselves from that link of loving sympathy which binds us to their death; we can not sever ourselves from that link of loving sympathy which binds us to His life. We

are meant to be, between His life and their death, channels of the grace and salvation of God.

The aim of missions is to make Jesus Christ known to the world with a view to the salvation of men for that eternity which embraces alike the time that is to come and the time that now is. We can not narrow salvation to but one world, this one or the next. And yet, even so, I have not exhausted the statement of our real aim. It is not a purely individualistic gospel with which we are charged. Our duty lies certainly to our own generation, but it does not stop there. We are bound to preach to every person in the world the gospel that Christ is his Saviour; we are bound also to make known to the world that there is a body of Christ, which is His Church, and to gather up these saved men into visible churches which shall be outward evidence of the body of Christ, and shall secure to the gospel an influence and perpetuity which institutions and not individuals must supply. We owe it to Henry Venn, one of the strongest minds that has ever worked on this missionary problem, we owe it to Dr. Warneck, to Rufus Anderson, that this element in missionary policy and duty has been properly emphasized. We are to establish and foster native churches, self-extending, self-maintaining, self-directing, which shall carry out to their own people, whom we may not reach, the message that has come to them, and shall carry down into the generations that are to come after them the blessings which we have given them as their own. This is the aim of foreign missions, to make Jesus Christ known to the world with a view to the full salvation of men, and their gathering into true and living churches in the fields to which we go.

And this is our supreme aim. It is a just thing to challenge the world to sympathy with missions, because of the philanthropic and social results that missions achieve, and the heroic spirit which they display. But our supreme aim is neither to establish republics or limited monarchies throughout the world, nor to lead Chinese or Hindoo people to wear our dress, or to remodel their social institutions where these are already wholesome and clean. Our supreme aim is to make Jesus Christ known. I make room in my view of the world for all other forces than ours. I believe that God is King, and that as surely as His hand is upon us to-day, and upon the work of missions, it is upon all the great forces that are making this world. I will not acknowledge that the force of political influence has escaped from His control, that He stands impotent before the commerce and civilization of the world. I believe His hand is upon those things; that they play at last into His mighty purposes; that they are but part of His tremendous influence; that they and all the forces of life do but run resistlessly on to the great goals of God. But I believe also that these things are but as chaff before the wind, are but as "the fading dews of the morning before the roaring floods," compared with the power that we hold in our hands from His pierced hand, who died and rose again, and who is King of them that reign as kings, and Lord of them that rule as lords. This is the supreme aim of Christian missions.

It is also its determining aim. We must confess that we have lost sight, too often and too sadly, of the determining character of our mission aim. We have sometimes allowed ourselves to drift into methods of work that presuppose a quite contrary aim. When we lift off the shoulders of a new native church, for example, the burdens that it must bear, if it is ever to grow, we think we are dealing kindly, while we are taking its life and are false to our own supreme aim. We are here to do our own work, and not other people's work, or the work of other agencies or other forces. Our methods of work, in their proportion, in their perpetuation, should be ruled as with an iron hand by the supreme and determining aim of our work.

And not alone the methods of missions must be brought into utter subjection to their supreme and determining aim, but our spirit and the spirit of the enterprise must be ruled by that aim. We propose for ourselves no promiscuous and indefinite project; we have set before ourselves, sharp, distinct, and clear, the aim and purpose that have been given us to pursue. We have our own clear piece of work to do, and with a spirit as clear as our work, fruitful, persistent, indomitable, we are to go out, our spirit ruled, as well as our plans, by the aim and purpose of the work that has been committed to us by our Lord.

And, my friends, many of you not distinctively and technically related to the mission work, there is a relation between this aim and your spirit, too. Those, who in the Christian churches at home, are responsible for this enterprise, are not summoning the Christian Church to any miscellaneous and undefined task; they are calling it to a project plain, clear, simple, practical. The Church could do the work if it would, if this aim ruled its spirit. I was glad to read on the first page of our programme those dying words of Simeon Calhoun: "It is my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass away till the story of the Cross would be uttered in the ears of every living man;" and there came back across my memory this morning the words of a resolution of the American Board, adopted, I believe, at its annual meeting in Hartford, in 1836, that in view of the signs of the times and the promises of God, the time had arrived to undertake a scheme of operation looking toward the evangelization of the world, based upon the expectation of its speedy accomplishment. Sixty-four years have rolled by since then. The promises of God have not been abrogated. Each passing year has only given them fresh authentication, has only touched with new hope and glory the signs of the times. We stand here to-day before these same promises, vindicated by two generations more of trial, face to face with an open and appealing world. Has not the time now come at last, for action, for great action, for a serious attempt by the whole Church to attain our aim?

Rev. Paul de Schweinitz, *Secretary Board of Missions Moravian Church, Bethlehem, Pa.**

There is no authority for foreign missions which will convince one who is not a follower of Jesus, the Christ, that it is his duty to further this cause. But Christians call Jesus, whom they acknowledge to be the Christ—*i.e.*, the very revelation of God to them—their Lord and Master. A lord and master says to this one: "Go," and he goeth; and to another "Come," and he cometh: and to his bondservant, "Do this," and he doeth it. The greatest missionary of all ages, Paul the Apostle (*i.e.*, the missionary), calls himself the bondservant of Jesus, the Christ. All sinners, who have found in the Christ their Saviour, become His bondservants, purchased by Him at the price of His own life. Therefore, they have henceforth nothing to do but to go if He says "Go"; and to do this, if He says, "Do it." This is an absolutely binding obligation resting upon everyone who has accepted Jesus as his Saviour, without any exception whatsoever. The titles "Lord" and "Master," which we speak so glibly and use so constantly, must mean this or they mean nothing.

The beauty of this position is that it does away with the necessity of struggling with all metaphysical questions about the ultimate destiny of the heathen who have not heard of Christ; with all questions about the future probation of the heathen, and similar problems. For those who accept Jesus as their Master, these things have no bearing upon their authority for carrying on foreign missions, or upon the duty and necessity of this work. The Master has spoken and commanded—that is sufficient; all questioning is ended. The whole work of foreign missions is thus reduced to a mere matter of personal obedience to Jesus, the Christ, to whom we owe our eternal salvation. Is there a single, solitary Christian who can claim to be excepted from this obedience?

But we venture to say that we can cite, if not a higher authority, at all events a higher incentive for foreign mission work than even the great commission of the Master. The effectiveness of an incentive must be judged by the results it produces. We may be permitted to illustrate this by a concrete case. The Moravian brethren are admittedly the pioneers in the modern missionary movement of the Church of Christ. The record of their labors was one of the causes leading William Carey to organize his memorable missionary society in May, 1792. Throwing a copy of the Periodical Accounts of Moravian Missions upon the table, he is said to have exclaimed: "See what these Moravians have done!"

In 1790, after less than sixty years of missionary effort, they had twenty-five firmly established mission stations in five widely separated countries, with 15,000 baptized adults, and with possibly double the number of adherents. Even to-day the Moravians have for every fifty-eight communicants in the home churches a missionary in the foreign fields, maintaining 192 stations in twenty-one different countries, and for every member in the home churches

* Central Presbyterian Church, April 23.

they have 2.6 members in the congregations gathered from among the heathen.

Now, then, what was and is the incentive for foreign missionary work, which has produced such results. While acknowledging the supreme authority of the great commission, and yielding it complete and implicit obedience, the Moravian brethren have ever emphasized as their chief incentive the inspiring truth drawn from another word of Scripture. Dwelling, as they ever have, upon Christ and Him crucified as the chief theme of their preaching both to civilized and to savage sinners, and making His actual sufferings the spur to all their activity, they fastened upon the great prophecy of the suffering Messiah as their incentive to foreign mission work.

When his soul shall make an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant make many righteous: and he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sins of many, and maketh intercession for the transgressors.*

From this they drew as their missionary battlecry:

"To win for the lamb that was slain, the reward of his sufferings."

That was the incentive that made them ready to become slaves, if necessary, among the negroes of the West Indies; that sent, and sends, them joyfully to the bleak ice-girt coasts of Greenland, Labrador, and Alaska; that caused them to count their lives not precious among the warriors of the American forest; that sent them fearlessly into the pestilential swamps of Surinam to lay down their lives by the score; that sent them cheerfully to the degraded Hottentots and the fierce Kaffirs of Africa, to the scarce human Papuans of Australia; that sends them to the revolting lepers of Palestine and Surinam, and to uncouth heathen at the uttermost extremities of the earth.

A clear realization of the terrible cost of our salvation to our brother-man, Jesus, who is at the same time the Son of God, must fill our hearts with a burning zeal to do something for Him. We feel that we must compensate Him in some way for the awful sufferings, physical, mental, and spiritual, which He endured in working out our salvation.

To give Him ourselves, to devote our lives to His service in a general way, is not satisfying to the soul yearning with love for the Saviour, for that is His simple right; He has purchased that and paid a tremendous price for it. The only way we can reward Him is by bringing souls to Him. For that He died. When we bring Him souls, then we bring Him the reward of His sufferings. That is the compensation for the travail of His soul. Then shall He

* Isaiah 53:10-12.

be satisfied, when He sees this spoil of His dearly-bought victory on the cross.

The more degraded and debased the people brought under the sway of the Saviour, the greater His reward, for the more evident does the regenerative power of His Spirit thereby become.

In no other way can we so effectively bring the suffering Saviour the reward of His passion as by missionary labor, whether we go ourselves or enable others to go. Get this burning thought of "personal love for the Saviour, who redeemed me," into the hearts of all Christians, and you have the most powerful incentive that can be had, and all the authority that is needed, for missionary effort of every kind.

Oh, if we could make this missionary problem a personal one, if we could fill the hearts of the people with a personal love for this Saviour who died for them, the indifference of Christendom would disappear and the kingdom of Christ would appear.

The explicit command of Christ on the one hand, and this one possibility of bringing Christ the reward of His sufferings on the other, furnish us with the all-sufficient authority and incentive for every form of foreign missionary activity.

The supreme and determining aim of foreign missions is nothing less than the establishment of Christ's eternal kingdom. This consummation, for which all the saints at rest long, and for which the whole Church Militant labors, is inseparably bound up with the solution of the missionary problem. For Christ Himself has said:

"And this gospel of the kingdom shall be preached in the whole world for a testimony unto all nations; and then shall the end come."*

So, then, implicit obedience to the Master, personal love for the Saviour, and the supreme effort to bring about the consummation of Christ's glory, find their most direct and effective fulfillment in untiring missionary activity.

Rev. Henry C. Mabie, D.D., *Secretary American Baptist Missionary Union, Boston, Mass.*†

In what I am to say, I wish to speak of the determining aim considered as to the instrumental side of it—our human part in the setting up of Christ's kingdom on earth. There is one word which appears to me to embody this whole thought. It is a word that I fear has been very much narrowed and, perhaps, clouded for some people. And yet, there it stands upon the pages of the New Testament—one word, the largest word in the New Testament, descriptive of the human side of this undertaking. I refer to the word "witness." It occurs 175 times in the New Testament, in one form or another, in simple or compound form. It is spoken upon the assumption that the authority for this work is not ours, but Christ our Lord's, and that those who engage in the undertaking have taken their place as *absolute subordinates under Him.* This word "witness," I need not tell you, is synonymous with

* Matthew 24:14.

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"martyr." Stephen was the first martyr in that Apostolic age, and the first witness who went to the uttermost in the expression of the Lord's will, and his Lord's message, and died in the exercise. And prospectively, constructively, everyone that becomes a witness of Christ, and His work, and His message needs authority constructively, accepts death, death in advance.

There were two things predicted of the day of Pentecost. One was coupled with the command to wait in that upper room: the Spirit of Christ was to fall upon the Church, and unswathe it. And I take it that in Christ's thought it was a permanent thing, done once for all. As the believer is baptized once for all at the beginning of his Christian life, and is expected to live in the power and new import of that baptism, increasing constantly, so the New Testament Church on the day of Pentecost received its baptism of power once for all, and was to live in the power of that baptism. The other followed upon the induement of power. "Ye shall be my witnesses." Every disciple of the Lord was to become a witness, a martyr—and that is the synonym of missionary; a man sent out of himself—not necessarily out of the country, nor across the ocean, nor among pagans—but sent out of himself the natural man, the self-centered man assuming and presuming to control the issues of his own life. Pentecost meant, then: You are to wait as the Church of God until the induement falls, and when it comes, the Church will be constituted a witness. That was the constitution; that was the prime, cardinal, fundamental idea of the Church of Christ in all its membership; its rank and file—its laity, if you please, as well as its ministry; its women as well as its men; its children as well as its adults. "Ye shall become my martyrs"—not one exception.

Where, then, is left the privilege of making the missionary conception and enterprise a thing optional, according to a man's own natural preference, or even his natural gifts, of which he may speak? The Church was baptized once for all into that relation of martyrs or witnesses.

Let us freshly study this word and come into its meaning. I am perfectly sure that the profoundest impression that will be carried away from this great Conference by any delegate or visitor, will be that received from the living witness who has come back from the New Hebrides, Central Africa, or the heart of China, with a testimony, and embodying that thing in himself. So our Lord answered to Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." That was the synonym of the earthly mission of Jesus Christ, and an important side of it—that He should bear witness to the truth.

Turn to Peter on the day of Pentecost. What makes this man so different from what he was a few days before, when he trembled at the sight of the servant girl at the palace, and denied bitterly with oaths that he knew the man at all? He has simply been erected into a living witness. He is a martyr now; no fear of mortal death. He is not reckoning with time factors or earth forces. He stands bathed with the light of the celestial world; a sort of minia-

ture reproduction of the first, the real, and faithful witness, Christ His Lord. And so he says over again, in the same spirit and power: "We are witnesses." Thus Paul, some years later, says to the elders at Miletus gathered before him, that he goes bound in the spirit to Jerusalem, the very hotbed of bigotry. He knows not the things that shall befall him there, makes no reckoning of what harm might come to him, or how he should most adroitly escape from the plot of the hateful and bigoted Jews. One thing he does know—"in every city bonds and afflictions abide me." He was to be the slave and martyr there. The sure mark of his ministry was to be the bond and the affliction for Jesus's sake. And then hear him add: "But none of these things"—no matter how great the perils were or how certain the death was—"None of these things move me." "Neither count I my life as dear." The prime qualification for missionary service is that the natural life shall be relatively—is—of no account. "If so be that I finish my course with joy." Here he has before him the thought of his Saviour's plan; nothing morbid in it; because the joy is divinely begotten, and survives even death. "And the ministry which I have received of the Lord Jesus," here is the climax of it all—to do what? What is the equivalent of all these great and sublime things? "That I may testify (or bear witness) to the gospel of the grace of God." That was the equivalent of the apostolate of St. Paul. Some use the term of preaching the gospel for a witness in a most narrow and superficial sense; but Paul had no such conception. Paul was a witness. He never was anything more than that, and he never was anything less than that, in so far as he was the typal, the arch-typal, the model of all missionaries. The determining aim, then, instrumentally speaking, of foreign missions, is that he who entertains the thought of that service shall be constituted into a witness; saying not his own things, his own thoughts, his own words; carrying out not his own self-chosen form of life, but holding himself in absolute subordination to Him who had an eternal plan for him, and was progressively leading him into the realization of that plan.

So the Apostle could say: "I have learned in whatsoever state I am, therein (or therewith)to be content," because he was assured through the witness of the Spirit and the providence of God, that he was progressively finding his way into God's eternal plan for him. Never hurried, never flurried, nor worried, nor falling into a state of fussiness lest he should not accomplish the thing that his own ambition seized. "I have learned"—I have been initiated into a divine secret—"I have learned both how to abound and how to suffer," "both how to be full and to be hungry." And he meant to say, "with equal satisfaction," because he accepted his place, and his task, and the measure of his achievement by the plan of God for him. He was a martyr; he was a witness. He had the determining aim of the eternal counsel, and plan, and foreknowledge of God to be His witness.

Often he refers to himself as the prisoner of Jesus Christ. "Paul, the prisoner of Jesus Christ for you Gentiles." I think that is the

very essence of the missionary relationship—the Lord's prisoner. Not the prisoner of Rome, though in a Roman prison as he wrote. He saw straight through outward circumstances and environments God's plan for him. "I am Christ's prisoner—not the prisoner of Cæsar, nor the prisoner of any Jewish authority—the Lord's prisoner." So, again, he is an ambassador in bonds, or—for he uses a verb and not a noun—he is "conducting an embassy." Commissioned of the most high God. He did not look like it. You can hear the rusty old chain of the cell clank upon his wrist, almost as he writes the words "I am conducting an embassy in a chain." Oh, what a paradox! But, beloved, that is what our missionary brethren have been doing in these missionary lands. They have been conducting embassies in chains. What limitations they have suffered!—sickness, infirmity, separation from wife and children, filled with poisons coursing through their veins. They are conductors of Heaven's embassies in a chain, in a limitation, which God's providence permits. But they do not complain about it, indeed, they feel a freedom even with the chain; an emancipation coexisting with the bond. That is the paradox of life—of Christian life, of the martyr's joy and the missionary's triumph.

Down, then, beneath all these artificial notions of missionary service, romantic, sentimental, or what not—back, indeed, to Christ, and back to the apostolic times for our conceptions of the authority, and the purpose, and the determining aim of foreign missions! It is all summed up in one word: "Ye shall be my witnesses."

Now, thank God! we don't have to accomplish everything. God says: "Now, my Church, it is your business to be faithful here. I will take care of the execution, and the success, and the outcome." Because, forsooth! God has given us a little ingenuity for organization, we attempt to take this work out of God's hands, and do it ourselves, as if the power or efficiency were of us. What is the relation, then, between this witness and the ultimate triumph?

I want to put together two verses that are often separated, in the twenty-fourth of Matthew. We find here the term, "The gospel for a witness." That is only half. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," and by "end" I understand the consummation. The consummation, then will come; God's blessing on your witness. After the testimony of Peter, Pentecost; after the testimony of Luther, the Reformation; after the testimony of the Moravians, the Careys, the Judsons, Livingstones, Morrisons, Duffs, and Patons! The consummation! Christ does not tell us just what kind of a consummation. There are a great many kinds, to be climaxed at last by the great, great, greatest of all consummations—the personal coming of the Lord. How much may lie between this present hour and that final consummation, it is not ours to know; but we are to believe in the consummation. So that the real theme of that great passage in the twenty-fourth of Matthew, if I am correct, is this: the gospel for a witness and a consummation. Leave out the consummation and everything lands in ap-

parent failure. Keep before the Church the hope of the triumph that Christ shall bring, and you will never be discouraged.

"Be content, Oh ye Church of God! to be as living witnesses, as martyrs, in America, as really as in Africa, laying life itself, and time, and gift, and talent, and fortune on His altar; and as sure as God is God, that trust will have its divine and heavenly answer in God's own appointed time and way."

Rev. J. I. Vance, D.D., *Vice-Chairman Executive Committee Foreign Missions, Presbyterian Church in U. S. (South), Nashville, Tenn.**

Why should we believe in foreign missions? Why should we contribute to foreign missions? Why should we give our life to this great cause? One might argue the case from the needs of the heathen world; from the moral degradation and spiritual destitution of pagan and heathen peoples. It is possible to draw a picture dark enough to touch the heart of the most indifferent. And yet I do not think it is necessary to do this in order to get an argument for foreign missions. It is possible for us still to clothe our call for foreign missions with the words which Christ says today, not less than nearly 2,000 years ago: "Go ye into all the world, and preach the gospel to every creature." And yet, I believe it is possible for us at the summit of this century to clothe our cause with a new and perhaps a supreme indorsement from God, by reason of what He has done during the years of the century now coming to its conclusion.

It has been a century of most wonderful progress, and its greatest triumph will be found in the mission work of the Church of Christ. Many other causes have been exploited and championed, but the one cause which has been completely vindicated is that of foreign missions. I never speak upon this subject without feeling that there are probably some in the audience who are not in sympathy with my theme. A good woman said to me only a few days since, "I believe in home, but not in foreign missions." There are many who say the same, yet the two are one. They have the same center—the heart of Christ. The only difference is in the radius described. I asked this woman what she did with the command of Jesus, "Go ye into all the world." She replied: "I have never been able to get around what Christ said, yet I do not believe in foreign missions." So it is; if you do not believe in foreign missions you are taking issue with Christ. But I do not come to argue this question. Arguments are not couplers to hold us closer together, but buffers to keep us apart. I propose simply to recite certain conspicuous facts.

Think of what missions meant 100 years ago, and then what they mean now. Then it was a forlorn cause, indeed. Then the doors of the nations were all closed, and the Church was unmissionary or anti-missionary. When a young man dared to stand up in a general assembly and plead for foreign missions, an old man commanded him to sit down, declaring that if God wanted the

* Central Presbyterian Church, April 23.

heathen saved He would find a way to do it, and would attend to it Himself. But the flame in the heart of Carey was not extinguished, and now what do we see? Now the sky is ablaze with light. There is not a self-respecting church in existence which would tolerate in its pulpit a minister who was opposed to foreign missions. Here, in the greatest city in the world, in the closing year of the greatest century of the world, thousands are gathered to discuss the greatest theme of all times—Missions.

Last year $15,000,000 was contributed to the cause of foreign missions; there were 15,000 foreign missionaries in pagan and heathen lands; 60,000 native ministers and helpers; a native church consisting of 1,255,000 communicants; more than twenty-five missionary stations in heathen lands; 76,000 converts brought out of heathendom into the kingdom of Jesus Christ, and a Christian constituency in the heathen world of 3,500,000 souls. Just a century. What wonderful progress! The picture could scarcely be darker a hundred years ago. It could scarcely be brighter now, and God bids us at the summit of the century, standing here where we may look backward and then forward, turn our faces toward the dawn and look into the future at what may be done.

I want to enumerate some of the facts which have been vindicated in the history of missions.

1. It is plainer than ever that the mission of the Church is the evangelization of the world. I do not believe that you can get a reason, an adequate reason, for the existence of the Church this side of the great commission. The Church is a Missionary Society. Jesus Christ sent it into the world to evangelize the world. And as the Church carries on this great enterprise, it is safe and sound at home, and it is accomplishing God's will in the ends of the earth.

2. The mission of the Church is feasible; the evangelization of the world can be done. It is a tremendous task; 500,000,000 souls are to change the belief and the life of three times as many. Foreign mission work is sublime in its audacity. Yet that audacity is not so great now as when Jesus, standing in the midst of a handful of disciples, first gave the command—"Go ye into all the world." But remember that in its sublime audacity, mission work is divine. The conversion of one Chinaman, or of one Japanese, proves that these lands can be won to Christ. The most impressive thing to me about this great missionary movement is that not a pessimistic word is spoken. The missionaries chant no dirge. Theirs is a song of hope. They say: "All we want is men; give us the men, and India and China will be redeemed within the next generation."

3. Jesus satisfies the heart's hunger. Human nature is the same everywhere. The task of the gospel in foreign lands is the same that confronts it here. Christ is a world-Saviour. The gospel is like the old village pump. Whoever comes has his thirst slaked—the dusty, weary tramp, or the governor in his carriage. So, whoever comes to the gospel fountain, white man, black man, yellow man, red man, finds all that he needs in Christ. Why does Jesus satisfy heart-hunger? Because the soul longs for God and heaven, and Christ reveals these. He is God's home song.

4. Jesus is the adequate power and inspiration of all missionary effort. There are great difficulties in the way, but Christ is equal to them all. I asked a bright young missionary what were her chief difficulties. She replied that she had never known discouragement, except when she had heard that the Church at home was losing interest in the work. We are the greatest obstacle. But Jesus promises to be with His evangels, and He is sufficient. The missionaries all testify that He redeems His promise. And it is when we look away from Him that we lose our interest. On that dark night on the Sea of Galilee, why was Peter enabled to walk on the water? Because Jesus said, "Come," and he obeyed the voice of the Saviour. It is a picture for our encouragement. He is in foreign lands. He says, "Come," and when we undertake to obey, He will give us strength to accomplish.

5. The spirit of missions is the spirit of Calvary. It is not the spirit of worldly interest or endeavor, but the spirit of sacrifice. What the Church needs is not more influence or talent, but a fresh baptism of the Spirit. If the missionary movement has demonstrated anything, it has demonstrated that Jesus Christ, not solely here in America, but in China, and Africa, and Japan, and the heathen nations of the world, has power to forgive sin; and for one to lose faith in this cause is for him to lose faith in Jesus Christ. What we need to-day is no new commission, no new Saviour, no new scheme of salvation—what we need is a fresh baptism of the old spirit of Calvary, because the old spirit of Calvary is the spirit of missions.

The Source of Power

Rev. J. Hudson Taylor, *Superintendent China Inland Mission, China.**

Our subject this morning is, the Source of Power for Christian Missions, and, in a word, power belongeth unto God.

The strength of a chain is limited to that of its weakest link. If, therefore, we are connected with the source of power by a chain, the weakest link will be the limit to which we can avail ourselves of it. But if our connection is direct and immediate, there is no hindrance to the exercise of the mighty power of God.

God Himself is the great source of power. It is His possession. "Power belongeth unto God." And He manifests it according to His sovereign will; yet not in an erratic or arbitrary manner, but according to His declared purposes and promises.

Further, God tells us by His prophet Daniel that the people that do know their God shall be strong and do exploits; and they that understand among the people shall instruct many. If it be ordinarily true that knowledge is power, it is supremely true in the case of the knowledge of God; those who know their God do not attempt to do exploits, but do them. We shall search the Scriptures in vain, from Genesis to Revelation, for any command to attempt to do anything. God's commands are always, "Do this." His

*Carnegie Hall, April 23.

prohibitions are always, "Do not do this." If we believe the command to be from God, our only course is to obey, and the issue must always be success.

Further, God's power is available power. We are a supernatural people, born again by a supernatural birth, kept by a supernatural power, sustained on supernatural food, taught by a supernatural Teacher, from a supernatural Book. We are lead by a supernatural Captain in right paths to assured victories. The risen Saviour, ere He ascended on high, said "All power is given unto me in heaven and in earth, Go ye therefore"—Disciple, baptize, teach all nations. "And, Lo, I am with you alway even unto the end of the world." And again, "Ye shall receive power when the Holy Ghost is come upon you." Not many days after this, in answer to united and continued prayer, the Holy Ghost did come upon them and they were all filled. Praise God, He remains with us still. The power given is not a gift from the Holy Ghost. He, Himself, is the Power. To-day He is as truly available and as mighty in power as He was on the day of Pentecost. But has the whole Church ever, since the days before Pentecost, put aside every other work and waited for Him for ten days, that that power might be manifested? Has there not been a source of failure here? We have given too much attention to methods, and to machinery, and to resources, and too little to the Source of Power; the filling with the Holy Ghost. This, I think you will agree with me, is the great weakness, has been the great weakness of our service in the past, and unless remedied will be the great weakness in the future. We are commanded to be filled with the Spirit. If we are not filled we are living in disobedience and sin, and the cause of our sin is the cause of Israel's sin of old, is the sin of unbelief.

It is not lost time to wait upon God. May I refer to a small gathering of about a dozen men in which I was permitted to take part, some years ago, in November, 1886; we, in the China Inland Mission, were feeling greatly the need of Divine guidance in the matter of organization in the field, and in the matter of re-enforcement, and we came together before our Conference to spend eight days in united waiting upon God—four alternate days being days of fasting as well as prayer. This was November, 1886, when we gathered together; we were led to pray for 100 missionaries, to be sent out by our English Board in the year 1887, from January to December. And, further than this, our income had not been elastic for some years; it had been about 22,000 pounds, and we were led in connection with that forward movement, to ask God for 10,000 pounds, say $50,000, in addition to the income of the previous year. More than this, we were guided to pray that this might be given in large sums, so that the force of our staff might not be unduly occupied in the acknowledgment of contributions. What was the result? God sent us offers of service from over 600 men and women during the following year, and those who were deemed to be ready and suitable were accepted, and were sent out to China; and it proved that at the end of the year exactly 100 had gone. What about the income? God did not give us exactly the 10,000

pounds we asked for, but He gave us 11,000 pounds, and that 11,000 pounds came in eleven contributions; the smallest was 500 pounds, say $2,500, the largest was $12,500 or 2,500 pounds. We had a thanksgiving for the men and the money that were coming in November, 1886; but they were all received and sent out before the end of December, 1887.

The power of the living God is available power. We may call upon Him in the name of Christ, with the assurance that if we are taught by the Spirit in our prayers, those prayers will be answered.

God is the ultimate source of power; and faith is the hand which lays hold on God. And how important is that hand! If the contact of faith with the living God be to any extent broken, may it not again be true, as in the days of His flesh, when He could not do many mighty works because of their unbelief? How important is faith, and what is this so essential faith? Is it not simply the recognition of and reliance upon God's faithfulness? Is it not simply reliance on the fact that faithful is He who promised, who also will do it? With this faith in lively exercise, God may manifest Himself as He never has done. We are living in days of wonderful missionary successes, but we may see far more wonderful things in days to come.

Another important thought, a source of power—the Church. It is not an isolated number of units, but an organized body. I can, by no possibility, get my hand four feet in front of my body. If my hand is to rescue a drowning man, the whole body must co-operate. Individuals have through the ages, and are at present doing all that is in their power, but the Church, as a whole, must rise to its dignity and realize its responsibility to go forward. We must all go into all the world, and not confine our sympathies and interests to this sphere or that sphere of labor. Not only must the missionaries suffer in going forth from loving and beloved homes, and their parents and friends in giving them up, but the Church must go forward in self-denial to the point of suffering. Redemptive work, soul-saving work, can not be carried out without suffering. If we are simply to pray to the extent of a simple pleasant and enjoyable exercise, and know nothing of watching in prayer, and of weariness in prayer, we shall not draw down the blessing that we may. We shall not sustain our missionaries who are overwhelmed with the appalling darkness of heathenism, we shall not even sufficiently maintain the spiritual life of our own souls. We must serve God even to the point of suffering, and each one ask himself in what degree, in what point, am I extending, by personal suffering, by personal self-denial to the point of pain, the kingdom of Christ? The whole Church must realize this. The hand alone can not save dying humanity; the hand can not alone deliver man; the body must co-operate with the hand if the hand is to rescue the perishing.

Beloved, you whose duty it is to remain at home, are equally sharers with those who go into the mission fields in this work; yours the responsibility; yours equally to share in the reward when Christ is glorified and His kingdom is everywhere made known.

It is a very important fact for us all to bear in mind that, as we have already been reminded, the command was not given to a limited class; it was given to the whole Church, and we all have our share of the responsibility. Let us then, practically contemplate for a few moments, briefly, the secure basis of Christian missions, and the sources, and the channels of their power.

First, we have already had brought before us in eloquent language, the Divine assurance and commission, "All power is given unto me, in heaven and in earth. Go ye, therefore, and lo, I am with you alway." Or, as in Mark, "Go ye into all the world and preach the gospel to every creature." This implies the duty of evangelizing each generation in its own generation. The only time when men can be evangelized is the time of their life. But, in view of this, how solemn the position of the world, and how solemn our responsibility. To-day the Chinese are passing away at the rate of a million a month—dying without God to-day, as truly as when those lines were written thirty years ago: "Dying without God!" Oh, what does this mean? Those only know who know the darkness of a heathen deathbed, those only who know something of the terrors of a heathen heart looking forward to the next life, the horrors of which they faintly depict to themselves, and expect them to be far worse than their most terrible imaginings. The darkness of heathenism, the suffering of the heathen, with the full knowledge that they are sinners—there is no question about that in the heathen mind—they know they are sinners, and they know that sin brings with it inevitable consequences. The Chinese proverb is that evil brings the evil reward, and good brings the good reward. If the reward has not come, it is because the time has not come. Come it will most surely; and when we imagine how these people have not only a fearful anticipation of judgment to come—they know it is coming—something has taught them this, every man knows it in his own heart, but they are, as Paul says, "without hope and without God in the world." Even unconverted people are not hopeless in Christian lands. They know there is a Saviour; they have some hope that He may accept them; they have some belief that if not earlier even in their last moments they will have an opportunity of repentance and acceptance. But the heathen are without hope. They know no God who can pardon sin; they know no power that can deliver from the penal consequences of sin, any more than they know how to be delivered from its love and power without hope in the world.

We have then the power of a Divine command. And there is another power, a power far too little appreciated and sought after, the power of self-emptying and unresisting suffering. We have tried to do, many of us, as much good as we felt we could easily do or conveniently do, but there is a wonderful power when the love of God in the heart raises us to this point that we are ready to suffer, and with Paul we desire to know Him in the power of His resurrection (which implies the death of self), and the fellowship of His sufferings, being made conformable unto His death. It is ever true that what costs little is worth little. Then how little some

of our service has been worth. If it is true in anything, it is especially true of divine things, that what costs little is worth little. It is a serious and a difficult problem very frequently, to know how far we should look to and accept the protection of our Governments, or their vindication, in case of riot and difficulty. I have seen both plans tried. I have never seen the plan in the long run successful, of demanding help and vindication from man. Wherever I have traced the result, in the long run there has been more harm done than good, and I have never seen the willingness to suffer and leave God to vindicate His own cause, His own people and their rights, where the result has not been very beneficial, if there has been rest and faith in Him; and praise God, I have known a number of such instances in the mission field. I have known of riots that have never been reported, never been published in any papers anywhere, have not been known by many, even of those who are connected with the same mission, and wherever the course has been taken of just leaving God to vindicate, and leaving God to restrain, and leaving God to help, the issue has been marvelously successful, and it has led to great joy and great helpfulness. This is a power which God has given us, which sometimes we may leave out of account.

One other power is the gospel itself. The gospel itself is the power of God unto salvation to every one that believeth. Now, there are different ways of preaching the gospel. There is the plan of preaching the gospel and looking forward to the gradual enlightenment of the people, to their being saved as it were by a process of gradual instruction and preaching. And there is another method of preaching the gospel; believing it to be the power of God unto salvation; preaching it in the expectation that He who first brought light out of darkness can and will at once and instantaneously take the darkest heathen heart and create light within. That is the method that is successful. It has been my privilege to know many Christians—I am speaking within bounds when I say a hundred—who have accepted Jesus Christ as their Saviour the first time they ever heard of Him. The gospel itself is the power of God unto salvation.

There are many other powers which time forbids our referring to, but God has not left us without power for our enterprise; there is the power of sympathy, of love, the power of adaptability, and, most of all, the wonderful power of prayer, which might well be the subject for a whole paper. Is not the power of prayer very much the gauge of our power to do God's work successfully, anywhere and under any circumstances? This power, this marvelous power, would bear much more attention than we have ever given it. We may well thank God that He has not left us a difficult service without providing us abundant power, adequate power and resources for its discharge for all time, even to the end of the world. Amen.

The Obligation of this Generation

MR. EUGENE STOCK, *Editorial Secretary Church Missionary Society, London, Eng.**

There are six questions which might be put and answered, and which I should love to put and answer, on this great question of the Evangelization of the World. The questions are these: What is it? Why is it? By whom is it to be done? How shall it be done? Where shall it be done? When shall it be done?

When we have answered those questions we have the subject pretty well before us. What is the evangelization of the world? Mr. Speer has already told us. Why should it be done? For two reasons. One is quite enough: Because Christ said so. But there is another reason which is worth remembering: Because common-sense tells us so, for if it be a fact that a Divine person came to bless mankind, all mankind have a right to hear of it. The best Mohammedan, the most virtuous Buddhist, the man who is the best credit to his heathen religion, put him on the platform, and, tell me, hasn't he a right to be told of Christ? Who is to tell him but you and I? That is missions.

By whom is it to be done? Of that I will speak directly.

How shall it be done? That is what we have been discussing all the week; by the various methods which have been under consideration.

Where shall it be done? That needs no answer. It has to be done in the worst climates. When you give your sons and your daughters to the mission societies, don't say: "Yes, they may go, but not to Africa." Let them go where the Lord sends them. That is the only safe place. And when shall they go? Mr. Mott will speak about that.

By whom is the work to be done? Have you ever noticed this, that although the angels would rejoice to do it, the Lord does not permit that. It is very striking indeed, when you read the book of evangelization—that is, the Acts of the Apostles—to find angelic interposition in but eight cases, but in not one of those does an angel preach the gospel. You remember the case of Cornelius, his prayers and alms ascend to the Lord, and the Lord sent him an angel, but the angel could not tell him of Christ. The angel simply told him to sail along the coast to Joppa and go to a certain house, and there he would find a man named Simon, a mere fisherman, and he would tell him what he ought to know and what he ought to do. Why is that? The key to it is in the Lord's Word, which He spoke last of all upon earth, "Ye shall be ministers unto me"—not heralds, but ministers of that which you know for yourselves. And it is the man who knows Christ as his own Saviour. Do you know the Lord Jesus Christ as your own Saviour, your own King? Then you are the witness that God wants. Yes. And it is when one can go to the heathen of the world and say, The Lord has saved me from the guilt of sin by dying for me, the Lord is saving me day by day by the Holy Spirit from the

* Carnegie Hall, April 28.

power and pollution of sin, and the Lord is going to save me with His full salvation when He comes again—that is the man who can speak, and can go on his own account and speak out of his heart; that is the man for a missionary. Can you do that? If you can, I say the Lord is speaking to you to-night, you young man, you young woman of New York. I am not speaking to the missionaries now. I am speaking to a great many delegates. Ought not you delegates to go yourselves? Those who are not delegates, the public, men and women, the Lord is asking you to-night, but not individually as far as I know, as I shall mention in a moment. I want to mention some of the things I have seen. I am speaking of various Christian women who have gone out. I think of a cultivated young woman who is vice-principal of a ladies' college, with every kind of distinction and honor before her, putting it all aside to go and teach the girls of Japan. I think of the simple young lady, not medically trained, just with a little knowledge picked up in a dispensary, going to Persia, just because she was sent—she was ready to go where the Lord sent her—and, in the simplest way, going backwards and forwards among the women, in Ispahan, Persia, and its suburbs, until the British Ambassador in Persia writes to the Prime Minister of England and says: "The Shah of Persia and his Government don't object to all the missionaries, but if you could quietly persuade the Church Missionary Society to withdraw that young lady, they would be less afraid of what might happen." And I think of a sister of a British Member of Parliament going out at the age of fifty-five. Why did she go? Because the Lord sent her. She could not learn the language; she was too old, and she found she could not do it. She learned the hymns by rote, without understanding them, that she might sing them at the bedside of patients in the mission hospital. But she did something else; she cared for the houses and homes of the younger missionaries, that they might have no domestic duties to attend to, so that they might go out and teach. She wrote to me: "I can not learn the language, but I am cleaning the pots and pans for Christ." There are diversities of government, but the same Lord is working in all.

Now, are you going? I am not going to ask you are you going to give dollars. That is not the point to-night. I never feel quite warranted in going to a brother or a sister and saying individually, "My brother, my sister, you must go to India, or to Africa, or Japan, or China," because I don't know. What I do say is this—and I pray the Lord to say it to many hearts to-night—You must, by a deliberate act of surrender, say to your Divine Master who sacrificed Himself for you, "Lord, here am I, send me if Thou wilt;" and if it is an entire surrender, and if you are so accustomed to listen to that voice of Jesus that you know it when it is spoken—not to the physical ear, but by the inner life, or by circumstances, or by the Word of God, or whatever it may be, you will hear it; and then if He says "I don't want you to go, I want you to stay at home and mind your sick aunt," then I say in minding your sick aunt you are doing as much as Livingstone did in Central Africa.

But you must be sure it is the Lord's direction. Get His instruction, and then you are right.

I wonder whether you ever noticed this fact about those wonderful words in the sixth chapter of Isaiah. Did God call Isaiah that day? I do not see that He did. Isaiah was in a vision, and he heard a proclamation going through heaven and earth: Whom, whom, whom shall I send, and who will go for us? The voice did not say who was to go. The voice did not say whom the Lord wanted to send. The voice did not say what the message was that was to be sent. The Lord simply said, "I want someone to go somewhere and to say something." Isaiah was a volunteer; he was not addressed personally, but he answered the world-wide proclamation and said: "Here am I, send me." And it was to go to his own people after all, and it was to give a message—oh, such an awful message, not the gospel message that you and I have, but a message of judgment. Come forward, therefore, as volunteers. Don't wait for some supernatural voice. Come and say, "Lord, here am I, send me where and to whomsoever Thou wilt." That is the way to get the Lord's approval.

There is the answer, I think, to the question: By whom is the work to be done? By consecrated souls who offer spontaneously to the Lord, and who are ready to go or to stay, to live or to die, as the Lord pleases. Oh, are you ready for that? Then, perhaps, someone will say, "But if they all go forward the societies can not send them." Others say, "You know the evangelization of the world in this generation is impossible." A great many things are impossible which manage to get done.

In the year 1887 the Church Missionary Society, under special circumstances, came to the resolution, in the teeth of its Finance Board, to refuse no candidate who appeared to be God-called, on financial grounds. On this ground, not excitement, not gush—I believe I may truly say that—but on the plain, simple business principle that if God calls a man, the Lord will allow him to go, and the Lord will find the money; and we have a right then, if, as far as man can judge, this man or this woman is called of God to go, we have a right to say, "O Lord, we look to Thee to enable us to send this man or this woman." Now, if anyone had said to us on that memorable day when we were all on our knees in prayer upon this subject—we didn't know what we were doing, it was no credit to us at all—but if anyone had said to us, "You will treble your force in thirteen years," the answer would have been, "Impossible." And, if anybody had gone on and said, "Well, but you will," then the answer would have been, "There will be no money to send them, it is impossible." But the impossible thing has been done, the staff has been trebled, and the money has been found. God sent it.

Let me remind you of this: I do not care what Christian enterprise it is, I do not care what Christian work it is, if it be a work such as saying a word in season to your brother, in your bank, in your office, in your store—it is not an easy thing to do, is it? If it be to say a kindly word for Jesus to that young girl whom you

know, who is going to be ruined, and you want to rescue her from danger—it is not an easy thing, is it? Some would say, "I can not." Now, whether it be a little thing like that, or whether it be the great work of all the boards and societies in America going in for a policy of faith in the Lord, I want you to write upon any of these enterprises three mottoes: First—imagine it written in letters of fire across this hall—"With men it is impossible." That is true. Secondly—"With God all things are possible." Isn't that true? What is the third?—"All things are possible to him that believeth."

MR. JOHN R. MOTT, *General Secretary, World's Student Christian Federation, New York.**

There is a large and increasing number of Christians who believe not only that it is the duty of the Church to evangelize the world in this generation, but also that it is possible to accomplish the task. What is meant by the evangelization of the world in this generation? It means to give every person an adequate opportunity to know Jesus Christ as personal Saviour and Lord. We do not mean the conversion of the world in this generation. We do not imply a hasty or superficial preaching of the gospel. We do not use the expression as a prophecy. It calls attention to what may and ought to be done, not necessarily to what is actually going to occur. We do not minimize the importance of any method of missionary work which has been and is being used by the Spirit of God. We rather add emphasis to all the regular forms of missionary work, such as educational, medical, literary, and evangelistic. As Dr. Dennis says: "The evangelistic method must not be regarded as monopolizing the evangelistic aim, which should itself pervade all the other methods." The evangelization of the world in this generation should not be regarded as an end in itself. The Church will not have fulfilled her task when the gospel has been preached to all men. Such evangelization must be followed by baptism of the converts, by their organization into churches, by building them up in knowledge, faith, and character, and by training them for service. The great objective should be always kept in mind, namely, the planting and developing in all non-Christian lands of self-supporting, self-directing, and self-propagating churches.

It is the obligation of the Church to evangelize the world in this generation. It is our duty because all men need Christ. The Scriptures clearly teach that if men are to be saved they must be saved through Christ. The burning question then is, Shall hundreds of millions of men now living, who need Christ, and who are capable of receiving help from Him, pass away without having even the opportunity to know Him? To have a knowledge of Christ is to incur a responsibility to every man who has not. We are trustees of the gospel, and in no sense sole proprietors. What a crime against mankind to keep a knowledge of the mission of Christ from two-thirds of the human race! It is our duty to evangelize the world in this generation, because of the missionary command of Christ. It seems impossible to explain the final commission of

* Carnegie Hall, April 28.

Christ as given in Matthew, Mark, Luke, and the Acts, as not implying that each generation of Christians should at least preach Christ to its own known and accessible world. This was obviously the interpretation placed upon the final commission by the Christians of the first generation.

Every reason for doing the work of evangelization at all, demands that it be done not only thoroughly, but also as speedily as possible. We are responsible for the present generation—for those who are living at the same time with ourselves. The Christians of the past generations could not reach them, neither can the Christians of succeeding generations. Obviously each generation of Christians must evangelize its own generation of non-Christians if they are ever to be evangelized. The present generation is one of unexampled crisis in all parts of the unevangelized world. Failure now will make the future task very much more difficult. It is also one of marvelous opportunity. The world is better known and more accessible, its needs more articulate and intelligible, and our ability to go into all the world with the gospel is greater than in any preceding generation. The forces of evil are not deferring their operations to the next generation, but with world-wide enterprise and ceaseless vigor they are seeking to accomplish their deadly work.

We do not ignore the difficulties in the way of making Christ known to the present generation—difficulties physical, political, social, intellectual, moral, and religious. It is well, however, to be on our guard against the tendency to magnify difficulties unduly, and to minimize the providential opportunities, the promises of God, and the resources of the witnesses and ambassadors of Jesus Christ.

It is possible to evangelize the world in this generation. It will help us to realize this possibility if we look at a number of considerations.

It is possible in view of the achievements of the Christians of the first generation. They did more to accomplish the evangelization of the world than has any succeeding generation. Their achievements are remarkable when viewed numerically, or when we consider how all classes of society were reached. The persecutions of the first and second centuries, the fierce literary attacks against Christianity, and the strong apologies in its defense, attest how vigorously the faith of Christ must have been propagated by the first disciples. These achievements seem very remarkable when we remember that at the time of the ascension of Christ the whole number of believers did not exceed a few hundreds. They seem all the more wonderful in the light of the fact that the early Christians had to meet practically every difficulty which confronts the Church to-day. As we recall the smallness of their number and the difficulties which beset their path, and on the other hand, remind ourselves not only of our obstacles, but also of the marvelous opportunities and resources of the Church to-day, shall we not agree with Dr. Storrs that the balance of advantage is with us of this generation? In studying the secret of what they accomplished one is led to the

conclusion that they employed no vitally important method which can not be used to-day, and that they availed themselves of no power which we also can not utilize.

It is possible to evangelize the world in this generation in view of recent missionary achievements of the Church. Note the work of the Presbyterians in Korea; of the Russians, as well as of some of the Protestant churches in Japan; of the Church Missionary Society, the Methodist Episcopal Church, and the American Board in the Fukien Province; of the London Missionary Society in Central China; of the China Inland Mission in the interior provinces of China; of the United Presbyterians of Scotland, and the Irish Presbyterians in Manchuria, of the American Board in the Sandwich Islands, the Wesleyans in the Fiji Islands, and of Dr. Paton in the New Hebrides; of the American Baptists among the Karens, and also among the Telugus; of the Gossner Mission among the Kols during its first twenty years; of the Church Missionary Society, and the Society for the Propagation of the Gospel in Southern India; of the Methodist Episcopal Church in Northern India; of the Reformed Church in India, and also in Arabia; of the German Lutherans on the Island of Sumatra; of the London Mission and the Norwegian Lutherans in Madagascar; of the Church Missionary Society in Uganda, the Baptists on the Congo, the Southern Presbyterians at Luebo, and the United Presbyterians in the Nile Valley. Recall the medical work of Dr. Clark at Amritsar, Dr. Kerr at Canton, Dr. Post at Beirut, the Ranaghat Medical Mission in Bengal, the Tientsin Hospital, and of many other medical missionaries in all parts of the wide world-field. Think also of Duff College; the Woman's College at Lucknow; the colleges of the Church Missionary Society and the American Board in Southern India; the Jaffna College and the Oodooville Girls' School in Ceylon; the True Light Seminary in Canton; the Anglo-Chinese College at Fuchau; Dr. Mateer's college at Tung Chow; the Training Institute at Tung Chow; the early history of the Doshisha; the Women's College at Nagasaki; the Euphrates College; the Syrian Protestant College; the College at Asyut, Egypt, and many others. Nor should we overlook the vital relation which literary work has had and always will have to the evangelization of the world. The patient and thorough work of the hundreds of missionaries who have devoted themselves to the translation of the Scriptures and Christian literature, the ceaseless activity of the scores of mission presses like those at Beirut, Shanghai, and Calcutta, and the wonderful achievements of the Bible Societies in all lands, which have multiplied the power and influence of all other workers and agencies, and sown the seed of the Kingdom far and wide. The most striking example of achievement on the home field in the interest of foreign missions is that of the Moravians. They have done more in proportion to their ability than any other body of Christians. If the members of Protestant churches in Great Britain and America gave in like proportion, their missionary contributions would aggregate over $60,000,000, or a fourfold increase. And if they went out as missionaries in corresponding numbers, we would have a force of nearly

400,000 foreign workers, which is vastly more than the number of missionaries estimated as necessary to achieve the evangelization of the world in a generation. The practical question is, What has there been in connection with the work already accomplished which is not reproducible? In view of the extent to which the gospel has already been thoroughly preached, whether with or without apparent results, by a comparatively small number of workers, it does seem reasonable to expect that by a judicious increase and proper distribution of all missionary agencies which have commended themselves to the Church, an adequate opportunity to know Christ as Saviour and Lord might be given to all people within our day.

It is possible to evangelize the world in this generation in view of the opportunities and resources of the Church and the facilities at her disposal. We must not measure the present ability of the Church by the standards and practice of a Church in the past; only half awake to her duty to the non-Christian world, and under far less favorable conditions for world-wide missionary operations. It hardly seems right to call a thing impossible or impracticable which has not been attempted. Livingstone said, "You don't know what you can do until you try." The world-wide proclamation of the gospel awaits accomplishment by a generation which shall have the obedience and determination to attempt the task. For the first time in the history of the Church, practically the whole world is open. We are not justified in saying that there is a single country on the face of the earth where the Church, if she seriously desires, can not send ambassadors of Christ to proclaim His message.

The Church not only has an unexampled opportunity, but also possesses remarkable resources. Think of her membership! There are not less than 135,000,000 members of Protestant churches. In the British Isles, the United States, and Canada alone, there are over 25,000,000 communicants in evangelical Protestant churches. Contrast these with the few thousands constituting the small, unacknowledged, and despised sect which, on the day of Pentecost, began the evangelization of the then known and accessible world. As we recall the achievements of that infant Church, can we question the ability of the Christians of our day, were they unitedly to resolve to accomplish it, so to distribute within the present generation the gospel messengers and agencies that all mankind might have an opportunity to know Christ, the Saviour and Lord?

We have workers enough to send. It would take less than one-fiftieth of the Christian young men and women who will go out from Christian colleges in the United States and Canada within this generation to furnish a sufficient force of foreign workers to achieve the evangelization of the world in this generation. When we add the Christian students of Britain, the Continent, and Australasia, it will be seen that the Christian countries can well afford to spare the workers. Their going forth will quicken and strengthen, rather than weaken the entire Church.

The money power of the Church is enormous. If only one-fourth of the Protestants of Europe and America give but one cent a day toward the evangelization of the world, it would yield a fund of over $100,000,000, as contrasted with the $19,000,000 given during the past year. Dr. Josiah Strong said, twenty years ago: "There is money enough in the hands of church members to sow every acre of the earth with the seed of truth. . . . God has intrusted to His children power enough to give the gospel to every creature by the close of this century; but it is being misapplied. Indeed, the world would have been evangelized long ago if Christians had perceived the relation of money to the kingdom, and accepted their stewardship."

With over 500 missionary societies and auxiliaries there are, without doubt, missionary organizations and societies in sufficient number, and possessing sufficient strength and experience to guide an enterprise indefinitely larger than the present missionary operations of the Church.

The Bible Societies, not less than eighty in number, have translated the Scriptures entirely or in part into 421 languages and dialects. If this work is properly promoted, before this generation closes each African, each Pacific islander, and each inhabitant of Asia will be able to read or hear in his own tongue "the wonderful works of God."

The organized Christian student movements constitute a factor characteristic of this generation. There are fourteen of these national or international student movements, comprising nearly 1,500 Christian Associations, with a membership of about 60,000 students and professors. They are seeking to make the universities and colleges strongholds and propagating centers for aggressive Christianity. Out of them has come the Student Volunteer Movement for Foreign Missions, which has in itself become a great factor in the world's evangelization. It has enrolled thousands of students as volunteers for foreign service. At least 2,000 of them have already reached the fields. The Church, in possessing this important recruiting and training agency, is equipped as in no preceding age for a world-embracing evangelistic campaign.

The various Christian young people's organizations which have been developed within the past two decades have added tremendously to the power of the Church. In North America alone these movements include fully 6,000,000 young people. These young people themselves, if properly educated and guided, are able to give and to raise each year a sum large enough to support all the foreign missionaries who would be required to accomplish the evangelization of the world.

The Sunday-schools constitute a large, undeveloped missionary resource. They contain over 20,000,000 scholars. If these were trained to give two cents per week it would yield an amount greater than the present total missionary gifts of Christendom.

The native Church is the human resource which affords largest promise for the evangelization of the world. It has 1,300,000 communicants and over 4,000,000 adherents. The character and

activity of these Christians compares very favorably with that of church members in Christian lands. There are nearly 80,000 native workers, and their number and efficiency are rapidly increasing. There are 1,000,000 children and young people in the various mission schools and institutions. From the ranks of these students and their successors, during the next few years, are to come the hundreds of thousands of evangelists, Bible women, and other workers who will be needed to preach Christ to the unevangelized world. This emphasizes the importance of the Student Young Men's Christian Association movement in mission lands. In uniting the native Christian students, first, to lead their fellow-students to Christ, and then, after their preparation is completed, to go forth to evangelize their own countrymen, it is doing much to solve the problem of the world's speedy and thorough evangelization.

In considering the Church's present power of achievement, we should take account not only of her resources, but also of the facilities at her disposal. Among these should be mentioned the work of the eighty-three Geographical Societies, which, through the investigations which they have encouraged, have done so much to make the whole world known.

Another help to the Church to-day is the intimate knowledge which she now possesses of the social, moral, and spiritual condition and need of all races of mankind.

The greatly enlarged and improved means of communication constitutes one of the chief facilities of which the Church of this generation can avail herself. Of the 400,000 miles of railway lines in the world a considerable and growing mileage is already to be found in non-Christian lands. It is possible, for example, to go by rail to all parts of India and Japan. The greatest railway enterprises of the time are those now building or projected in non-Christian lands. When even a part of these materialize, as they will within a few years, more than one-third of the unevangelized world will be made much more accessible to missionaries. It took Judson eleven months to go from Salem to Calcutta. The trip can now be made in a month. Moffatt was three months on the way from England to the Cape. Now the voyage lasts but two weeks. These developments mean an immense saving in time to the missionary force. The 170,000 miles of submarine cables which have cost at least $250,000,000, are also of great service to the missionary societies. They help the Church not only by promoting general intelligence, but also in facilitating the financial transactions and administrative work of missions. The thoroughly organized news agencies which, through the secular press, bring before the members of the Church facts regarding the most distant and needy nations, serve indirectly to awaken and foster interest in the inhabitants of less favored lands. The Universal Postal Union with its wonderful organization and its vast army of well-nigh 1,000,000 employees, immensely facilitates the work of foreign missions. Within a few years, doubtless, it will include within its sphere of action practically all of those unevangelized parts of the world which have not already been brought within its reach. As a re-

sult of all these means of communication the world has become very small. They have, as it were, united the separate continents into one great nation. They have made the most remote parts of the inhabited world easily accessible. Ramsay points out that "There are no stronger influences in education and administration than rapidity and ease of traveling, and the postal service. Paul, both by precept and example, impressed the importance of both on his churches."

The printing-press has greatly multiplied the power of the Church to disseminate Christian truth. At the beginning of this century printing was done on hand-presses, and only from one to two hundred impressions could be taken in an hour. Now there are presses which print, bind, and fold 100,000 papers in an hour. The linotype and many other improvements in printing have, to a remarkable degree, reduced the price of books. In past generations Bibles were expensive. Carey's first Bible sold at $20. A Bengali Bible can now be purchased for a few cents. So there is no mechanical difficulty in the way of giving the Bible to every family under heaven. The influence and protection of Christian governments is a decided help to missions. In no age could ambassadors of Christ carry on their work with such safety. Over one-third of the population of the unevangelized world are under the direct sway of Christian rulers. Moreover, the Protestant powers are in a position to exert an influence which will make possible the free preaching of the gospel to the remaining two-thirds of the people, who have not heard of Christ.

Why has God made the whole world known and accessible to our generation? Why has He provided us with such wonderful agencies? Not that the forces of evil might utilize them. Not that they be wasted or unused. Such vast preparations must have been made to further some mighty and beneficent purpose. Every one of these wonderful facilities has been intended primarily to serve as a handmaid to the sublime enterprise of extending and building up the kingdom of Jesus Christ in all the world. The hand of God, in opening door after door among the nations, and in bringing to light invention after invention, is beckoning the Church of our day to larger achievements.

The undertakings and achievements in the realm of secular and non-Christian enterprise should stimulate us to believe that it is possible for the Church to evangelize the world in its generation. Gold was discovered in the Klondike, and within a little over a year it is said that over 100,000 men started over the difficult passes, at great risk and cost of life, to possess themselves of the riches of that region. Stanley wanted some twenty or thirty English helpers to accompany him on his last great African journey of exploration. He advertised the fact, and within a few days over 1,200 men responded, eager to face the deadly climate and other great perils involved in the expedition. It is reported that in the last Presidential campaign one of the two great political parties, within a few weeks, placed two documents on the money question in the hands of practically every voter in the whole land. At the present time this

country has about 50,000 soldiers in the Philippine Islands. This is not considered an extravagant number for the country to send to the ends of the earth to accomplish her purpose. It is noticeable that when the regiments return to the homeland they receive one continuous ovation from the time they enter the Golden Gate until they reach their homes. There are now probably 200,000 soldiers in the British forces at the Cape. We have seen Canada send off contingent after contingent with cheers and with prayers. Similar scenes have taken place in the colonies of Australia and New Zealand. We have all been impressed by this exhibition of the unity, loyalty, and power of the British Empire. We have also been deeply moved by the example of the African republics, as we have seen not only the young men, but also the old men and boys going out to fight the battles of their country. It is looked upon as a matter of course that both of the contending parties should pour out without stint, the lives and substance of their people. And yet, when it is suggested that all Protestant Christendom unite in sending out 50,000 missionaries, more or less, it is impracticable and visionary. It would be too severe a strain on the resources of the Church. The naval budgets of at least three countries are from three to five times as great as the sum required to sustain the present missionary forces of the Church. The Mormon Church numbers only 250,000, but it has 1,700 missionaries at work in different parts of this and other lands. If they need more, it is said that their system would enable them to send out between 7,000 and 8,000. The little island of Ceylon has sent out multitudes of Buddhist missionaries to all parts of Asia. In the University of El Azhar, in Cairo, we found over 8,000 Mohammedan students coming from countries as widely separated as Morocco, the western provinces of China, and the East India islands. They were being prepared to go out as missionaries of the false Prophet. No human, secular, or non-Christian undertaking should surpass in enterprise, devotion, and aggressiveness the Church of Jesus Christ. Because of the magnitude of the task to which God has called us, because of the impending crisis and the urgency of the situation in all parts of the non-Christian world, because of the dangers of anything else than a great onward movement, because of the constraining memories of the cross of Christ, and the love wherewith He loved us, has not the generation come for the Church to put forth her strength and evangelize the whole world?

Notwithstanding the considerations upon which we have been dwelling, there are here and there to be found those who speak of the idea of the evangelization of the world in this generation as fantastic and visionary. And yet was it not Gordon Hall and Samuel Newell, who, in 1818, issued an appeal to Christians to evangelize the world within a generation? Did not the missionaries of the Sandwich Islands, in 1836, unite in a most impressive appeal to the Church to preach the gospel to every creature within their generation? Did not the Shanghai Missionary Conference of 1877 express its desire to have China emancipated from the

thraldom of sin in this generation, and its belief that it might be done? An increasing number of the most eminent and experienced missionaries of the world have expressed their strong belief in the possibility of the realization of this watchword. Secretaries of several of the leading mission boards of America and England have indorsed the idea without reservation. Editors, including that thorough missionary student, Dr. Robson of Scotland, have spoken of its reasonableness. The bishops of the Anglican Communion, at the last Lambeth Conference, expressed their gratification at the student missionary uprising which had taken as its watchword the evangelization of the world in this generation. Early in January of this year, at the great student convention in London, Alexander MacKennal, president of the Free Church Council, said, regarding the evangelization of the world in the generation, when the idea was put before him, "I felt first the audacity of the proposal, then the reasonableness of the proposal, and lastly that the confidence of young men and women would carry it into effect, I was sure. It seemed to me that the very finger of God was pointing the way, and the Spirit of God inspiring the endeavor." At the same convention the Archbishop of Canterbury said that "It is not an inconceivable thing that, as God has within the last generation opened the way, so within the present generation He may crown His works." It seems as if we who are now living, the young men among us who are now joining this very union, those who are now studying the great task to which the Lord has called them, shall, before they die, be able to say: "The whole race of mankind is not yet Christian, but, nevertheless, there is no nation upon earth where the Christian faith is not taught if men will accept it; there is no place upon the whole surface of the globe where man may not hear the message of God and the story of the cross." It is significant that during this great Ecumenical Conference it has not been the young men chiefly, but the veterans of the cross who have exhorted us to larger achievement. Was it not Bishop Thoburn who said that if this Conference and those whom it represents will do their duty, within the first decade of the new century ten millions of souls might be gathered into the Church of Christ? Was it not Dr. Ashmore who expressed the belief that before the twentieth century closes Christianity would be the dominant religion among the multitudinous inhabitants of the Chinese Empire? And was it not Dr. Chamberlain who affirmed the possibility of bringing India under the sway of Christ within the lifetime of some, at least, in this assembly? If these great leaders are thus sanguine of victory, should those of us who are at home hesitate?

Let us not forget that the evangelization of the world is God's enterprise. Jesus Christ is its leader. He who is the same yesterday, to-day, yea, and forever, abides in those who go forth to preach Him. The Holy Spirit is able to shake whole communities. The Word of God is quick and powerful. Prayer can remove mountains. Faith is the victory that overcomes the world.

CHAPTER V

RESPONSIBILITIES OF TO-DAY

Student Volunteer Movement Proclaims Responsibility—Woman's Responsibility—Children and Missions—The Church and Its Responsibility—Possible Power of the Pastor.

The Student Volunteer Movement

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The American Student Volunteer Movement came into existence fourteen years ago. The fullness of time for such a missionary uprising among college men and women was then at hand. God in His providence had for years been preparing the way, teaching the Church that the harvest was great, the laborers few, and that the most imperative duty was to pray the Lord of the harvest that He send forth laborers into His harvest. The wave of prayer which began as a concerted effort in 1872 came rolling on with increasing volume and momentum, and swept before it the students who had gathered for Bible study at Northfield, Mass. This was in 1886, and then and there one hundred young men signed the declaration: "I am willing and desirous, God permitting, to become a foreign missionary." The movement thus inaugurated by prayer, and attended by such unmistakable evidence of the presence and power of the Holy Ghost extended rapidly throughout the colleges of our land, and soon led to the organization of the Student Volunteer Movement for Foreign Missions. Since then, with ever-increasing efficiency, the Movement has been instrumental in rallying a constantly growing number of students around the idea of world-wide evangelization.

That we may better understand the achievements of this Movement let us call to mind its fourfold purpose. This is (1) to awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions; (2) to enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America; (3) to help all such intending missionaries to prepare for their life-work, and to enlist their co-operation in developing the missionary life of the home churches; (4) to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively pro-

* Carnegie Hall, April 28.

mote the missionary enterprise, by their intelligent advocacy, by their gifts, and by their prayers. From this it will be seen that the Volunteer Movement is a recruiting agency, and not a missionary board. It is unswervingly loyal to all the regularly established missionary agencies of the Church, and has received their cordial indorsement and co-operation. As a student movement, it aims to cultivate a most important field from a missionary point of view—the institutions of higher learning in the United States and Canada. For this field—embracing about one thousand institutions—the Movement is admirably adapted, and with increasing thoroughness is doing the work which must be done, if America's part in the world's evangelization is ever to be accomplished. The Movement is under the general direction of an executive committee, composed of six official representatives from the four great student organizations of North America, namely, the collegiate and professional school departments of the Young Men's Christian Association, the Intercollegiate Young Women's Association, and the Canadian Intercollegiate Missionary Alliance. In addition, an advisory committee, consisting of secretaries and members of eight leading mission boards, renders valuable assistance.

The Movement employs two general secretaries, one educational secretary and from three to five traveling secretaries, to whose faithful and self-sacrificing labors the success of the Movement is mainly due.

Thus organized and manned, keeping its great purpose in view, the Movement is sending its representatives each year out among the students of our land to present the missionary appeal to those who are destined to be the leaders of thought and action in the Church. At least 800 institutions are being constantly cultivated in such a way as to bring the majority of our Christian students face to face with the question of their personal responsibility to the non-Christian millions who are living in wretchedness and sin, and to whom the Church owes the Gospel. These young men and women are quite responsive to the missionary call when it is presented in a calm, forcible, prayerful way by those who have themselves yielded to its claims, and through the influence of the Movement a large number each year are coming to the decision: "It is my purpose, if God permit, to become a foreign missionary." Through its conservative policy, seeking only those whom God calls by His Spirit, the Movement has enrolled not more than five thousand volunteers. Of these, so far as we have been able to learn, 1,550—nearly one-third—have already gone to the foreign field. Of the thirty-eight different volunteers who have been members of the executive committee, or traveling secretaries from the beginning of the movement, including this year's force, twenty-one have sailed, three are under appointment, three have applied to the Boards, and at the request of these Boards are giving their time to foreign mission work at home, and six are preparing themselves for foreign service.

Because of the deplorable lack of missionary interest and missionary instruction in our colleges and seminaries, the Movement

found it necessary to provide thorough and systematic courses of study in missions, and to organize study classes in the several institutions. Although this work was undertaken only six years ago, it has developed with remarkable rapidity. The first year 144 classes were organized, with an average attendance of 1,400. Last year 305 classes were organized, with a total enrollment of over 42,000. Through the influence of the educational department missionary literature at the cost of tens of thousands of dollars has been placed in colleges and seminaries. Missionary libraries, in some cases the best furnished in the country, have been introduced, and the study of missions is more and more finding the place which it should have had long ago in the regular curriculum. As a result the missionary interest among students and professors has increased many fold, and at the same time there has been that which, as a rule, accompanies such interest, the deepening of spiritual life. This means much, as we shall see, not only for the better equipment of those who are missionary candidates, but for the intelligent missionary influence of those who are to remain at home. Through students the Movement has sought to assist the Church in solving the money problem. The young men and women in institutions of higher grade have been taught to give for missions. A large number of institutions have been induced to support a missionary, and by encouraging each college or seminary to undertake the whole or the partial support of a missionary, the contributions of students to missions have increased almost tenfold. A large number of volunteers have secured their own support. Numerous instances could be given where students have gathered from churches unaccustomed to give, the money sufficient to send them to the field, when the necessary funds were not in the Board's treasury. Last year, in one denomination, the students who were engaged in a summer campaign for missions introduced systematic missionary giving in eighty-eight churches and in forty-seven Christian Endeavor Societies. Furthermore, the Movement has enabled the Boards to challenge the churches to do their duty in sending forth those who have been waiting to go. During the recent years of financial stringency, had there been no missionary candidates offering themselves for appointment, the churches would unquestionably have been much more indifferent to the claims of the foreign field. But the fact that a large number of volunteers have been pleading to be sent out, while fields have been waiting for them, has not only kept the Church in trying times nearer to her duty, but has impelled a number of churches to undertake the individual support of some of these waiting and urgent volunteers.

Besides its work in this land, the Movement has been largely instrumental in arousing missionary interest among the students of other lands, not only by taking the initiative, but by lending a helping hand. Reports of the work in America have been a powerful stimulus to the missionary interest already aroused in Great Britain by the "Cambridge Seven," and as a result of the tour of Mr. Robert P. Wilder, the Student Volunteer Missionary Union was organized

in 1892. Thence the Movement has spread not only throughout the continent, but to South Africa, to Australia, to India and Ceylon, to China, Japan, and other mission lands. In Australia, as a result of the movement recently inaugurated, seventy-eight volunteers have been enrolled, and already nine of these have gone out to the field. In connection with the Young Men's Christian Association movement in China, begun only a few years ago, 230 young men have been led to give their lives for the redemption of their own land. A regular Student Volunteer secretary is employed in India, and in connection with the forty different student associations, the Movement is having a sure and steady growth. In Japan the missionary idea is being fostered by a fully equipped Young Men's Christian Association movement. These various student movements have become affiliated by the organization of the World's Student Christian Federation, which has, as one of its most important objects, to enlist students in the work of extending the kingdom of Christ throughout the whole world. This Federation embraces twenty-four different countries, with an entire student population of 600,000, and a Christian student brotherhood of 60,000, organized into about five hundred societies. The last Federation meeting was held two summers ago in Eisenach, Germany, under the shadow of the old historic castle of the Wartburg. The motto of the conference was "that all may be one," and there was, indeed, manifest not only the spirit of unity, but of prayer and mighty power, and the coming together of so many different nationalities, embracing so many divergent denominational elements, seemed a prophecy of the wider and more significant unity, when the students of the world shall join hand and heart in a mighty, determined, persistent effort to evangelize the nations of the earth.

Do we grasp the significance of this extensive missionary movement among those who are to exert such a commanding influence in the Church of the future? It should certainly stir our souls to gratification and large hopefulness that our institutions of higher learning are more imbued with the spirit of missions than has ever been the case in any country or age.

Not only have the volunteers by speech and example urged that every Christian should feel a personal responsibility for giving the Gospel to all the nations, but the non-volunteers have caught the fire and have carried it to their home churches. This appears in the increased interest and intelligence in the cause of missions manifested among the young people of the Church. Much of this is due to college young men and women who are recognized as leaders in their home churches, and, having come under the influence of the movement, they are determined to make their lives count for missions, whether they stay at home or go abroad. Since the basis of all permanent and growing missionary interest in the Church is adequate information, coupled with prayerfulness and consecration, the knowledge and God-given enthusiasm coming into the churches through the educated young men and women is sure to be a mighty and an availing force in arousing the people of God.

Again, it is highly significant that there are more missionary candidates than ever before. As Dr. George Smith has said, "Missionaries rather than money to send them have been the want of the reformed churches of Christendom up to this generation." A great change has been brought about in answer to prayer, so that one of our Boards could testify "we have had ten offers for service in the foreign field where we had one previous to the organization of the movement." The missionary agencies of the Church are now able to send out each year a larger number of missionaries; far in advance of what was possible fifteen years ago. Not that they can always find the men and women needed. The backward policy of the hard times, when volunteers were discouraged and given to understand that they could not be sent, followed suddenly by an aggressive policy, has made it more difficult temporarily to find the numbers desired. But, as could not be said fifteen years ago, they can be found, and this will continue to be the case. While on the other hand, since there is a much larger number to choose from than formerly, the Boards have been able to raise their standard, and it may be safely asserted that with the growing influence of the Movement the Church is able to send out better missionaries, as a class, each year. The aim of the Movement has been to improve the quality of intending missionaries, and that it has succeeded to a large extent is shown by the strong testimony of Board secretaries as to the better equipment of missionary candidates. This certainly is of immense moment in its bearing upon thorough and effective missionary service.

Deeply significant is the challenge these student missionary movements present to the Church at home. The people of the Lord have long been praying as with one voice "Thy kingdom come." At one time so few of the foreign fields were open that there was little call for more laborers. Then, when the Macedonian cries were wafted in to the Church from almost every land, it was seen that concerted prayer was necessary that the Lord of the harvest might call forth the laborers. In answer to this prayer the Holy Ghost has been at work, singling out individuals here and there, putting into their hearts the purpose to become foreign missionaries. Thus a great host of young men and young women have been separated, as they believe, by the Lord to the work whereunto He has called them. This certainly challenges larger faith and consecration, and more self-sacrificing liberality on the part of those who have been praying. Will the Church also separate these students and send them forth? She must do this if her prayers mean anything, and if she is to be obedient unto her Lord. The churches are under as much obligation to send as the volunteers to go, and how shall they preach except they be sent?

H. C. DUNCAN, M.A., *Chairman of the Student Volunteer Missionary Union Great Britain, Edinburgh.**

The Student Volunteer Missionary Union of Great Britain was organized in April, 1892. For some years previous to this date,

* Carnegie Hall, April 28.

however, there had been an ever-increasing interest in foreign missions in several of our universities and colleges. The field had been prepared by those memorable evangelistic campaigns of Mr. Moody in 1873-75 and 1881-82, and in the autumn of 1884 Cambridge was startled by the announcement that two of her most prominent athletes—Stanley Smith and C. T. Studd—were going out as missionaries. These two were joined by five others, and the Cambridge Seven set themselves in earnest to carry the fire of enthusiasm for foreign missions to other colleges. Edinburgh was among the centers visited, and the work begun there was carried on during the next ten years under the inspiring leadership of Prof. Henry Drummond. From Edinburgh deputations visited other universities with marked results. In 1887 Mr. J. N. Foreman came to England to tell of the formation of the Student Volunteer Movement in the United States, and two years later the Student Foreign Missionary Union was started in London, and self-governing branches established in several other college centers. In 1891, Mr. R. P. Wilder appeared on British soil, and undertook a missionary campaign among the students of some of our leading universities and colleges—a campaign which culminated in a meeting at Edinburgh, at which the Student Volunteer Missionary Union was formed, linking together in one strong organization those previous efforts to reach the students of Britain for foreign missions.

The purpose of the movement on both sides of the Atlantic is the same. We also use the same declaration form—"It is my purpose, if God permit, to become a foreign missionary." The Student Volunteer Missionary Union is a student union organized by and for students. The field is consequently co-extensive with the student field of Great Britain, with its some 45,000 students studying in about 215 universities and colleges.

When this Union was organized, exactly eight years ago, there was no intercollegiate Christian movement in Britain—Christian Unions were to be found in only twenty institutions, and each of these lived a more or less isolated life. Now the British College Christian Union reports 119 affiliated Unions, as well as several Unions which have not yet been affiliated, and in connection with these Unions, 2,000 students are enrolled in 300 voluntary Bible Circles. This wonderful advance may be interpreted in no small measure as the reflex influence of the missionary movement.

Since the commencement of the union 1,720 students have been enrolled as members, including 381 women. Of these, 566 have sailed under 50 or more missionary societies, 606 are still in college, and 365 are in further preparation or are temporarily hindered by health or circumstances. Thus it is evident that over fifty per cent. of those who have completed their college course have sailed. Out of the fifty-seven students who, up to the present year have held office as secretaries or executive members in the British Student Movement, fifty-four have been student volunteers. Of these fifty-four, thirty-three have sailed, sixteen have not yet completed their college course, and the remaining five hope to sail shortly.

But further we must notice that whereas in the early days of the Movement the volunteers were drawn from a very limited number of colleges, now the missionary spirit is spreading widely and some colleges have recently begun to furnish volunteers which hitherto entirely lacked missionary zeal. Two years ago, for example, there was practically no missionary interest in the three large colleges which constitute the Victoria University. Now there are some six or seven volunteers at each of these colleges, and missionary bands are at work in them all. This point may be further illustrated by a comparison of the state of missionary interest in women's colleges at the present day with that reported by the first travelling secretaries. Then very few students intended to be missionaries, and there was an almost entire absence of missionary interest and knowledge in most of the colleges. Of the first forty women who were enrolled as volunteers, thirty-six were medicals, showing that the missionary call had not yet penetrated into other faculties. To-day 381 women have signed the declaration, of whom 119 have sailed. They represent over fifty institutions and are scattered over the whole country.

Four years ago the Educational Scheme was inaugurated and an educational secretary appointed to promote systematic missionary study in our colleges. Textbooks compiled for the use of students, on India, Africa, China, the Jews, medical missions and the social aspect of Christian missions, have been issued. There are now sixty missionary bands with a membership of 350 men and 250 women.

At the annual summer conference of the British College Christian Union, missions occupy a prominent place; but in addition two distinctly missionary conferences have been held, one at Liverpool in 1896, the other at London in January, 1900. At Liverpool there were 717 student delegates. At London the student delegation numbered 1,311, an increase of almost 600. At Liverpool we had with us seventy-seven foreign delegates representing twenty different countries. At London we welcomed 161 foreign students who represented twenty-five countries.

Thus, in various ways, the union has sought to fulfill its purpose. The colleges are visited by carefully chosen student travelling secretaries, missionary study is promoted, missionary literature published, and conferences are held. Through these means many students have had their purpose to become foreign missionaries strengthened, many others have been won for the cause, and the claims of foreign missions are now being systematically presented to the majority of Christian students in Britain. In Britain, at the present time, one of the chief difficulties which we meet with in our work is the refusal of parents to allow their children to offer themselves for the foreign field. When we remember how many of our greatest missionaries have in early childhood had their minds turned in the direction of foreign missionary work by their parents, we can, to some extent, realize how serious a thing it is that this great home influence is so often not only not exerted in favor of the foreign field, but actually exerted forcibly in the opposite direction.

We have the same watchword as the American and Canadian movement—"The Evangelization of the World in This Generation." Three years ago we issued a memorial to the Church of Christ in Britain, appealing to the leaders and members of the various denominations and missionary societies to recognize our watchword as expressive of the present duty of the Church. The watchword, severely criticised at first, has gradually won its way to a very general acceptance among the recognized leaders in the various British denominations.

The Liverpool Conference in 1896, attended by seventy-seven delegates from foreign countries, was probably, under God, the greatest factor in extending the Volunteer Movement to the continent of Europe. The German universities had not been without their missionary associations, but the delegates at Liverpool had a vision of the greater things that might be, and in March, 1896, a Student Missionary Union for Germany was formed, and in 1898 the declaration of the American and British movements was adopted. They have now sixty-two volunteers on their roll, ten of whom have already sailed.

The Scandinavian Volunteer Movement also was formed in March, 1896, with six Norwegian students as members. The Movement now reports thirty-two members, of whom four have sailed. Of these thirty-two, seventeen are to be found in Denmark, seven in Norway, four in Sweden, and four in Finland. Time will only permit me to mention that the movement has also spread to France, Switzerland, and Holland, and that thus the Protestant students of the continent are being banded together as never before, in the purpose to carry the Gospel of Christ to those sitting in darkness and in the shadow of death.

I have still to speak of the extension of the movement to the colleges and schools of South Africa. The movement was introduced in 1890, and now reports 152 students who have signed the declaration. Of these, eight left for mission work during the past year. The Student Volunteer Movement of South Africa is now a branch of the Students' Christian Association, introduced in 1896. The latter lately reports ninety-five affiliated associations, of which sixty-five are in Cape Colony, seventeen in the Free State, and thirteen in the Transvaal. I mention this fact to ask that we may be united in prayer for this movement at this time of extreme difficulty. We feel the inspiration that comes from this great movement, and as we think of the magnitude of the work done, and still more of the magnitude of the work that remains to be done, we turn away from every thought of human agency and anew realize the mighty power of the Spirit of God, who has accomplished, and we believe will accomplish for His glory, what is utterly beyond the limits of human power.

MR. EUGENE STOCK, *Editorial Secretary Church Missionary Society, London.**

I am not going to flatter the Student Volunteer Union. The

* Carnegie Hall, April 28.

whole advance in the missionary zeal of late years is not due to them. Let me say that frankly. But a large part of it is, and let me in the name of the missionary societies of Great Britain, and especially of my own Church Missionary Society, render to it all acknowledgment and gratitude. The Union has lifted up the whole missionary cause on to a higher level. People are beginning to see that missions do not mean "subscribe a dollar or two to a list," but that it means taking up a cause just as men take up a political cause or a social cause; taking it up and pushing it, influencing others for it. That is the principal service which I think the Union has done in England. But above all, I think the promulgation of the watchword is the brightest of its service; there is nothing like a special formula to touch hearts. When that watchword, after much prayer, continual prayer day and night, was resolved upon at Liverpool, I was not one of those with all readiness,—notwithstanding my white hair—to receive new words. I could not see it at first, and I sat down a week or two later to write an article for my magazine on the subject, and I resolved to see—Now suppose the watchword is true, what could I say about it? And I tried to make an argument for it, and by the time I got to the end of my argument I believed it myself. But I know—not through any merit of mine—I know God has used those words to convince men, and when I see the very incarnation, not of gush, but of hard-headed common-sense, like the present Archbishop of Canterbury, in his eightieth year, accepting this watchword of the young men, I say they have done a service which the Church will recognize in the years to come.

MR. C. T. RIGGS, *Student, Theological Seminary, Auburn, N. Y.**

The Auburn Seminary Volunteer Movement Band consists this year of eleven men, five of whom are in the senior class, and every one of the five expects to be on the foreign field this year.

The Volunteer Band does three distinct kinds of work: One for the members of the band, another for the members of the seminary, and a third for the churches and colleges and universities in the vicinity. There is a weekly prayer-meeting of the band for prayer on behalf of the work, and on behalf of each other, and for the discussion of practical problems in connection with the work of the band, and with the preparation of the band for the foreign field. This prayer-meeting two years ago was held on Sunday, but the Sunday prayer-meeting became so large because others came in, that it was turned over to the Christian Association, and is now a seminary missionary meeting.

In co-operation with the Christian Association of the seminary we publish every year a missionary prayer cycle, containing all the names of all the graduates of the seminary who are now on foreign fields, for whom in turn united prayer is offered each Sunday of the year.

In connection with the missionary committee also, the band strives to increase the missionary intelligence of the seminary.

* Carnegie Hall, April 28.

There have been during this year four mission study classes, studying missionary textbooks. The number of mission books thus sold in the seminary to students has been larger this year than during any previous year; and the number of books that have been added to the seminary library to compose a part of the permanent library has also been large. So far as the work of the seminary Mission Band, outside of the seminary itself, is concerned, we endeavor to reach all the churches in the vicinity with missionary information for study, and aid in forming missionary organizations. During the past year over 100 addresses were delivered in the neighboring churches, both in Auburn and in the vicinity within a radius of about fifty miles, endeavor being made to organize the Young People's Christian Endeavor Societies for the purpose of study and prayer for missions.

MR. F. M. GILBERT, *Student, Yale University, New Haven, Conn.**

The Volunteer Movement at Yale has increased information on missions, and the interest resulting from the information. Three main methods have been employed to produce a more widespread and deeper information on missions. The first of them is the missionary meeting. Meetings are held regularly, all mapped out in advance, and are attended by from 150 to 500 of the students of Yale.

The second means employed is the missionary library, which has increased each year with the best of the recent publications on missions, and which now contains, exclusive of the library of the theological school, over 200 volumes which are not only in the library, but which are read.

The third and the greatest means used has been the mission study class. There have been this past year at Yale twenty-seven men studying regularly, week by week, a scientific, systematic course on missions.

Another result of the Volunteer Movement at Yale has been to increase the amount of money given by the students to the work in foreign missions. In addition to the amount of money required to further the work which is conducted among the lower classes in New Haven, there has also been contributed annually over $1,000 to pay the salary of a representative of Yale on the foreign field.

A third result, largely of the Volunteer Movement at Yale, has been increased prayer for missionary work. Each week a band of men meets who spend an hour in prayer for the success of this work, and they are holding each year meetings at which the duty of every Christian has been to pray for the cause of missions.

But the greatest result of the work of the Volunteer Movement in my college has been the increased number of men who are ready and willing to go to the foreign field. In my own class, for example—the class of 1898—there were ten such men.

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MISS E. K. PRICE, *Student Secretary, Y. W. C. A., Chicago, Ill.**

During the days of these meetings God has been pressing home, with ever-increasing distinctness, upon the hearts of some of us who are privileged by His providence to work among women students in these United States, the burning thought not only of the great field among women who need the Gospel of our Lord and Saviour Jesus Christ in other lands, but of the great field at home, out of which God in His providence has thrust forward laborers into this other field.

Thirty thousand young women, the statistics tell us, are in the colleges of the United States; 60,000 in the normal training colleges where our teachers are prepared for their work; 1,500 in medical schools, and an unnumbered host of women in preparatory schools and in private schools. Is it any wonder that God is speaking to us to-day and is saying to us: "Upon you who work among students is imposed much of the responsibility of cultivating the mission fields of this and that land or people, that all women may learn to know their Lord and Savior."

It is not enough that in the past, one-third of the number of students whose names are upon the rolls of the Students' Volunteer Movement are women. God has, indeed, spoken the word, and the women who publish the tidings have been a great host, but God says to-day they must be a still greater host. And we are grateful that He has pressed home upon us this conviction; that the student department of the Young Women's Christian Association is side by side with its affiliated organization, the Student Volunteer Movement, of which it is a part and which is a part of it, and that it shall day by day promote the missionary spirit, and that, with all its machinery, with all its 400 student associations, with its membership of 17,000 women students, and with its great summer conferences, it shall again and again and yet again utter the glory of God.

The Responsibility of Women Respecting Missions

MRS. DUNCAN MCLAREN, *United Presbyterian Church of Scotland, Edinburgh.*†

Our responsibility in regard to mission work is plain because of woman's prevailing influence. Superstition forges many a heavy chain, and it is always around woman's neck that these links are most tightly fastened. Clinging with tenacity to customs hoary with age, she comes, in many instances, to hug these chains; thus we find that in dark, heathen lands, woman is ever the great obstructer to the spread of the light. It is her hands that raise the highest barriers against the truth; it is from her lips that the poison flows which enters deepest into the life of the nation, for, shut out from all that would enlighten, woman instills into her children's minds the darkness of her own. An old Tamil proverb puts it thus—"As is the thread so is the cloth, as is the mother so is

* Carnegie Hall, April 28.
† Carnegie Hall, April 26.

the child." It is the O-ba-sans of Japan, the Lao-tai-tais, or venerable grandmothers of China, the Bibis of the Indian zenanas, who, to-day, are keeping many a man from entering the Kingdom. How true it is that

"The woman's cause is man's; they rise or sink
Together, dwarf'd or godlike, bond or free."

We shall never see noble men in heathen lands until there are enlightened women.

Look for a moment on this picture. It is a meeting of men, gathered together by an honored servant of God who has been pioneering amid the wilds, and has called the men together to tell them among other things that they ought to make a proper road, as a step upward toward civilization. Such a proposal is far from winning the men's approval. One voices the opposition with the characteristic assertion that "never since the Zambesi ran into the sea was such a thing dreamt of, that they should make a road for other people to walk on." But away at the back of the crowd there is a woman who, with quick intuition, has grasped the advantages to be derived from this proposed roadway, and rising, she announces that she will give three weeks' work to help to make it. Her words change entirely the attitude of the men; the road is made.

Take another picture. The scene lies far up the Cross River, on the west coast of Africa. The women of Unwana are displeased with a certain action the men have taken, and they make up their minds, at the instigation of the old women, to leave the town. They actually carry this threat out, and the missionary who sent the news home, added feelingly, "And the town was quiet for once!" Now, before these women would return, they had to be coaxed and bribed, and still they threaten to go away again unless they get their own way. Such examples show clearly the immense importance of bringing heathen women to the Saviour's feet, that their God-given influence may be used to advance the kingdom of righteousness.

Our responsibility in regard to heathen women is peculiar, because the work of winning them for Christ has been laid upon us.

To seek to raise the womanhood of the world to the high plane where God would have her take her place, is most certainly a great and difficult undertaking, when we think of the numbers to be reached, and of the obstacles in the way. The more we study missionary problems, the more clearly do we see how much of the real undermining work in missions lies in woman's hands to accomplish. The tightly shut doors of the zenanas will only open to a woman's touch; it must be a woman's voice that tells there the story of redeeming love, and the same is true in modified degrees of heathen homes the wide world over.

The Master is still saying to His chosen ones, as He did in the long ago in the upper room: "Let not your heart be troubled." And the message of resurrection joy, first intrusted to women by the empty sepulchre, has never been repealed: "Go, tell He is risen." What a message for the women of to-day to carry to a sin-burdened

world: "Go quickly and tell!" And, as of old the Marys ran with their glad message, Jesus Himself met them and from His divine lips the mighty trust was repeated with the tender assurance added, "Be not afraid, go tell." We, too, must receive our commission from the risen Lord and know what it is to walk with Him in newness of life on resurrection ground ere we can pass on the trust.

Some time ago the members of the Manchurian Church sent my husband a Chinese scroll. It hangs in our home and often preaches a silent but telling sermon. The four Chinese characters inscribed on it read thus: "He taketh hold of love and passeth it on to others." Have not these converts grasped the great truth? We need to take hold with a strong grip of the eternal Love ere we can pass it on. No Christian living on a low worldly plane rises to the level for imparting spiritual blessing. In order to do that the source of our supply must be by the throne of God.

To-day is the day of woman's opportunity, a wide door of service is opened to us, and what we need is an intense, dominating power, urging us forward and at the same time enduing us with strength.

Some time ago I went over one of the light-houses on our Scottish coast, in one of the rooms of which there was a siren whistle. It was difficult to believe that this small, insignificant-looking object would emit a powerful sound that could be heard for many and many a mile over the dark, befogged sea. But on going down to a lower room the mystery was explained; the siren was connected with a powerful engine and supplied by it with compressed air which enabled it to give its timely and far-reaching warning. The hidden engine supplied the power; the siren was only its mouthpiece. Have we not here a parable of woman's work and influence? Her voice must reach afar through the mist and darkness of superstition and sin, in warning accents and in yearning love to save and to deliver. But the power for this is not in her, but altogether in the hidden source.

"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

REV. JACOB CHAMBERLAIN, M.D., D.D., *Missionary, Reformed Church in America, India.**

Will you indulge me for a moment in a very tender personal reminiscence? I drank in the spirit of missions on my mother's breast. That sainted mother, now for forty years in glory, was the instrument of sending out eleven of her sons and daughters, nephews and nieces, into the foreign field. I had, in young manhood, so taken in the spirit of missions that though my course in life seemed to have been definitely settled, and it had never occurred to me that I should be a missionary, I remember distinctly vowing a most solemn vow to my Master—and this was fifty years ago—that if He would prosper me, as I thought I would be prospered, I would myself support my missionary in a foreign field.

* Fifth Avenue Presbyterian Church, May 1.

And never for a moment did I waiver in that vow until the Lord turned me over into being a foreign missionary. And when I had, with my mother's and my father's blessing, consecrated myself and was leaving for the foreign field, I then learned for the first time, that my mother as her first act after the birth of her eldest son, had placed me before the Lord and vowed that I should, so far as her consecration and her influence should go, be a foreign missionary. And now, mothers, seated before me, you can do in that way a work that shall fill the missionary ranks abroad. If there has been any soul sent to glory through my ministrations in India, Christ knows that that soul is a star in my mother's crown.

Mothers, give us your sons, give us your daughters, as your personal representatives in obeying that command, "Go, ye"; and, fathers, support those sons and daughters, and send them to us by the thousands, and reap your share in glory.

The Relation of Young People to Missions

MRS. A. J. WHEELER, *Woman's Missionary Union, Southern Baptist Convention, Nashville, Tenn.**

The purpose of Daniel and the three young Hebrew captives, Shadrack, Meshach, and Abednego, is yet wielding an influence in the world. Blest is the child whose parents before him have purposed to do God's will. His connection with God and humanity is already made, and needs but the current of his own will to be complete.

Hannah, the wife of Elkanah, prepared an highway for our God. Looking into the face of her beloved firstborn, "she called his name Samuel, saying, because I have asked him of the Lord." While he was yet young, she brought him to the Temple at Shiloh, and with glad, exultant song gave him into the ministry there.

That Mary, from the Annunciation, regarded Jesus as holy, and pondered the relation He would bear to mankind, we may not doubt. For centuries the Jews had anxiously anticipated His coming as the lineal descendant of King David (who himself had been a pious boy, a great-grandson of the sturdy Boaz and the gentle Ruth). When the boy Jesus was found by those who sought Him in the Temple, expounding the Word, and exclaimed, "Wist ye not that I must be about my Father's business?" how quickly must His mother have called to mind the purpose of His being. Although He continued to be subject to His parents, He never faltered in His intention, and, when after a time, it became again necessary to declare it, He defined, also, in an unmistakable manner the relationship He would henceforth bear to mankind: "Whoso shall do the will of God, the same is my brother, and my sister, and my mother."

Stephen, the first Christian martyr, and who, it is said, "seems to be the morning star of the Church universal," was yet young when he realized his desire,

* Calvary Baptist Church, April 24.

"Bore and forbore, and did not tire,
But looking upward, full of grace,
He prayed—and from a happy place
God's glory smote him in the face."

A young man named Saul, a few years younger than Jesus, having been reared to be zealous toward God, upon receiving the Gospel, was filled with a high purpose and became the first ambassador of Christ to foreign fields. Whose debtors we are.

Timothy, the much-loved assistant of Paul, was but eighteen years old when called into the ministry. The "unfeigned faith" which characterized him had dwelt first in his grandmother, Lois, and in his mother, Eunice. John Mark, according to some writers, was also a young man.

In the annals of modern missions the term "young" is so often applied to the volunteer for service in foreign fields, that one instinctively pauses and reflects.

With the God-likeness still unmarred in their being, the love of Christ constraining and the influence of the Holy Spirit quickening their impulses, is it strange that when God chooses to pour out His spirit upon all flesh the first manifestations are in visions granted to our young men, and the spirit of preaching and teaching given our sons and daughters?

A cause for endless praise was given to all Christians, and to Baptists in particular, in the purposeful life of William Carey, the pioneer of modern missions. In 1782, in the twenty-first year of his age, he began to pray in public and privately, for heathen lands. Realizing that love means more than kindly feeling, he began to act, also, and when in collecting material for his tract five years later, he attended a ministers' meeting in Northampton, he startled those present by asking, "Have the churches done what they should for missions?" He was met by the reply from a venerable minister, "Sit down, young man, when God is pleased to convert the heathen, He will do so without your help or mine." The Christian world rejoices that Carey did not sit down, but with this "one thing" in mind, pressed forward, overcoming opposition and discouragement, until he had, under God, achieved stupendous victories in heathen lands.

Adoniram Judson was but twenty-two years old when he resolved to devote his life to foreign missions. With some young college mates, of whom Luther Rice was one, he organized a missionary society. With a splendid career of youthful prominence held out to him as colleague to the pastor of the largest church in Boston, he declined it for the purpose of carrying the Gospel to the heathen in Burma. Amid unparalleled distresses and dangers, he established a work there which long since reached gigantic proportions.

Jacob Chamberlain was nineteen years of age when he turned his attention to the subject of foreign missions; Sylvanus Boardman twenty-four, and Matthew T. Yates, twenty-one years of age.

Among the first American women to enter the foreign field was

the beautiful and gifted bride of Dr. Judson, Ann Hasseltine, aged twenty-three years.

Mrs. Sarah Hall Boardman was but twenty-two years of age, of finished and faultless beauty, when she began to labor among the heathen.

Emily Chubbuck Judson, at the age of twelve years, fondly hoped to become a missionary.

Of Livingstone, who was twenty-one years old when he purposed to devote his time and talent to foreign mission work, independent of sect, and of the host of others, young men and women, time would fail me to tell.

The personnel of our present corps of young missionaries in foreign fields is described as of the brightest and best. Young men who have refused fine pastorates at home are there; and bright, attractive young women, all zealously teaching the way of light and peace. These plainly declare a purpose by the witness of their lives. "Wherefore God is not ashamed to be called their God."

Of the various organizations of Baptist young people in the South, the Sunday-school is the largest, and also the strongest single organization uniting them to mission work. And so it should be; for the Sunday-school movement was the immediate result of the missionary movement. Under the direction of the Sunday-school Board located at Nashville, and the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, "Missionary Day" is observed by the Sunday-schools of the Baptist churches throughout the South, in September of each year.

The "Sunbeam Society," a juvenile missionary band of large influence, grew from a primary class in a Virginia Sunday-school. In the first eight years of their existence the "Sunbeams" contributed more than $25,000 to missions, besides sending the light into China, through their missionary representative there.

"Baptist Young People's Societies," corresponding in nature to "Epworth Leagues" and "Christian Endeavor Societies," do a work in foreign missions by contributions and study. Other organizations known as "Helping Hands," "Girls' Societies," "Mission Bands," and "Baby Bands" are under the guiding and fostering care of the "Woman's Missionary Union." This union being itself but twelve years old, the young people's societies are in their infancy. A partial report made last May at the convention, relates that 111 new societies were formed, and $2,128.81 contributed to foreign missions alone in the year preceding.

As in the days of Carey, when Mrs. Wallis's parlor at Kittering, was the cradle of the first society formed for missionary support, and £13 2s. 6d. the first sum subscribed; so at the present time the parlor is frequently the "rallying and radiating point" of the Juvenile Mission Band; and no instrument of music, or esthetic "cycle of song" can be more patent of purity and peace than these lisping child voices raised in praise.

Froebel, whose birth in 1792 was coincident with the establishment of modern missions, has revealed to all mankind the pathway

into child nature. His motto, "Come, let us live with our children," is not opposed to the ruling text of Carey's life, "Expect great things of God. Attempt great things for God." Like Carey, he was ridiculed by his contemporaries and honored by subsequent generations.

Froebel, after thorough research, found it all-important to bring the young into an "early conscious relation with God," and declares the need of visible signs in order to arrive at the understanding of truth. So the teacher who would instruct the child concerning heathen lands exhibits curios and reads aloud letters which the children of missionaries have written to the little ones at home, in reply to the letters sent them.

The relation of young people to the foreign mission work of the church is a tender, yet growing one, of duty and pleasure. If the young be planted aright in the "house of the Lord," we may expect them to "flourish in the courts of our God."

By a process invisible and powerful, common clay is influenced and becomes an opal. By another agency it is changed into a sapphire, and even the grimy coal by a steady, strong force is transformed into a priceless diamond.

Potent, silent influences are at work upon the characters of our young people. Made conscious of their unity with God, may they see the purpose He displayed in the creation, and again in the nativity, and with singleness of heart seek to be hidden in Him, with Christ, there, by the alchemy of divine goodness, to be transformed into the nature of Him who preached the Gospel to the poor, deliverance to the captive, healed the broken-hearted, and set at liberty them that were bound.

Rev. B. L. Whitman, A.M., D.D., *Columbian University, of Washington, D. C.**

There is a new factor in the Christian problem. There is a new recruiting ground. Even I can remember when little children were very scantily welcomed into the membership of our churches. To-day, the pastor whose heart is aflame counts it double joy, not only seeing a soul saved, but a life and a lifetime, too, when the little ones come into the Kingdom. And so it has come about that here is a new recruiting ground, and fighters by the thousand are called in to do God's work, and there are tangible results; a new spirit in all the churches, a spirit that has quickened even the work on the foreign field, coming back to the unnameable, the indescribable, but invaluable elements of this problem that I can not handle, but tarry there.

And then there are the elements that you can handle. Let me remind you of the organizations as they exist: the Young People's Society of Christian Endeavor, where they recognize a membership of three millions and a half; the Epworth League, with a membership of a million and three-quarters; the Baptist Young People's Union, with along toward a half-million members, probably fifty

* Carnegie Hall, April 28,

per cent. of them, however, already named in the enrollment of the Christian Endeavor body—and, indeed, concerning all these statistics, we need to bear in mind the federative character of the great movement which has headed all these organizations, and what I am saying can be only approximately true for two reasons. One reason is that the statistics were furnished nearly two weeks ago, and many things have happened among the young people in those two weeks, and the other is that there is cross-grouping in many of these organizations, and yet I am giving them to you as they are in my own mind, and you will not be misled and will make the necessary modifications. And going on to the Christian Union of United Brethren, or the Lutheran body, 80,000; Young People's Union of the United Presbyterian body, 41,000; the Brotherhood of Andrew and Philip, 15,000 and more. Now, concerning these, there are these matters to be kept in mind, that in some cases we have only estimates, in some cases we have cross-groupings, in some cases associate members are also included; but also there are other bodies with a smaller membership, the aggregate of which, very likely, will entirely make up for all of the deductions that we would need to make. And what is extremely significant to read of, the increase in these organizations during the last five years ranges all the way from 30 to 100 per cent., and the aggregate is something like five millions and a half. Then the corresponding body that should be reckoned of believers in this country—and nearly all of these organizations are primarily American—of some 15,000,000, more than thirty per cent. of the Church membership in this country, which it is proper to speak of at a moment like this, is organized in the form of young people's societies of whatsoever name.

Well, now, what are the possibilities? First of all, a larger Christian intelligence. Is it no matter of concern to us that all over our land there is a quickened interest in the colleges concerning this movement, and that hundreds upon hundreds of these organized bodies are in daily personal touch with the great centers of light and leading and culture all over the world, and that the time is coming—God speed it—when the basis of distinct decision shall be God only, and man shall be willing to go whithersoever God points the task and carry the message on the basis of an understanding of what God's will requires. And in the second place, there is here the possibility of larger, of closer affiliation in spirit and service. There is such a thing as turning out a great deal of effort that doesn't turn in a great deal of result. I heard a little while ago of a man who described his team as very willing; one horse was willing to draw all the load, and the other was entirely willing that he should. There is a possibility of intense expenditure of effort and nothing to come from it, great energy put forth, but the load still sticks fast. The cure for it lies in the good old word which Christian men, like others, need when it is a question of doing a great work calling for great co-operation, " A long pull and a strong pull, and a pull all together," and the work is done.

There will be a better understanding of the fundamental element of the problem—men and women, when, in God's name? When we shall understand that the great business of people in this world is not to make a living, is not to be successful business men, is not to be the successful lawyer, or doctor, or preacher, or missionary even; that, underlying all the achievements within the kingdom of God, there is the fundamental obligation to do the will of God in heaven, and that the first and the great business of every soul in the world is to do God's will. And in the doing of God's will all these incidental tasks will be accomplished. I greatly mistake, unless the truth lie in these words with which I close; that the Church will have the blessed privilege in these near future days of girding itself up to do Christ's work in Christ's way, shaping its life up to the great commission under the leadership of these young men and women, these boys and girls, who make up God's great army.

Responsibility of the Church

Rev. W. F. McDowell, D.D., *Secretary Methodist Episcopal Board of Education, New York.**

"Also I heard the voice of the Lord saying, whom shall I send and who will go for us?" Then said several thousand students in several hundred colleges—"Here am I, send me." And I beheld the outstretched hands of the millions who know not Christ, and near these millions, one saying, "How shall they preach, except they be sent?"

That is the new message to the churches. One word sums up the results of these fruitful days together—consecration. David Livingstone used to write at the close of his letters and articles, and to say in all his speeches, "The end of the exploration is the beginning of the enterprise." The end of the Ecumenical Conference is the beginning of the ecumenical conquest. The end of the privilege is the beginning of the duty. The end of the receiving is the beginning of the giving. The end of the blessing is the beginning of the benevolence. The end of the praying together is the beginning of the final victory. The end of the learning is the beginning of the obedience.

Seven hundred and fifty missionaries have gathered here. There are 16,000 in all fields, who sow beside all waters; they are re-enforced by 73,000 native workers. Moffat told Livingstone that he had seen in the light of the morning sun the smoke of a thousand African villages where the name of Christ had never been spoken. And Livingstone entered at the southern end of Africa and by his journeys drew what Stanley called the rude figure of a cross upon the dark continent before he died praying that the open sore might be healed. We have told that story in our colleges; we have told of Hannington and Coleridge, Patteson and Paton and the rest, until hosts stand ready to go. They are our imperial troops waiting to carry our symbols away beyond our "far-flung battle-line."

* Carnegie Hall, April 28.

They seek not ease but service. They have knelt in some new upper room until they have heard the sound of the rushing, mighty wind; they have knelt by some new haystack by historic river until cloven tongues like as of fire have sat upon their lips; they are the children of a material, commercial age, but have been so touched by the Spirit that they rise from their knee, a new light upon their faces, saying, "the love of Christ constraineth me." On Church of Christ, quench not the spirit of your sons and daughters! Halt not again at Kadesh Barnea to wander and die in the desert; fail not as in past times. "How shall they go unless they be sent?"

The nation arms and equips her soldiers for conquest. She staggers not at any millions needed to plant her flag in triumph. Tommy Atkins in London, or Transvaal, is undergirded with the strength of the whole empire in island and colony; Bank of England and credit of England are back of him. The empire sees to it that her soldiers can be useful as well as willing. She meets their readiness with her means. Will the church of God do less than that? The Church of Jesus Christ must enable her sons and daughters to be able as well as willing. The devotion of the volunteer must be equaled by the devotion of the Church. The patriotism of the soldier must not fail because of the apathy of the country. And the flag must not be brought back to the people; the people must move up to the flag. For we bear in our hands as the sign of our triumph "the cross that turns not back." To your knees then, oh Church of Christ, that you may see the vision that has been given to your children! Quench not their spirit!

Individual wealth must be reconsidered in the light of the moving of the Spirit of God upon our young people. Rank imposes obligation. Possession gives power and power brings duty. The philosophy of wealth has only been written in one sentence and one life. It was expressed in a phrase, incarnated in a career. It touches every bank account in the world this day. It makes the atmosphere in which the right man lives, and the wrong man shrivels and dies. Gold melts or multiplies at its touch. Stocks and bonds, lands, and factories are measured, approved, or condemned by that incarnated philosophy. The old political economy is a blistered and blasted thing, because it sought to enthrone another doctrine. The new political economy slowly and painfully comes toward the truth. It holds altruism to be ideal but somewhat impossible. Meantime, for every man with wealth and for every man getting wealth there is one sentence with its living definition. "For ye know the grace of our Lord Jesus Christ that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

This is the living philosophy of wealth, written in every page of history from Abraham to Christ, and written at last on the cross itself. By this philosophy all individual wealth is tested. Cotton is not king. The South thought it was and was overwhelmed. Commerce is not king. Great cities have thought it was and have

perished. Culture is not king. Greece thought it was and lost the candle out of her candle-stick. Gold and silver are not king; nor oil, nor iron, nor steel. Only Christ is king, and evermore His message written in His life and sharpened in His cross is this: "Rich, but for their sakes poor, that they through his poverty might be rich." To the modern rich man asking anew how he may get eternal life, He says as to the other one, "Sell and give." Clean hands must be open hands. Indeed, I am not sure but that the religion of Christ may come at last to be known as the religion of the open hand. Hoffman's picture of Christ and the rich young man ought to hang in every counting-house and every stock exchange. For it is only the presence and spirit of Christ that can save a stock exchange from becoming a stock yard. Now, in the light of this living philosophy of wealth, I ask these questions: Would you like to own and support a private yacht unless you first maintained a missionary ship like the "Morning Star"? Would you like to command and maintain an automobile for your pleasure unless you first maintained a gospel wagon? Would you like to own and maintain a private car unless you first maintained a cathedral car for the service of the King's messengers to the destitute? Would you like to be served daily by an expensive retinue of servants while your brethren perish for the bread of life? Will you be ministered unto or will you minister? Will you forget the cross of Christ and the philosophy of wealth? Then know that no man and no nation can go wrong and come out right. Ten thousand young men and women stand ready to go, and ten thousand men and women hold and withhold the means to have them go. It has come in the divine order that the volunteers are ready first. Woe to them if they should refuse to volunteer! But ten thousand woes to us if this holy offer of life be not met with an enabling offer of money.

The churches as churches must meet this spirit of devotion by the same spirit. The Church, which has prayed that her sons and daughters should prophecy and her young men see visions, must also pray that her old men shall dream dreams. It is an awful thing for a small fraction, a remnant of the Church, to live in the Spirit while the remainder lives after the flesh. For the remnant gets crucified and the multitude dies. Christ-like devotion is all too rare with us, and the Christ-like passion does not yet possess the Church. We still like to be ministered unto. We still absurdly count ourselves to have served when we have only praised and been served by eloquence, and music, and art. The end of the worship is the beginning of the service, and the service reaches to the ends of the earth. I can not say my prayers, nor listen to the anthem, nor look at the cathedral windows, nor hear the soft strains of the organ, nor enjoy the holy sacrament, nor be lifted to the heights on hymn or sermon, nor warm my heart with sacred fellowship, unless I hold in my prayer, and gifts, and fellowship, the dwellers by the Congo, and the Ganges, and the Yangtse, and in the islands. It will not be respectable in the near future for a strong

church to support only its own ministers; it must also support as its regular duty a minister to those who sit in darkness. The Hudson, the Thames, the Rhine, and the Hoangho will flow together when rich churches in New York, and London, and Berlin respond to this spirit. The Protestant Church is liberal with Bibles and stingy of men; it is willing to send a book. The Roman Catholic Church is liberal with men and stingy of Bibles; when it wants a task performed it sends a priest. The Church of the future will send multitudes of men with the open Bible in their hands. It will be liberal with both Bibles and men. It will use its ten thousand choice young people. These volunteers have the true theory of culture. These young soldiers, trained and obedient, believe in Christian culture and Christian character for the sake of human service in the Captain's name. The modern Christian scholar counts himself a debtor to both Greek and barbarian. For him there is no foreign land, and to him there is no foreign man. Africa holds the heart of Livingstone and the bones of Hannington, China holds the dust of Wiley, in India sleeps William Carey, and these lands are home lands forever to the Church of Christ.

That was a magnificent time in history when the revival of learning occurred; when the classics broke out of the cloisters, and scholars journeyed from city to city with the strange new passion upon them. Universities were born, literature leaped into life, humanity recovered its birthright. Learning ceased to be a thing of the cell and became the familiar figure of the mart and the parlor. Those were great days when the famous universities were born in Germany, Italy, France, England, and America. But the most majestic era since the Lord ascended is the era which began with three students praying beneath the shelter of a haystack, and closes with the Student Federation of the world; the era that saw fifty Cambridge and Oxford men offer to take up Bishop Hannington's work after he was martyred; the era that closes with hosts of students in the field and other hosts waiting to go.

It is said that England and America could unite and whip the world. What do they want to whip the world for? They could unite, with the other Christian nations, to bring the world to the feet of the Redeemer. They could unite to plant the cross in every land. They could "bind the whole world by gold chains about the feet of God." The students stand ready. Church of God, line up with the youth to follow the Great White Captain to victory, life, and peace!

The Pastor in Relation to the Foreign Field

Rev. George F. Pentecost, D.D., *Presbyterian Church in the U. S. A., Yonkers, N. Y.**

To the pastor belongs the privilege and responsibility of solving the missionary problem. Until the pastors of our churches wake to the truth of this proposition, and the foreign work of the Church becomes a passion in their own hearts and consciences, our boards

* Carnegie Hall, May 1.

may continue to do what they may or can, by way of organizing forward movements and devising new methods for exploiting the churches for money, the chariot wheels of foreign missions will drive heavily.

I am charged with the duty of speaking to you on the topic of the Pastor in His Relation to the Great Commission. When a commission is put into the hands of one charged with its execution, his first obvious duty is to make a careful study of its spirit, contents, and scope.

The first thing about the commission is that it contains the one solitary command of Christ to His disciples, and pre-eminently to those who are officially charged with its execution. There is nothing here in respect of ecclesiastical polity or discipline, but everything in respect of authority, doctrine, power, and marching orders. All is concentrated in that one categorical imperative, "Go into all the world and preach the glad tidings to every creature." All other commands and injunctions are summed up here. The saying of Christ's which is the most nearly parallel with this, and perhaps delivered at or about the same time, is that in which He seeks to counteract a strong tendency on the part of his Jewish apostles to withdraw their eyes and their thoughts from the wide-world field to which they were commissioned, and to concentrate them upon the re-establishment of the narrow and local "kingdom of Israel." For the time being He told them that the kingdom of Israel must be relegated to the background. In the meantime they must go to Jerusalem and tarry there until they were endued with power from on high, and then immediately proceed to the execution of the great commission, saying, "Ye shall be witness unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." This fact should be deeply pondered. The local Christian pastor and church have no more right to withdraw themselves from participating in this grander and more far-reaching work of the ministry, and concentrate their thought, energy, power, and money upon themselves and their local fields, than the early Jewish apostles and believers had to put the kingdom of Israel in the foreground of their work.

The obvious terms of the commission set the whole world—all nations—before the pastor who accepts office and service under it; and if he be loyal to Christ and conscientious in the discharge of the duties of his office under that commission he will, neither day nor night, lower his eyes from its wide and uttermost boundary. The preliminary command of the Master was, "*Lift up your eyes and look!*" For what purpose do we ever lift up our eyes? Is it not that we may contemplate circumferences rather than keep them fixed upon centers? The action of the commission is centrifugal and not centripetal. The law of natural gravitation would solidify the universe about a single center. The tendency toward ecclesiastical solidification can only be counteracted by letting loose the tremendous centrifugal spiritual power contained in the command of Christ. Let every pastor see to it that he and his charge are

not crushed together on the home field by neglecting this supreme command of our Lord, "Go!"

The terms of the commission are imperative. Not alone for the time when it was given—but for all time. Down through all the ages that great and insistent word has been sounding, "Go." To the uttermost parts of the earth, till the last heathen nation, tribe, and family are evangelized, that imperative, "Go!" of Jesus should sound like a trumpet in our ears.

Rightly understood, there is this great dignity in the pastoral office. As a missionary bishop his field is the whole wide world. No pastor who fully apprehends his relation to the great commission, can say of his field, "It is a little one." He may be the pastor of but a handful of people in the smallest wayside village in the whole land, and yet his commission assigns to him as his field the whole world. Nor is this a mere figure of speech. It is in the province and power of the pastor of the smallest church in the land to make his influence felt around the world. Personally, I should feel myself deprived of the larger half of my prerogatives and privileges, and more than half recreant to my allegiance to Christ did I not have a part in the evangelization of every nation under heaven.

No pastor is fully fitted for his work until he has made a careful and prayerful study of the great commission in its relation to the entire revelation of God. The revelation of the gospel for the whole world did not find its first expression in the commission to preach the gospel to the whole creation as given by Jesus, but goes back to the very beginning. To illustrate, and not to go further back than to Abraham's time, who saw Christ's day and was glad, we hear God declaring His covenant with him in these terms, "I will bless thee and make thee a blessing." "In thee and thy seed shall all the nations of the earth be blessed." Time would fail me to trace this golden thread of purpose and promise throughout the ancient scriptures. Isaiah saw in the coming Christ "the" light that should "lighten the Gentiles"; Zechariah saw in Him a light "to give light to them that sit in darkness and in the shadow of death." The virgin mother of Jesus saw in "that Holy Thing" that was conceived in her by the Holy Ghost, the fulfillment of the promises—spoken to our fathers and to Abraham and his seed forever. The angels testified, at His birth, that He was a Saviour unto "all people." Old Simeon, moved by the Holy Ghost, took the young child in his arms and desired to depart in peace, since he had, in Jesus, seen God's "salvation, which thou hast prepared before all people, a light to lighten the Gentiles and the glory of thy people Israel." Paul declared that in Him and the gospel preached in His name was unfolded "The mystery which, in other ages, was not made known to the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel;" for which cause he was made a minister, that he should "preach among the Gentiles the unsearchable riches of Christ, . . . and to make all men see what is the fellow-

ship of the mystery, which from the beginning of the world had been hid in God, who created all things by Jesus Christ, to the intent that now, unto the principalities and powers in heavenly places, might be made known by the church the manifold wisdom of God." For this cause, he prayed that the Ephesians might be strengthened with might by the Spirit in the inner man: that Christ might dwell in their hearts by faith, and that being rooted and grounded in love they might be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, and be filled with the fullness of God. How few think of this as a prayer of prayers for the development of the missionary spirit in the people of God. That Paul never lost sight of this great mystery and purpose of God is witnessed by all his life and work. You remember how, after having first preached the Gospel to his own people at Antioch in Pisidia, and when they had turned away from it, he waxed bold and said, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, 'I have set thee to be a light of the Gentiles, that thou shouldst be for salvation to the ends of the earth.' And when the Gentiles heard this they were glad; and glorified the word of the Lord; and as many as were ordained unto eternal life believed." Testimonies to the eternal purpose of God toward the Gentiles, such as these, might be almost indefinitely multiplied.

It has been said that Jesus did not extend His ministry to the Gentiles, but that, on the other hand, He not only limited it to the Jewish people, but forbade His disciples to preach the gospel of the kingdom beyond the borders of their own people. This, indeed, was true during the time it was necessary that He should offer Himself first to His own people as their promised Messiah. But even in that time He found the highest type of faith in a Roman centurion, and in a poor Syro-Phœnician woman, who would not take, No, as an answer to her prayer. Any careful reader of the Gospels must see that even during the time of His testimony to Israel, Jesus had His eye and heart upon the great outside Gentile world—that by many words, sayings, and miracles He was preparing His disciples for the great commission which He gave to them as His last command and instruction. How many times over did He say, "The field is the world." And again, "Lift up your eyes and look on the fields; for they are white already to harvest." "Other sheep I have which are not of this fold; them also I must bring." "This gospel of the kingdom must be preached among all nations for a testimony." His final words to them were not concerning their own kingdom of Israel, but concerning carrying His gospel to the uttermost parts of the earth. It has been well said by someone that "we find in the Gospels God's cumulative reserve of purpose, grace, power, and instrumentalities" ready to be projected upon the whole world by the execution of the great commission in the power of the Holy Spirit personally administered by Jesus.

In the light of such declarations of scripture as those quoted above must the great commission be read and studied, and no pastor is worthy of his high office who does not put himself into sympathy with its magnificent breadth and draw both inspiration and zeal from its world-wide sweep.

All the soldiers and sailors of the Queen of England are enlisted for foreign service. Even the yeomanry, in emergencies, are subject to be ordered to the foreign service, as in the present unhappy war. Her soldiers from Woolwich to the Vaal River, and her sailors from Southampton to the Cape of Good Hope, all see their objective point to be the last line of defense taken up and held by the Transvaal Republic. Her transports are plowing the seas bearing men, arms, stores, and munitions of war for her foreign service; and she has not a soldier in her army, nor a sailor in her navy who does not feel that his lines have fallen to him in hard places, if he is not permitted to get out on the firing line. But the kingdom of God and Christ is vaster than the British Empire, and of infinitely more importance. Every preacher of the gospel, and all laymen and women, if rightly instructed and fully converted, should count it to be their highest honor and privilege that they are enlisted for the foreign service of our glorious Redeemer and King. All may not go to the front, but those who must stay behind may have their hearts in that service even while staying by the stuff at Besor. Every pastor may not be a foreign missionary in the ordinary sense and meaning of that word, but every pastor may and should be a recruiting officer and sub-chancellor of the exchequer for that service. This should be as true of the humblest and most obscure pastor as of the one who holds the world's eye and ear, and occupies the most conspicuous pulpit in the land. I have sometimes heard pastors of small churches excuse themselves from inciting their people to foreign missionary zeal on the ground that their churches were small, and that their own position in the Church was humble and obscure. It may well be believed that many of our pastors always will be obscure and their churches poor, for the simple reason that they do not or will not discharge the high calling of missionary bishops, and train and guide their people in respect to the universal obligation put upon all Christian pastors and people to take part in the evangelization of the world. He must be a blind student of the providential order and the spiritual economy of the kingdom of God, who does not see that all the ultimate home interests and prosperity of the Church—even her very existence—are dependent upon the measure of active interest we take in the success of our missionary work abroad. As the commercial and even the political life of modern nations depends upon the extent and persistency of their foreign trade, so does the life and prosperity of the home Church depend upon the extent and energy with which we prosecute our foreign missionary enterprise. The business of the pastor is not alone that of "high farming" at home, but to send the products of his spiritual ministry abroad. It is not enough that he cares for the flock over which God has made him an overseer. He must always remember those "other

sheep" of Christ's, which He said must also be brought into His flock.

Alas! how far short of this conception of our high calling many of our pastors have fallen. We have hundreds of congregations in America, which year in and year out, do nothing, give nothing, for foreign missions. If they give not, it goes without saying that they pray not, for to pray for foreign missionary success and withhold gifts from the same, would be rank blasphemy, of which I should hesitate to charge them. If there are churches that give not and pray not for foreign missions, it is because they have pastors who are false and recreant to the command of Christ. Our Lord's command, "Go into all the world and preach the gospel" has no meaning to them. Such pastors, masquerading under the great commission, either ignorantly, or cowardly, but certainly notoriously, misrepresent their Lord and His gospel, and are deliberately disobedient to His great command. To all such I would say, *Either execute your commission or resign it.*

I have heard some pastors say that their Sessions are opposed to their preaching on the subject of foreign missions, because they say they are too poor to give to foreign missions, and at the same time support their own churches. Such churches are already smitten with spiritual paralysis, and such pastors are "ambassadors in bonds."

I have heard ministers of the gospel boast of their loyalty to what they call the Pauline theology, who yet have none of Paul's missionary zeal, and who are not leading their congregations along his glorious missionary lines. I know clergymen who are proud and confident of being in what they are pleased to call the "apostolic succession," who yet do nothing for foreign missions. Permit me to say to all such that all the hands of all the popes, cardinals, or bishops in Christendom could not put them into the apostolic succession if they do not apostolic work.

Let me close with two observations on the pastor's relation to the flock over which the Holy Ghost has made him overseer.

1. The pastor is the natural leader as well as instructor of the congregation over which he presides. He must not care only for their souls but must direct their activities. He must not for a moment tolerate dictation or repression of duty from non-missionary or parsimonious office bearers.

2. The pastor is not only responsible for leadership, but for enthusing his church along missionary lines. Jesus has promised to continue the great enduement of power for this very purpose. If the pastor has no convictions in this matter, or those convictions are not set on fire with a Holy Ghost enthusiasm, then will his church be cold, indifferent, and perfunctory in the matter of foreign missions. I am almost warranted in laying it down as an infallible law, that as no congregation can long resist the enthusiasm of a really enthusiastic pastor, so on the other hand no congregation can rise above cold indifference or lack of conviction in this matter on the part of its pastor. To the pastor belongs the privilege and responsibility of solving the foreign missionary problem.

CHAPTER VI

METHODS OF AWAKENING INTEREST

Missionary Addresses—Public Meetings—Young People's Societies—Systematic Study of Missions—Appeals for Conformity to Jesus Christ

Means of Arousing Interest

Rev. J. Fairley Daly, M.A., B.D., *Free Church of Scotland Deputation to India, 1888. Glasgow.**

The great problem facing the Church of Christ in connection with the growing work in the foreign field is—How to provide the necessary means. A century has passed since Carey asked the Church to give one penny per week, and even now it is hardly more than one penny per month. British Protestants give something like £700,000 per annum. Carey's penny per week would bring in two million, and more than double our work.

How, then, are we so to increase and deepen interest at home as to call forth increasing gifts and increasing prayer? It is not that there is lack of interest, but that interest is not adequately distributed. Some are deeply interested; they feel the need of extension. Others are only moderately interested. Others have no interest at all; they are not altogether hostile, but they are wholly indifferent and full of objections. Men and women who have lived in India, China, and Africa often speak unfavorably about missions. Books of travel are often full of bitter hostility and unfriendly criticism. These statements are quoted as the opinions of people who know, and confirm people in their objections.

The remedy will be found in information and enthusiasm. Our people must be informed and enthused. We must touch their minds, their imaginations, and their hearts, so as to awaken their sympathy and interest, and thereby secure their prayers and support. The agencies to be used to accomplish these ends are various.

1. Undoubtedly the demand for missionary visits is rapidly increasing. Our congregations naturally wish to see and hear the men and women who are actually taking part in the work of foreign missions. "Send us a real live missionary," is the unvarying cry, although I never heard of a board who attempted to send a dead one. Few, if any, can so effectively urge the work upon the sympathy and liberality of our people, because none can inform them so accurately and vividly. We must, therefore, utilize and organ-

* Fifth Avenue Presbyterian Church, May 1.

ize more than we have done these missionary visits. The new century will need to place the missionary deputation under modern scientific methods.

In the Church I represent we have drawn up a scheme which secures to each congregation a visit from a missionary on a Sunday once in six years. To accomplish this, it is necessary that each missionary at home on furlough give up to the committee twenty-five Sundays, or one-third of the Sundays of his furlough, and undertake in cold, wintry weather many long and exposed journeys.

2. An important watchword of missionary work is, Organize. By using well the ecclesiastical courts, deputations, meetings, contributions, etc., can be easily and thoroughly organized. It is not enough that a missionary visit our congregations once in six or three years. Good organization should secure (1) A visit of a missionary once in three years on a Sunday; (2) a visit of a presbyterial deputation, say minister, elder, and, if possible, a lady, the year following; and (3) a sermon on missions by the pastor the year after that. These arrangements should have all the authority of the presbytery or like body, a committee of presbytery being appointed to see them carried through. The same committee should meet annually in conference with the foreign mission treasurers of the congregations and carefully inquire into the state of the contributions. Under the same presbyterial auspices a large public missionary meeting should be held annually at some influential center in the district, and addressed by several missionaries. Such a scheme means work, but it is worth it. But even with all such ideal organization there are classes who will certainly be overlooked unless special efforts are made to reach them—*e.g.*, the Established Church of Scotland, desiring to reach the girls or young ladies of the cultured and leisure classes and to redeem their time, instituted what they call "The Fellow-workers' Union." Each member is asked (1) to pay one shilling per annum; (2) to send in quarterly a piece of work which shall be suitable for a sale of work, or its value in money; (3) to pray regularly for missions and missionaries. This union advertises as its salient features—no meetings, no expenses, no subscription lists. In some places a monthly meeting is held on Saturday afternoons, with the schoolboys and schoolgirls, to hear about foreign missions. I read lately of one such meeting that gave an afternoon tea to all the schools in a large district, the only condition being that each child bring some gift suitable for a sale of work. Several missionaries were present, and the meeting was a great success. Garden parties, mission teas, family sales, have all been tried, and tried successfully with us, and it is well to encourage and sanctify all such ingenuity.

3. But until the clergy are afire, it is useless to expect the laity to be so. There is not a single instance of a minister really interested in foreign missions, praying and working for them, who has not met at length with an encouraging response from a certain number of his people.

4. The time has now come when each mission center of our dif-

ferent missions should have at home a complete set of lantern views, showing the missionaries, their homes, schools, churches, workers, converts, and natives, their customs, homes, worship, and incidents, facts, and figures of the work. With little expense these could be multiplied and sets kept at accessible centers, from which they could be sent to country churches and schools at the mere cost of carriage. We should give up looking upon lantern slides as a source of missionary income, but send them far and wide free of charge. Experience has taught me that a charge, however small, is a serious difficulty in most of our country churches, where all these extras simply come out of the minister's pocket.

Let our missionaries, many of whom are capital photographers, once know that their particular mission has assigned to it a special set of lantern slides which are circulating through our congregations, and we shall find them cultivating the eye for fresh, interesting incidents and sending home from time to time new views, as well as new reports. Of course, this means a small allowance for expenses, but such outlays will be found to pay.

5. The standing difficulty at home is lack of information regarding the work abroad. The churches all have abundant material. What they want is an education campaign. There is no lack of printed and written information—reports, magazines, books, etc. The materials need careful and systematic use. Hence the need of the living voice of the informed and enthusiastic advocate of missions. Education is not the work of missionary deputations—general education in missions is outside their function. They come to illustrate the teaching. It is the ministers at home who must take up and carry through this campaign of education in missionary principles, motives, and history.

How to make missionary periodicals prosper and secure their being read is the problem and almost the despair of committees. Littérateurs and editors of secular magazines have said church magazines seldom succeed because they are run too cheap. The unfortunate thing is that in many churches the church magazines are expected to be sources of income instead of being looked upon as means of enlightenment and interest, or as a man of business would say, good advertisements. The first thing done with money or profits of our church or missionary magazines should be to improve the plant, command the best paper, printing, illustrations, etc., and the best talent in writing.

6. "Bene orasse est bene laborasse"—To pray well is to labor well—that is, without prayer toil is vain. Yes, but it means more, that when we really pray we really toil. The most pregnant definition of prayer is: "Prayer is work, and hard work." To give a large subscription which calls for sacrifice is easier than to give prayer. The Lord ever looks for co-workers, but too often He gets only on-lookers. It is told of an old chief in the late frontier war of India, that his shots never missed. Asked the reason, he replied, "The reason is very simple. I never fire a shot but I pray to God to bless it." We want more of such praying and we shall oftener hit the mark.

Mrs. J. M. Gaut, *Woman's Board of Foreign Missions, Cumberland Presbyterian Church, Nashville, Tenn.**

1. The Christian home is the most effective place for training young people in foreign mission work. We ought to find missionary literature in every Christian home. Father and mother ought to be familiar with the movements of our missionary heroes as they press forward into the darkness of heathenism. Children's ears are ever attentive to a well-told story. As the little ones gather around the mother in the hallowed evening hour, how easily can she, out of the fullness of her mind and heart, awaken in them an interest in foreign missions. One of our own greatest missionaries felt called to his work from his father's knee where the boy sat one Sunday afternoon, while the father talked to him of mission work and showed him an idol. Children thus trained will soon come to pray for missions, and they will give themselves to this great work.

2. Next in importance as training agencies in mission work are the different Church organizations. Here the one great requisite is a leader, a consecrated Christian filled with the spirit of Christ and thoroughly interested in the work; one who possesses, if possible, a pleasing personality and that wonderful gift, tact. The leader should be one who loves young people and who is in sympathy with them, and to whom the young are instinctively drawn.

3. The subject of missions, in its most fascinating form, must be kept constantly before young people. If it is true that eighty-two per cent. of the information gained by us comes through the eye, then let the eye be used to good purpose. Maps and charts are most helpful. If it is not practical to buy them, let some member of the society make them. A piece of muslin or stiff paper and a box of colored crayon, with a little skillful drawing, can accomplish a great deal, and usually the one who makes the drawing becomes especially interested. It is well to have a map secretary, whose duty it shall be to take care of such appliances, and to have them ready when needed.

4. Pictures are also a great help. Pictures illustrative of almost every part of the world and of every phase of missionary work can be secured for a trifle. Nothing is more impressive than thus to see things for oneself.

5. A great deal of the reading matter of to-day is really missionary news. Ask your literary member to watch for such items, and to give to the society the substance of what is read, referring to the source of the information. At this time, when so much is known of the heathen world, when there are so many biographies and books of description, it is well not only to read of missions, but to study missions. Aside from the religious interest there is nothing which will afford a greater fund of general information.

6. It is of great importance that there shall be missionary exercises conducted from time to time in the Sunday-school. In order that the work may be done most effectively, it should be done sys-

* Calvary Baptist Church, April 24.

tematically. It devolves upon somebody so to train the young people that they will realize their responsibility to send the gospel to the whole world. They are easily led, and many times fail to do their duty because they do not know what it is or how to do it.

7. The support of a pupil in one of the mission schools is sure to create interest. Ask God to call some member of your own church to be a missionary. Get your congregation to pledge itself to support such an one and allow your society to pay a part of the salary. Name your society for the missionary and every year send her a box. This box will usually contain clothing. Cut and make the articles yourselves. As you pack the box, putting in clothing, a few little luxuries, and Bibles for her to use in her work, your heart will go out to her and to the people she is trying to save; and when she writes and tells you of the coming of the box, how she was cheered by your thoughtfulness, how someone was brought to Christ by reading the Bible you sent, you will find in your heart a song of thanksgiving and praise for the privilege of helping to lead souls into the light.

Put a picture of this missionary in some conspicuous place in your church. Have printed beneath it some appropriate scripture verses, showing that while she has gone for you to some far-distant country to proclaim the glad news of salvation to those who bow down to stock and stone, yet you share in her victories and keep her in sweet remembrance. This is a constant reminder; and now and then some stranger's attention is caught, and his interest kindled.

8. In my own city there are five young ladies' missionary societies of the Cumberland Presbyterian Church. They have organized a Young Ladies' Missionary Union, whose object it is to draw the members of the various young ladies' societies of the Cumberland Presbyterian churches of the city into closer union and fellowship, to disseminate missionary intelligence among the members and in the congregations represented. The meetings are held three times a year, the exercises embracing good music, an interesting missionary programme, possibly an address by a missionary, all followed by a social hour with light refreshments.

9. It would prove very helpful for young ladies of different denominations to come together in an interdenominational union, to whose meetings they might at intervals with pleasure and profit invite their young gentlemen friends.

We have prayed that the way might be opened and it has been. God has seen fit to leave in our hands the evangelization of the world; and while much has been done, a great deal yet remains to be done. The question which now confronts every young Christian of America is, "Am I going to do my part in obeying the great command."

MRS. T. B. HARGROVE, *Scarrit Bible and Training School, Kansas City, Mo.**

The Church is truly but thinking the thoughts of Christ after Him

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when she recognizes the importance of the child in the development of His kingdom on earth, for did He not give children the chief place in the new dispensation, and affirm that the only way a man might understand God's truth was in getting back to his child way of thinking? Truly, of children, and of men and women of childlike natures, is His kingdom here and hereafter to be made up.

Nothing in the economy of the Church of God to-day is more beautiful, or fuller of promise for the future, than the picture presented by a well-organized, earnest, enthusiastic juvenile missionary society assembled in one of its monthly meetings. Truly, this is a sheltered nook, where in fertile soil, and under every favoring condition of shower and sunshine, the slips are to be rooted, and the choicest varieties made ready for the transplanting into the great open field, whose rich fruitage will satisfy the soul of the vine-dresser. But the child will grow, and the period of transplanting comes to us all too soon, when the boys and girls of our juvenile societies reach that unnameable age when a boy is "neither a man nor a boy," and a girl stands "where the brook and river meet, womanhood and childhood fleet;" too old and too wise for the juvenile society, and as yet not ready for the sober life and steady methods of our adult workers. Does the woman's work of the Church meet the needs of these eight or ten years? Without doubt our young people's mission bands and societies were formed to receive the girls of this peculiar age, and to further develop and strengthen them in foreign mission work. But will the work for foreign missions, which each of these organizations is doing, suffice for our girls? I think not. It certainly will not in those churches where the woman's foreign missionary society has distinctive work in foreign lands, and must sustain this work from its own treasury. In such churches the girls must be kept in direct touch with the distinctive foreign mission work of the women's societies; any lack of knowledge, or even a division of interest into other lines of mission work, means retrogression in the lines already inaugurated for the women and children of that church. They should hold themselves bound to their own distinctive lines of missionary activity, as they are bound above all other social duties to their allegiance to their own homes. Nothing is so potent a factor in missionary service as realization of an actual possession of our very own across the seas, and the children in our juvenile societies, the young ladies and girls in our young people's societies, should be taught that their own schools, hospitals, Bible-women, and missionaries are dependent upon them for support, and love, and prayers, and this interest and effort should never be allowed to grow cold.

The young people's societies of the Church are so many training schools where the workers of the future are being prepared to take the places of the veterans of to-day. Much time can be saved and greater efficiency secured if our girls uninterruptedly pursue the same methods of work, and labor for the same direct ends in their young people's societies that will engross their attention as missionary workers in after years. A gentleman walking over a

beautifully kept farm one day with his friend, the owner, and admiring the care and skill everywhere manifested, centered his attention upon the magnificent sheep, and with great earnestness, asked how he had succeeded in rearing such flocks. The simple answer was, "I take care of my lambs, sir." Did not the great Shepherd of Israel bid his people follow the same rule? How shall we take care of the lambs? By keeping both juvenile and young people's societies under the care of good shepherds. They must have our very best; if the choice must come between superior and inferior leaders for adult or young people's work, always give the young people the preference. The crying need of the women's foreign missionary societies to-day, all over this broad land in every church, is well qualified superintendents of juvenile and young people's societies. Women are needed for this duty who love children and young people for their own sake, and for Christ's sake; women of much experience, but young in heart; women who feel themselves commissioned of Christ to "feed my lambs;" women who count not time dear to themselves, if by any means they may win souls for the Master. But these earnest, intelligent superintendents need help. The adult societies must look upon the juvenile and young people's societies as a mother upon her daughters; she must not leave them exclusively to the care of the lady managers. Each adult member must look after the children and young girls near and dear to herself, and seek to lead them from juvenile to young people's, and from young people's to the adult societies. Oh, that the work of foreign missions were really on the hearts of our women! No weariness or toil is spared, or self-denial is counted, when the heart is really enlisted.

Each lady superintendent should make it her first aim to inspire in every individual child real love for Christ and for the heathen. Perhaps the training of the young in their homes, in the schools, and societies, is more defective just here than in any other one point. Parents, teachers, and superintendents need to teach the "Thou shalts" and "Thou shalt nots," but they also should prayerfully endeavor to guide and instruct the young hearts so that they shall voluntarily choose to do the right.

Hearts truly won for Christ in the juvenile society, and tended lovingly and intelligently in the young people's society, will, in the great majority of cases, bring into our adult organizations Marys whose alabaster boxes of precious perfume will be broken at the Master's feet, and their fragrance reach to the uttermost parts of the earth.

The nineteenth century has brought to woman many open doors, but none is of greater moment, or of more far-reaching consequence, than this door, old as motherhood, but presented by this century under another phase; the training of young minds and hearts in the avenues of public service for Christ, and for the world He died to redeem. Let each Christian woman choose as her motto, "I can not live without the highest use of life;" and let each realize that one of life's highest uses is the development into noble Christian womanhood and manhood of the young people of our

churches, and address herself thereto. Then will "our sons be as plants grown up in their youth, and our daughters as cornerstones polished after the similitude of a palace."

MRS. A———*

I would like to make an appeal for the boys. They have been left out as usual. Girls know a hundred per cent. more than the boys. That interest can be aroused. In most churches they begin with the little boys, but they soon grow too old. I would like to speak of one society in this city. I think it has passed its twentieth birthday. One of the original boys is president of a college in the southwest. Whenever he comes back to New York he attends the meetings of that society. The society was started by a lady. Her object was to train the boys to take care of themselves. Although there were two ladies belonging to it the boys held all of the offices. Those boys studied. When the earlier set had grown, the question was, Shall younger boys be taken in? They rather objected. They said, "The boys will play and will cut up." The ladies who had it in charge said, "That depends on how you treat them." So the way they were treated was that they were all called "mister." And those boys have gone on from year to year. I wish I could tell you how much money they have raised and how much they know. And now some of them are young business men in this city and they still hold their membership in that society.

I know of another society in Brooklyn which is working on the same plan, young ladies at the head of it, but the boys are officers and managers. Of course, a great deal of work is done by the ladies, but it is done behind the scenes, and when the boys come together to plan for a meeting the ladies say, "If you want such and such work I think you can find such and such material in such and such books." The books are usually within reach, but the boys go hunting for them, and it is amusing to see how those innocent boys think they are doing the work themselves.

Let me urge the ladies to do work for the boys. There is good material and it ought to be worked up.

MRS. S. C. TRUEHEART, *Woman's Foreign Missionary Society, Methodist Episcopal Church, South, Nashville, Tenn.* †

In the juvenile societies the boys are included. But, unfortunately, it is hard to hold the boys after they leave the juvenile societies.

I am afraid the fault is not with the ladies. I think they want to keep the boys, but the boys do not want to be kept. In our Sunday-schools after boys get to a certain age they seem to think it is rather unmanly to come to Sunday-school. They do not often go into what we call the young people's societies, and our church has not provided adult societies for the men. I think it would be a good thing. I wish the Church would organize men's societies. We would have a place for our boys then.

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MRS. B———*

May not some of these problems be solved by a monthly missionary meeting in every junior society? If a systematic study of missions be made a part of the junior societies and monthly meetings in which the boys can take part and be kept in touch with the work until they grow beyond the junior societies, they will be interested, and will be ready to go on with their studies until they reach the senior societies.

MRS. C———†

Why should we forget the boys any more than the girls when they pass out of the juvenile society? We have the boys and the girls together in the juvenile society, why should a line of division come afterward? Our Lord has not organized men's churches and women's churches, why is it necessary to have men's missionary societies and women's missionary societies? In our young people's societies that are studying missions in a systematic way, the young men are just as much interested as the girls.

Is not the secret the fact that our general missionary societies are not growing in interest, are not growing in funds, are not growing in missionaries as rapidly as the women's societies are? In some churches the women's societies are growing out of proportion to the general work of the churches. Is it not because at the verge of manhood and womanhood we keep a strong hold on the missionary interest of the girls and train them into another society, but drop the boys as if we had no responsibility for them? We are not doing that in any other part of the education of our young people. How are we justified in making a plan that draws off the girls at that point and leaves the boys to go by themselves, uncared for? Is it not time for our interests to grow broad enough in the whole work so that we shall say "our" of all work, and "our" of all the young people?

REV. S. S. HOUGH, *United Brethren in Christ, Altoona, Pa.*‡

The great need of this country is this, that we, as churches at home, stand as churches for this work, and not so much for little societies in our churches. I believe that if the pastors will get the spirit of the women who are to-day in this great cause, we will stand as churches to undertake this work, and in addition to supporting our boards we will have representatives from our own churches to go out and bring the work in touch with our local work at home. I believe that the only way to get this work into the hearts of the people is to bring it closer to them and let them try it.

S. EARL TAYLOR, *Organizer of Campaign Work among Young People, U. S. A.*§

Someone has recently said that the great foes of missions are

* Name not given; Calvary Baptist Church, April 24.
† Calvary Baptist Church, April 24.
‡ Calvary Baptist Church, April 24.
§ Carnegie Hall, April 28.

prejudice and indifference, and that ignorance is the mother of both.

Until we can feel that the supreme end of the Church is to preach the gospel to every creature, that Christ is the living leader of the enterprise, that the presence and power of the Holy Spirit are conditioned on obedience to His command, we will not get very far; but having that basis, then there is a most profound need for a campaign of general missionary education.

How shall this be conducted? The leaders of our great young people's societies and the secretaries of our mission boards should have under their control this advance work. It is possible for these men to convince the young people as they never have been convinced that the cause of missions is not something brought in from the outside, but that so long as the young people's society is a part of the Church of Jesus Christ, its great work is to preach the gospel. I think the time has come to cease appealing to the young people as an organization apart from the Church. The missionary spirit adequate to the needs of this generation will be best fostered and utilized by identifying the missionary activity of the young people's society directly with that of the church. The problem then, is how to arouse the whole Church, and the proper place for a beginning is in the home. Mr. Duncan has told us that the great obstacle of the British Student Movement is that parents are unwilling that their children should become foreign missionaries. I have talked this year with many young men whose faces were set in the great struggle that comes to a man when he decides as to whether or not he shall serve God in the foreign field, and I have heard these young men say, " Mr. Taylor, it would not be so hard to decide, if I did not know I would have to go out in spite of the tears and protests of my mother." These men, in their courage, are overcoming even this; they are remembering His word about leaving parents and home, but it is a hard fight, and the point I am getting at is simply this: that an adequate missionary spirit will presuppose some missionary books in the home, some missionary pamphlets and magazines, and, perhaps, maps and charts on the wall, or at least enough intelligence and interest to create a missionary atmosphere.

Then there is the Sunday-school. Here the child passes, in a measure, out from the home and into the church for its training. The Church of 1920 will meet in the Sunday-school room on Sunday morning. The thought-life and the heart-life of the Church of the next generation is being molded now, and the Sunday-school is the strategic point of occupancy. The Sunday-school superintendents are very wisely organizing these Sunday-schools into missionary societies, with officers chosen from the older members, it may be, but with committees composed of the children, putting the little ones at work and making them feel their great responsibility.

If a proper work is done in the Sunday-school and in the home, the work in the young people's society will be comparatively easy. I need but call your attention to the general lines of work. First, a missionary committee is absolutely indispensable. Under this

missionary committee, the missionary meeting, instead of the old, long, dry, dreary waste of former times, has become the most spiritual, the most living, and most interesting meeting of the whole year. The missionary library is being circulated, and it is of interest to note that within eighteen months 40,000 volumes of the best missionary literature obtainable in this country have been placed in the hands of the young people. The study-course is a serious problem, and yet we are getting reports from all over the country of successful classes where a properly outlined course is furnished.

Our young people need some good, old-fashioned preaching on Christian stewardship. They are simply playing with the question of their relation to Almighty God in the matter of property; and everyone knows it who investigates the subject of giving. Is it possible to arouse the young people's society? I think of a society in Illinois of just twenty members that has for two years conducted missionary meetings, has a course of missionary lectures, has a splendid missionary library, and is promoting many other lines of work, especially prayer for missions. What is the result? Five of its members are volunteers, one of them now out on the field in South Africa. They have raised his salary and $600 for outgoing expenses, and I am told that this is one of the most spiritual and aggressive societies in North America.

Another society in Illinois gives $9.99 per member. One in Cleveland gives over $11 per member. I think of another in New York State that gives $16.60 per member, and when I contrast that with the gift of some fifty cents a year of the average member of the Church of Christ, I say that the young people can be aroused and are being aroused.

But we haven't touched bed-rock yet. Until our pastors are ready to back this enterprise there will never be a missionary spirit adequate to the needs of the generation. Where the pastor helps, almost any plan will work; where he is opposed, scarcely anything will succeed. While godly pastors, in all parts of the country, have been helping the students as they have worked in the churches, we are told here and in Great Britain that the greatest obstacle in arousing the home Church is the pastor, who is afraid his salary will be cut down, or is afraid, if he raises a certain amount of money, the Church will expect him to raise the same amount the next year, and there might be hard times or something, and he couldn't do it, and he would be disgraced.

Value of Public Meetings

Miss Emma Gary, *Missionary, Methodist Episcopal Church, South; China.**

Many of us know how hard it was when we were children, or when we first grew up, to tell something that our hearts were just longing to tell. The little meetings for the children and for the young people, held once or twice a year, if properly conducted, will

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give confidence to children and to young people, and prepare them for that broader work which God may call them later to do.

Another advantage in these meetings is to give each one an opportunity in the Lord's work. We older people—and I have seen it in our auxiliaries and in our churches—all need something to do to keep us alive in the Lord's work and to keep us interested. How much more children and young people need just a little part in the Lord's work, that each one will pray about, and think about, and study about when getting ready to present it in the meeting.

A third reason why these meetings are valuable to the church is, they are educative. Each child must know its own part. In that way the meeting is educative to the person who takes part, but the best results from such public meetings is that they are educative to the masses. Fathers and mothers and grandparents, friends and relatives, and whole communities, come out to see a little entertainment gotten up by children, and oftentimes these children teach us some things we didn't know before. A few weeks ago in Atlanta, we had a juvenile missionary entertainment. We called it a Japanese entertainment, and we had rice-bowls and chopsticks, and hot rice and tea. All sat on the floor, and these things were served, the children were delighted, as well as the older people, and we studied China and Japan that evening. By each child taking a part, having its own rice-bowl and chopsticks and teacup, and trying to tell something about the Chinese and Japanese, each one had learned something, and each one had something to give somebody else.

How are such meetings to be conducted?

I think there is a preliminary to the meeting. We want to have something definite in view. We want to study some mission field or present some heathen nation, or to teach the people some one thing. We ought to decide what that something is and work to that end. And when we have decided on it and brought our young people and children to agree as to what we want to do, let us not take it just as an entertainment to amuse, but as a study, and let us pray about it. If we leave the Lord out of even these little public entertainments we have failed of our purpose. Let us get these little ones in their tender years, and the young people, and let us have them come aside for an hour of prayer on this special line. Let us take the Lord into it first. And then make the meetings bright. Where the Lord is it ought to be bright. Make them short. Children and young people don't like too long services. Make them musical. Have plenty of bright, sunshiny music. And last and best of all, make them spiritual.

Human nature is alike all over the world. Chinese children like meetings of this kind, just as our children do at home. In Shanghai, we had a great Christian Endeavor meeting in the largest hall in the city. There was not a church in the city large enough to hold the congregation. There were about a thousand Christians present and some 500 young people. The bright songs, the music, the short, spicy talks went home to the hearts of those young people and filled them with more enthusiasm than almost anything else

could have done. But these meetings were thoroughly Christian; not simply to show talent among our Christians or give them a chance simply to act a part, but there was an object in view; they were telling happy experiences, telling of the work done and the plans for the future, and they were showing to a great heathen body on the outskirts what Christianity means and the joy in it.

Systematic Study of Missions

Miss Abbie B. Child, *Secretary Woman's Board of Foreign Missions, Congregational, Boston, Mass.**

I need not speak of the necessity for more information. We all agree to that. And so we want to propose that there shall be arranged an interdenominational scheme for study of missions.

When we came together to consider what could be done in this line, we were asked to bring our literature with us, and we found that two-thirds of the literature of seven different denominations represented was on the same subjects. And so we agreed that we could all unite on a great part of our study. We feel that there would be great inspiration in knowing that others are studying in just the same way that we are. And I will try, perhaps, in the briefest way, to describe our scheme which has been modeled somewhat on the idea of the International Sunday-school lessons.

1. We propose to have a seven years' course of study of missions.

For the first year we would like a history of missions from apostolic times down to the end of the eighteenth century.

For the second, present conditions in different countries.

Then for the next four years, we would take up the countries where women's boards of every denomination have their work—in Africa, in India, in China, in Japan; taking one country each year.

Then for the seventh year, we would wish to take up different countries, because there are countries where only one board is at work. For instance, the Congregationalists have work in Turkey, and almost no other board has work there; the Baptists, in Burma; the Presbyterians, in Siam and Laos, and so on. And so, for that seventh year we wish that there should be an opportunity for us all to take up our special localities, and there would be no harm if we study what other boards are doing, of which we know almost nothing.

Then we propose that these studies shall occupy only monthly meetings during the year, for seven months, leaving the other five months for optional meetings, or for the programme of the different boards.

Next, we propose that our meetings shall extend to an hour and a half; that the first hour shall be occupied in this study, and that the other half-hour shall be given to financial interests, or to board work, or current events.

We think there are good reasons for adopting this scheme: First, there is the inspiration in union, and it is possible that there

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may be times when all the neighboring societies of different denominations studying the same topics, may come together in some pleasant way.

Then we think that we should be able to produce better literature. Every woman's board publishes a certain amount and if each one could have the benefit of all the literature on the one subject it would prove, it seems to me, very valuable. This might be more economical, too, since the larger the edition the cheaper each copy will be.

Again, we hope that added power will be gained by reading at home. An hour and a half every month is a very small time to consider our immense subjects. If certain books could be read at home on the topics which are being studied, it would increase the interest of the meetings. We think that if we give our women something worth while when they come to our missionary meetings, they will be glad to come, month by month. We all know the enthusiasm that there is all over this country in women's clubs. There was not a woman's club when the first woman's missionary society was formed in this country; and we find that not only women can find the strength and the time to go to meetings, sometimes once, and sometimes two, three, and four times a month, but that they can stay all the afternoon, and that they can have a great deal of enthusiasm over it. And we feel that there is no theme that begins to be as interesting; that there is no theme so comprehensive, as our scheme of the salvation of the world if it is only presented in the right way.

Miss E. C. Parsons, *Editor Woman's Work for Woman, Presbyterian Church, U. S. A.**

This lesson-scheme which has been prepared, not only can be used, but has been used. A large Bible class of 100 women, in Philadelphia, used it last year. They studied the history of missions, taking it by centuries: the conversion of Armenia in the fourth century, and the Goths in the fourth century, of Ireland in the fifth century, and of Scotland in the seventh century. The practicability of using the same lessons for different denominations has not many difficulties. One of the first likely to be proposed would be, "But we have already our lessons." Why not reserve a part of the hour for this universal topic? If we all use these lessons we shall be able to avail ourselves of a great deal of literature that hitherto we could not use.

Perhaps some feel that one year is too long a time to give to the study of one country. A very active, intellectual woman of our church told me that she belongs to a club which meets every Monday afternoon. For three years they have been studying one city in the United States. But she thought that it was going to be quite a task to study India for one year, once a month, an hour and a half at each meeting. I think, if you will realize how much ground we must cover if we are to have any real apprehension of the state of that great land, and of the work which we intend to do for Christ in it, you will see that we can not take less time than we have done.

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Our first lesson would be on the geography of India, and when you have found out where India is, and where the missionary fields are, how the missions are working, and how they work together, then you will begin to find out what the history of this great land is.

Then, when you have found the Indian history, you will want to find when the Indian people first came in contact with Western civilization. Then, the religions of India. It will certainly take two afternoons even to get a general idea of those religions. Then, the women of India.

Then, the missions. What has the Church done in the past? What is our particular work for India? What has been done, and what are we doing?

Now, perhaps, you feel that the ordinary time-honored method of leaflets and little cuttings from our papers, placed upon cards, should not be cast aside. Some of our women desire to assist, and it is an excellent thing to provide work for them. But how about young women accustomed to study? You invite them to your meeting, and you put a little paper in their hand about the women in China, and a little letter about the women in India. The chances are that that young woman, who is accustomed to study thoroughly anything to which she gives her attention, will not come to the next meeting. But if she finds that your society is meeting the subject deeply, and is going to study it thoroughly, she will come every time.

Mrs. W. A. Montgomery, *Woman's Baptist Foreign Missionary Society, Rochester, N. Y.**

We all know that the greatest need in our mission work is the need of a fuller and a deeper realization of the work of the Holy Spirit Himself with us. But next to that, I believe that our greatest need is a broader and more intellectual and more thoughtful grasp of the subject.

We have had a certain smallness of treatment in our missionary meetings. We have trusted to leaflets, and tracts, and items, and excerpts. We have done very little original work. We have made very few demands upon the brains of the women in our missionary circles. And as a result, we have been given over to smallness of vision in our missionary life. There is no reason why the State Federation of Women's Clubs should have a higher average of intellectual caliber in the papers that are presented before them than a State meeting of Woman's Missionary Societies.

I believe that when we come to realize that in this cause of foreign missions are included statecraft, and civilization, and geography, and history, and biography, and philosophy, and poetry, and art, and the living history of the living kingdom of the living God, we shall find we have so much material for programmes that we will not be able to get on with meetings once a month, but we will have to have them once a week, to accommodate the women in our churches. Why should we feel that the literature that is suitable for us must be the customary mission literature? Why should we

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depend upon little leaflets which are prepared by our Boards and given to us in homeopathic doses? Why don't we do as we do in our clubs? If we study English history, we go to the librarian of our city library, and say, "Can't the woman's club have all the books on English history put on a special shelf for us in the library, so that those who have papers to read can come to those books and consult them?" And then they put all the books on that particular subject where we can have convenient access to them.

Now, the state library of this State, and I presume the state libraries in other States, would be perfectly willing to send us a traveling library of fifty or a hundred volumes for the use of any Woman's Missionary Society in this State, with the guaranty of any church elder that those books should be taken care of. Traveling libraries for a missionary society can be sent out as well as traveling libraries for travel clubs or Shakespeare clubs.

We should take up first the study of the past because we are not going to be enthusiastic about foreign antecedents as long as we are ignorant of them. When we realize that Christianity in its growth has always been and must be missionary; that missions began when the Lord Jesus began, and that they have been in every country and every civilization; when we find that our missionary societies are built upon the foundations of 1,900 years, we are going to be a great deal better able to come back and study the work of our particular Woman's Board in our particular department of the great field.

So we are asked to study for one year the fascinating story of the spread of Christianity throughout eighteen centuries. In the first lesson we take a bird's-eye glance at Christianity in the Roman Empire; we see the conditions into which Christianity was born; we find a little about the civilization of old Rome; and if we take this course we will find enough material to keep us reading for seven years, instead of seven months. Following that, we study for another month the story of the wonderful dawn of Christianity in Ireland. In the next month we follow some of the missionaries in their travels to the land of the Goths and the Franks. We next follow the conversion of the Teutons and the Northmen, and the story of the gospel among the Slavs and Mohammedans, and the work of the early Danish and Moravian missionaries; and finally, the great colonizing epoch of the eighteenth century, that established Christian missions in all the portions of the earth. It would not be possible for any society to take that course without finding enough work for all the women in the church to do, and without finding enough kinds of work to interest every kind of woman in the church.

Miss Lucy C. Jarvis, *Protestant Episcopal Training School for Deaconesses, New York.**

The motive of personal interest has been mentioned for wishing to know how we of the present Church obtained our Christianity. Three other motives could be mentioned;

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1. The Conversion of the Jews. No one who has worked in the slums of New York and in the country districts in our land can for one moment doubt that the conversion of the Jews will soon become a question of vital and personal interest to us all. Our work among them is slow; almost hopeless. To the first history of missions we must turn for our lesson to know how to succeed in convincing them. The Acts and the Gospels, with the sermons preached, which won the hearts of these same stubborn Jews, contain the secret of success. The first and greatest of all missionaries were Jews. When Jews are again converted, then will the world in its entirety be won to Christ.

2. The Destruction of Intellectual Heathenisms. We can meet the paganisms of to-day and conquer them. Intellectual heathenism is another matter. For lessons of success here in method and in argument, we must turn to the history which tells of the men and the means which conquered the philosophies of Greece and Rome. Those philosophies lie in essence at the root of all intellectual heathenism to-day.

3. Church Unity. I firmly believe that if we spent more time on the missionary aspect of Church and secular history, and less on the doctrinal and controversial, the nearer would we be drawn together in a common heritage of suffering and love about the Cross of Christ. St. Paul, Ulphilas, St. Patrick, St. Cyril, and Methodius belong to us all, not to one portion or another of Christendom.

Dwell on their lives, learn from and copy their work, leaving all else. They will lead us together and to Him. There is but one Sun of Righteousness. In the prism of our blind self-consciousness, we have broken up its rays into the many colored lights of red and blue and purple, which often divert us from the oneness of their source. The history of missions is the basis on which to reunite these tinted differences into the "oneness" for which our Shepherd prayed.

Mrs. J. T. Gracey, *Secretary Women's Foreign Missionary Society, Methodist Episcopal Church, Rochester, N. Y.**

The various missionary boards are raising from one to three millions of dollars a year, and that amount is increasing each year. What is the cause of it? Because the women are studying about missions, and every board has felt the necessity of making greater efforts. We want to know for ourselves the condition of missionary work, the conditions of the peoples. We want to know about the women of all lands. There has been a woman in New York, this past winter, saying that the women of India are having a delightful time, that they are not in bondage at all, and that we could take some lessons from the delightful way in which they live. We want to be thoroughly informed ourselves, to contradict such things as these.

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Miss Irene H. Barnes, *Secretary Church of England Zenana Missionary Society, London.**

It has been my privilege for two years to be the superintendent of the publications of the Church of England Zenana Missionary Society, and during that time I have been anxious to get into touch with the American societies. I find only one fault: we can not get hold of enough of your interesting periodicals and your inspiring magazines. I do feel, when I have one of these placed in my hands, that there is a new impetus given to this cause, that there has been so much done here. I do feel happy and thankful myself to hear these good things that seem to be flowing as a sort of mighty river compared to our tiny attempts.

So I wish you to feel that you have a trustworthy channel of information, and that if you will only trust us with some of these good things that you are getting, we shall only be too glad to follow your bright example.†

The Young Men of the Future Ministry—How Fire Them with the Missionary Passion

Rev. Chas. Cuthbert Hall, D.D., *President Union Theological Seminary, New York.*‡

According to the New Testament standard the passion of a Christ-like love for human lives is a greater thing than eloquence, knowledge, or faith. "If I speak with the tongues of men and of angels, but have not love, I am become as sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge, and if I have faith so as to remove mountains, but have not love, I am nothing." The passion of a Christ-like love for human lives develops in the soul of a Christian disciple from the presence in himself of powers and activities that reflect the mind of Christ. These are: Clear vision of the world, Deep feeling toward the world, Actual effort for the world.

Our Lord saw all human life clearly. He saw the world as it is. No mists of optimism deceived Him, no veils of pessimism blinded Him. While taking note of every local interest, while loving and toiling for the individual, yet ever with clear eyes He saw the world, loved of God, cursed by sin, groaning and travailing for redemption.

And with this clear vision of all human life our Lord joined the deep feelings of perfect appreciation and divine compassion. What He saw He felt. Upon His own holy soul He bore the griefs and carried the sorrows of humanity. The sighing of the prisoner came up before Him, and the cry of the oppressed was in His ears. When He beheld the city He wept over it. He had compassion on

* Central Presbyterian Church, April 24.

† The ladies unanimously approved the following recommendation:

"We, the delegates and others at the Ecumenical Conference assembled, wish to recommend that the plan of a lesson scheme be presented to all women's societies, and that the matter be left in the care of a world's Missionary Committee, to appoint other committees and to make such arrangements as they deem best."

‡ Carnegie Hall, April 28.

the multitude, because they were as sheep without a shepherd. With unwavering face He turned toward Jerusalem that He might be lifted up and draw all men unto Himself.

And to this clear vision of the world and this deep feeling toward the world, our Lord added actual effort for the world. His sorrow was not the impotent lament of one who fain would do yet can not. His burden was not the crushing burden of pessimism. It was the weight of the sacrificial cross. It was the mediatorial burden. For the joy that was set before Him, He endured the cross, despising the shame. He came not to lament but to redeem. He came not to be ministered unto, but to minister, and to give His life a ransom for many.

And out of this holy triad of powers, His clear vision of the world, His deep feeling toward the world, His active effort for the world, issues the passion of his love for human lives, the love of Christ which passeth all knowledge—the love which for us to know, is for us to be filled with all the fullness of God. No conception within the range of human intelligence is so magnificent as this—the love of Christ for man—the boundless, fathomless, deathless love of the Son of God.

It is this conception that underlies the theme which engages our attention. We are attempting to answer this question: How can we fire the young men of the future ministry with the missionary passion? How make them leaders of missionary churches? The minister of Christ must have the spirit of Christ, or he is none of His. He may speak with the tongues of men and of angels, but if we have not the passion of Christ-like love, he has not the spirit of Christ. He may have all the knowledge. He may have a faith that could move mountains, but if he have not the passion of a Christ-like love, he has not the spirit of Christ.

To ask, therefore, how we may fire with missionary passion the young men of the future ministry, is to ask, not how we may add unto them something beyond and additional to their ministerial training, but how we may make them true ministers of the Lord Jesus. For without the missionary passion they are not able ministers of the New Testament; they are disabled, deficient, half-equipped; they lack the fullness of the spirit of Christ.

The problem of the divinity school is this; not how to train an occasional man for the foreign field, but how to kindle the missionary passion in every man that passes through the school, that he may thereby become an able minister of Christ. For if, as Canon Edmonds said in his address on the translation of the Holy Scripture, "the missionary idea is conquering the life of the churches," then the missionary idea must conquer the life of every man who proposes to enter the ministry of the churches, whether abroad or at home. In the last analysis it is a secondary consideration whether any individual student in the divinity school has volunteered for service abroad. The primary and essential thing is that there shall be within the school a sacred altar of missionary passion, whereat the torch of every man shall be kindled and the lip of every man shall be touched with the living coal.

This conception of the life of the divinity school, as a life transfused and saturated with the spirit of missions, is founded upon two practical needs: The need of the man who may possibly have the gifts for service abroad, and the need of the man who shall enter the pastorate at home.

As to the man who may possibly have gifts for service abroad, it is his need, it is his right to have an atmosphere about him that shall promote the deep self-discovery which may lead him to volunteer; or that shall establish, strengthen, and settle the purpose formed in college days to do his life-work upon the foreign field. The divinity school should be hot with the zeal for evangelization; it should be radiant with the appreciation of missionary heroism; it should be alert and eager for contact with the living workers; it should be charged with solemn anxiety for the world's condition, so that no man can live within its walls without facing for himself the vital issue: "Is it Christ's will for me that I go forth to serve Him in the regions beyond?"

As for the man who shall enter the pastorate at home, he can not be an able minister of the Lord Jesus until his torch has been kindled at this altar, his lip touched with this living coal. Deny him this access in the days of his ministerial training, fail to provide him with the world-wide interest, neglect to teach him how to lift up his eyes and look upon the white harvest fields of the world, omit to conquer him with the missionary idea, and he goes forth to his life-work lagging behind the eager spirit of his time, shackled with disadvantage, condemned in an age of catholicity to lead a life of provincialism. If he has not found within his training school the atmosphere that feeds the missionary passion, if, in his immaturity and inexperience he has been suffered to pass through and pass out into the active ministry ignorant of the mighty world of missions, he has been robbed of his birthright. For this knowledge, this atmosphere, this impulse belong to him in his own name and in the name of the Church he seeks to serve.

He requires it for himself that he may become a man of vision, a man of large and powerful conceptions, a man of capacity to inspire others. He requires it for himself, to protect himself against a dry scholasticism, to advance him beyond intolerance and imbittered partisanship, to lift him above feeble, petty, and trivial ambitions, disputes, and jealousies. He requires it for himself, to make him great in sympathy, meek and lowly in heart, apostolic in his view of Christ and Christianity. He requires this missionary passion, not so much for himself alone, but in the name of the Church he seeks to serve. For four great functions belong to him who, in the Christian pastorate of these latter days, expresses the relation of the ministry at home to missions abroad:

It is his to overcome the resistance of unrestricted prejudice. In the mighty consensus of this Conference it requires effort to realize that in any Christian heart there can be resistance to foreign missions. Yet, such resistance on the part of some has come within our observation, a resistance negative rather than positive, born of misapprehension and the lack of knowledge. God grant that

the vast influences radiating from this Christian gathering may help to dissolve the last vestiges of that strange unreasoning antagonism.

It is his to awaken the attention of apathetic minds, which, content with the form rather than the life of Christianity, are blinded by local religious interests to the larger questions of the world's evangelization. This apathy can be broken. The same keen interest that springs to the realization of political events can be awakened toward the facts of the kingdom of Christ. But the man who thus conquers must himself first be conquered and set on fire of God.

It is his to educate the Church's intelligence. Knowledge is the true and substantial basis of an interest in missions. Vague perceptions of duty may help a flagging interest to survive, but the zeal that endures, the zeal that grows, the zeal that rises to the level of consecration is the zeal that is according to knowledge. The educational function of the missionary pastor can not be overstated. He must mediate between a great but little known literature and a community of minds not likely to come under its influence except through his leadership.

It is his to raise at home supplies for the Church abroad, to find the means that shall maintain the work of God. The far-off workers at the front depend upon him to co-operate with them by maintaining their supplies. He is a missionary as well as they, for the effects of his influence are telling on the maintenance of evangelization. By his acceptance of the pastorate he accepts an implied obligation to co-operate with those who are face to face with heathenism. To place a man in the pastorate in whom there is not the missionary passion is a twofold disaster; it breaks faith with those who have gone to the front, believing that the leaders of the Church at home will keep pace with their advance; it occupies the place of a better equipped man, who, having that passion, might stir a whole community to acts of sacrifice.

These considerations bring before us the relation of the divinity school to world-wide missions. The question now under discussion, How shall we fire the young men of the future ministry with the missionary passion, is already in process of solution, and it is not impossible to show the main lines along which that solution is destined to advance.

The study of missions is slowly rising to the rank of a theological discipline. That it has not done so sooner is not altogether so strange as at first appears. The literature of missions is comparatively a modern literature, and recognition of its importance has not been unduly delayed. The Church is making her modern evangelistic history so rapidly and abundantly that it is but time to begin to feel the thrilling effects of that history reacting upon the divinity school. At many points that most salutary reaction is taking place, and the study of missions is finding its appropriate rank and proportion, while the opulent and splendid literature of missions is pouring into the library. It will soon be impossible, in all the divinity schools that seek to keep pace with the times, for

a man to pass through his course of training without having the world-wide point of view, without seeing the world-wide vision, unless he rejects it for himself, and shuts his eyes against it. The contact of living missionary workers with the divinity school life shall become frequent and intimate. The realism of missions shall demonstrate itself to many who once had but a speculative interest therein. The philosophical aspects of missions shall appear in the light of the modern literature, and the whole subject of missions in its largest and noblest relations shall take its place in the curriculum beside the study of the doctrines of faith.

But the study of missions as a discipline of the divinity school can not by itself bring to pass that setting on fire of the future ministry with the missionary passion. I see other forces at work which make for that glorious end.

I see developing at many points a new conception of the ministry that must attract toward it many of the most gifted and consecrated of our young men. The college and the seminary are drawing closer together. The study of missions in the colleges is bringing out a type of manhood which is full of heroic beauty, enthusiasm, and faith. The undergraduate is studying the world to-day as never before, is feeling in his fresh young heart the thrill of the new conceptions of applied Christianity, is realizing Christ's love and Christ's present salvation for the world in terms of reality. And in many a college to-day are found the very flower of our youth, to whom the ministry appears not as a reserved and gloomy world of ecclesiastical technicalities, but as the King's own highway to joyful and abundant service.

I see a spirit developing among our young men that portends a vast accession of missionary enthusiasm for the ministry of the future. The Lord Jesus Christ is manifesting Himself in His absolute Godhead, in His availing atonement, in His enlightening Word, to a great company of our most educated and most gifted youths. Personal consecration for personal service is a conception of living that grows more and more attractive to a multitude of our finest minds. And out of this class of minds shall be gathered the ministry of the future. It shall be a ministry devoted to the highest scholarship and the most fearless search for truth, looking upon the culture of the mind as no foe to the spirituality of life. It shall be a Christ-filled ministry, beholding the glory of God in the face of Jesus Christ; worshiping Him with the enthusiasm of an absolutely fearless affection, and presenting Him as the only name given under heaven whereby men must be saved. It shall be a Biblical ministry; holding fast the faithful Word and preaching that Word as the one great sufficient message and revelation of God to man. It shall be a missionary ministry; full of passion to redeem, clear-eyed to discover the ongoing of Christ's work, faithful in its stewardship at home and abroad, apostolic in its assurance that Christ has ordained it to bear much fruit, apostolic in its eagerness to spread far and wide the Gospel of the risen and ascended Lord, apostolic in its blessed hope that that unseen and crowned Saviour shall surely come again.

CHAPTER VII

LITERATURE OF MISSIONS

Missionary Interest and Missionary Literature—Use of Public Libraries—Use of the Secular Press—Co-operation in Publishing Books on Missions—Missionary Periodicals—The Pastor and the Literature of Missions.

Missionary Interest and Missionary Literature

MRS. J. T. GRACEY, *Secretary Women's Foreign Missionary Society, Methodist Episcopal Church, Rochester, N. Y.**

An informed Church will be a transformed Church.

Possibly one of the greatest factors in the development of missionary interest is the systematic study of missions. The power, extent, and influence of this, month by month, we can not calculate. Nearly every Woman's Missionary Society has its course of Study carefully prepared, covering its own fields and work, with something besides of a general character. Women prepare papers, search cyclopedias, clip the secular and Church papers, read the magazines, study the latest maps, make maps of their own, make imaginary itineraries to mission fields, hold imaginary conversations with their missionary representatives, until every phase and condition of missionary work is assimilated.

Woman's clubs, in some instances, are combining the study of missions with their other literary work. I know of a woman's club which has issued a syllabus on India, which for clearness and comprehensiveness can not be excelled.

Here is the outline:

A prelude by leader with general conversation.

1. Geography of the country.
2. Early history, architecture, monuments, palaces, mausoleums.
3. England and India. Under this head cover the history of England in India, from the East India Company's possession to the present time.
4. Relation of government to education, laws, taxes, revenue, system of English schools, universities, attitude of the nation to government, etc.
5. Religions of India, under twenty-four different heads.
6. The people of India, caste divisions, family system, child-marriage, widowhood, domestic usages, social life, music, moral condition, intellectual conditions.
7. Early Christianity in India, under seventeen topics.
8. William Carey as founder of modern missions, translator, etc.

* Fifth Avenue Presbyterian Church, April 30.

9. A study of Alexander Duff and his work.
10. A study of Judson and his work.
11. Denominational work.

This same plan is pursued in the study on China, and other fields.

The educational department of the Student Volunteer Movement has rendered the cause of missions an invaluable service by publishing, in the last few years, textbooks to illustrate the courses of reading on missionary subjects which they have published. These are especially adapted to young people's societies, universities, and seminaries. When the Movement began its work in the higher institutions of learning, it found less than a dozen collections of missionary books, adapted to this need, abreast of the times, and in a very few cases could there have been found in the reading-room a single missionary periodical. Catalogues of missionary literature have been prepared from time to time, and courses of study have been outlined, and carefully selected missionary libraries have been introduced into a large number of institutions, and thousands of the most helpful and stimulating books have been scattered throughout the student field.

Annual missionary reports have been and are still by some considered to be an anodyne, and in many instances they are; but in the last few years there has been a marked change, for life and power have been put into the report. The up-to-date report is to be a *vade-mecum* or "go with me" to every missionary worker. It is a mine of information, a working power, and ought to be found on the writing-desk of everyone who has addresses to make, letters to write, or societies to enthuse. It tells of the location of workers, the appropriation and expenditure of money, it gives a record of schools, native pastors, itinerating trips, evangelistic and medical work—in fact, everything that pertains to your work and to the answer of your prayers. Between the lines you may see congregations organized, Sunday-schools established, people redeemed from heathenism in the prayer-meeting, the children rescued and in orphange and boarding school, and women going from house to house making visitations.

The missionary leaflet is the product largely of the last quarter of a century. Condensation is the demand of the day. Everything must be prepared and at hand. The busy man or woman has not time to read long articles, and so these little messengers are written carefully, clearly, and to the point, and put into the hand of the worker. They cover all subjects and sides, telling incidentally of home and foreign work. They have been helpful and instructive to read in the monthly meeting, have been slipped into letters, and have been an omnipresent help and inspiration to the busy worker.

Five of the seven Woman's Boards of the Presbyterian Church publish leaflets.

Some of our colleges and universities have missionary libraries, notably that of Yale. Starting in 1891 with 1,500 volumes, there are now over 5,000 volumes, and over seventy missionary periodicals regularly received. Sometimes an alcove or shelf is given in the town library. Periodicals are given and bound at close of the year.

An experiment was tried last year by the women of Minneapolis who are interested in missions. Their first proposition was to form a small missionary library, to be used by all denominations, and to be placed in some central place. Then they appealed to the public library, and a special rack was granted them in the library reading-room, upon which all missionary magazines are placed. The committee then made out a list of all the books in the library which bear upon the subject of missions, and this list is left at this library for consultation at any time. This experiment is being tried, and very successfully, in many large cities and towns.

Every Sunday-school library has or ought to have good, attractive missionary books, and could have, if those interested in missions would suggest to the library committee some good, helpful book. Let some of the miserable books, without respectable literary style, or without good moral teachings, be eliminated from our Sunday-school libraries and be replaced by attractive missionary biography or story, and the young, to whom the management of our churches must be given in a few years, will have spiritual and missionary stamina.

All missionary Boards are now giving attention to the printing and distribution of miscellaneous missionary literature.

The greatest variety of such literature is published by the Church of England Missionary Society. Besides its 2,444,000 copies of its four missionary periodicals for adults, young people, and children, it issues a large list of books, sketches of its missions and workers, a Church Missionary atlas, a missionary hymn-book, a monthly letter to Sunday-schools, a missionary pocketbook and diary, a calendar, and a large number of books and pamphlets for children, missionary games, colored diagrams, a plea for missions, and about 100 leaflets for free distribution or at a nominal price.

Nearly all Woman's Boards make a specialty of missionary literature, issuing monthly magazines, children's papers, lesson leaflets, prayer calenders, mite-boxes, thank-offering literature, topic cards, etc.

The various Woman's Boards and a few of the general Boards issue missionary prayer calendars, giving in connection with subjects for prayer, statistics, facts about work, pictures of missionaries, which serve to make real and vivid to the constituency the personality of those for whom prayer is offered. This forms a close bond of connection between workers at home and abroad, and is a delightful assurance that the missionary and the work are remembered.

Some of the Woman's Societies issue a year-book, giving the names of all the missionaries under their boards, with a little account of what they are doing, and where they do it. Each month of the year is devoted to some mission field, and each day to some special missionaries on that field. It is hoped that the people of the churches will thus come to know the missionaries by name and to pray for them.

Taking ten years, during which missionary leaflets were issued and distributed gratuitously in one society, we find the annual con-

tributions steadily advanced from $76,000 to $226,000. There has been in all societies a steady advance in finances where missionary literature has been freely used.

No one society furnishes all that the members of that society want or the society can supply, and one is not considered intelligent or broad who only knows what his or her own Church is doing in this line, and an interchange of magazines, leaflets, and general literature is very helpful.

Missionary literature is twofold in its influence. The torch we hold up illuminates our own path. The Church is watching, and working, and praying for immortal souls. It is a struggle between the forces of life and death. Our representatives are out in the thickest of the battle. Are we so swathed in our environment that we care for no tidings of their contest with heathenism and the forces of darkness? If we are in earnest in our efforts to plant the Church of Christ in the ends of the earth, let us hear the report of progress and pass it on.

Miss Irene H. Barnes, *Editorial Secretary Church of England Zenana Missionary Society, London.**

The literature of a missionary Society occupies a primary place among its instrumentalities. Side by side with its deputations stand its publications; the active and passive voices of the one important verb—to inform.

We have to meet those who are worse than callous toward the Church's greatest enterprise. Prejudice has to be overcome. Slanders and innuendoes against missions and missionaries are being circulated and are quietly accepted by the ignorant and the careless; they are repeated again and again without challenge. Only knowledge can refute unfounded statements which bring God's work into disfavor with many of God's people. But information, accurate and attractive, will assuredly create favorable missionary opinion and widen its radius of influence.

How then shall we make the best use of missionary literature? Let us begin at the beginning, in our homes and our nurseries. Encourage the children to look upon the missionary alphabet, or picture book, or story, as the great treat to be enjoyed at mother's knee on special days. Let the schoolroom children gather round us on Sunday evenings for the game of missionary lotto or missionary visions, when each will have to remember facts or relate stories culled from magazines or books.

Let the young people hold their own missionary meetings; invite members of the household to "reserved seats," elect mother as chairman, and be called upon to give five-minute addresses, the result of perusal of some missionary gift-book or prize. Encourage them to compete in missionary examinations, to recite missionary dialogues, to conduct services of song.

All this will necessitate the use of missionary literature and help to form characters that will be full of missionary bias. Let us give

* Carnegie Hall, April 26.

to the sons and daughters going out into life at least the nucleus of a good missionary library. See that reading-rooms of colleges and public institutions, waiting-rooms of professional men, and railway stations are supplied with magazines, and receive from time to time grants of well-bound books. Never travel without a supply of uncrumpled, unsoiled, and recent literature bearing upon the question so near your heart.

At missionary exhibits and meetings, large or small, give the bookstall the prominent place due to it. Do not grudge the space it occupies nor the proceeds that fall to it from the sale of work. We fear that many of our missionary Boards do not realize as they should the importance and value of a persistent pushing of their literature without undue anxiety for immediate financial results.

In order to reach the people there must be outlay which is speculative. But the investment is one which we do not hesitate to say will ultimately produce high dividends. It is a well-known fact in Great Britain that the Missionary Society which expends the most upon the production and free distribution of its literature is the one which has the largest income.

A word in conclusion. Let us pray more often, more fervently, for the writers, the editors, the compilers, the publishers, the committees upon whom such enormous responsibility rests. It is too much to hope that one outcome of this Conference may be a world's federation of Christian authors, editors, and publishers, bound to support each other in their noble enterprise by prayer, counsel, and activities, unjealously furthering the one great interest?

Mrs. E. Moody, *Woman's Missionary Society, Free Baptist Church, Hillsdale, Mich.**

It is useless to expect a missionary Society to do any good work without missionary knowledge, and particularly is this the case in regard to children. There has been a strong feeling that all money must go direct to our mission fields, and must not be spent for the less important subjects, such as books, magazines, and leaflets. We know this to be a very bad policy, and that increased information would bring increased gifts into our treasury, by continuing and arousing an interest in missions, in our boys and girls who are becoming the men and women soon to take our places. We must take everything and employ everything that will advance that work. Therefore, it is necessary to scatter broadcast tracts and leaflets. They are small, but they can contain a vast amount of information, and at the same time no one can be too busy to read a small leaflet. The mistake is that they are so often used merely at auxiliary meetings, or as helps to programmes, instead of being given to the child, that they may then find their way into the home, and touch many a parent's heart that has remained indifferent for want of knowledge. In every home there should be at least one illustrated magazine—illustrated to teach the child by the eye, ere it can take in the deeper lesson. And knowing that the magazines are not in every Christian home—and it seems almost impossible for

* Central Presbyterian Church, April 24.

us to get them into every Christian home—it is more and more important that we should pour these small leaflets into those very homes, that they may get the information.

For the boy, we need stirring literature that he will devour eagerly. The boy has been starved, neglected; and for want of this food, that boy has been lost to the missionary cause. He was a good subject to work upon then. Others have him now. They spare no literature in their work. For the boy, we need books that will arouse within him dormant heroism—stories of self-denial and labor in unknown lands.

Mrs. M. D. Kneeland, *Woman's Board of Foreign Missions, Presbyterian Church, U. S. A., Boston, Mass.**

It is said that two or three years ago, in a convention of liquor dealers, the question was brought up: how to create an appetite. The ranks of their customers were being depleted constantly by death, and they discussed methods of creating in the young an appetite that would fill the ranks thus depleted. Shall not the children of righteousness be wiser than the children of unrighteousness? I have only two methods, which have been tried and which have proved of use in instructing and creating a love for missionary literature in the young people: the study of missionary books in bands, circles, and clubs for children, and using the lives of famous missionaries. Children have a very vague idea of a missionary. Not only is he a far-off person; he is not real at all. But by using the life of a missionary, giving him a real habitation, and the club getting a book and studying his life, it will create in the children an interest which will never be forgotten.

Mrs. A. F. Schauffler, *Woman's Board of Foreign Missions, Presbyterian Church, U. S. A., New York.*

Reference has been made here to the International Lesson Committee for the Sabbath-school lesson, and it seems to me that we could take a hint from the lessons which they have learned during twenty-five years. They have not found that to the average class of small children a passage from the Lamentations or from the Prophecy of Jeremiah has much interest, but they find that the story of Jeremiah himself has a fascination and an interest on which the prophecies may be hung. It seems to me that the missionary biographies, so full of live interest, are like great pegs on which the history of these countries may be hung. If we want to study Africa, get the young people and children to know the story of Moffat, and Phillips, and Livingstone, and all those men who have worked, and lived, and labored there. Then they will be wanting all the additional information that they can get on that subject, and it will all fit into the lives of those men. I am asked especially to recommend preparation of a series of brief biographies of splendid missionary women, wives and mothers, and single women, who have labored on the mission field, and whose lives are an inspiration to us. If we have domestic difficulties, trouble in our

* Central Presbyterian Church, April 24.

housekeeping, and look at these women, then we feel ashamed that we have had one moment's trouble come over our souls. When we think of what privations, and what trials, and what persecution these women have endured with faithfulness, and courage, and zeal, we get an inspiration to strength and brightness in our own religious life.

I assure you that I have found, in all my experience in working with young people, that when you can teach them the life of the man or woman who has done something, then it is possible to get the missionary enthusiasm into them, and the spirit of missions aroused in their hearts.

Rev. A. T. Pierson, D.D., *Editor-in-Chief, "Missionary Review of the World," New York.**

Now, I want to say just two or three words with regard to one special form of missionary literature that has scarcely been touched upon. Let me preface this remark by a general observation. I think we ought to understand the relation of fire and fuel. Missionary literature is fuel, but fuel does not make fire. It feeds fire, and there would be no use in the accumulation of the most abundant missionary literature if you have no fire. But when fire is there, with this fuel you can make the fire burn with far more intensity. I believe that there ought to be education in missions from the cradle. And then, as the child's mind and heart are inspired with a desire for the uplifting of mankind, feed the fire with fuel appropriate to the child's measure of intelligence.

But I want to speak particularly of the sketches of individual triumphs in the various parts of the world. Take, for instance, such a narrative as was given us by Bishop Ridley the other night, and put that in a brief, interesting, comprehensive form, with illustrations, it will compel the conviction that the Gospel is the power of God unto salvation. And the beauty of such a narrative as this is that it can be put into very brief form that you can take home and read in a half-hour. I want especially to emphasize this side of missionary literature—brief, interesting, pictorial, and graphic descriptions of what men and women have seen in the wide field of missionary labor, so that coming into contact with people that have little opportunity to read and perhaps little interest at the beginning in missionary work, we shall compel them to take a deeper interest and a more enthusiastic interest in the work of God. There is no form of the evidences of Christianity that has ever filled my mind with such absolute and irrefragable proof that God is still working as in apostolic days among nations, as the subject of missionary triumphs.

I may add a word with regard to the way a pastor can interest his people in missions.

Dr. Arthur Mitchell, formerly of Cleveland, afterward Secretary of the Presbyterian Board, stood before me for years as the finest model that I had ever known of a pastor who had power to interest his people in missions. Do you know how he did it? He took

* Fifth Avenue Presbyterian Church, April 30.

a book and he read it, he mastered it, and he went into his monthly concert and gave his people, not readings from this book or magazine, but he took out of them the most interesting and the most striking, and the most effective incidents that he could find; he clothed them in language of his own, and he infused his people with his own missionary fire; and the consequence was that that man was never in a church that did not lead the way in missions.

Mrs. A. Wheaton, *Woman's Baptist Foreign Missionary Society, Mystic, Conn.**

Someone has said that a preacher's work must be very discouraging, because one part of his congregation already believes, and the other part does not want to believe. And it is something like this with out missionary work. One part of our Church already believes, and the other part does not care, and they do not want to care. Ignorance is the greatest source of weakness in missionary effort. Know, and you will believe. Know, and you will pray. Know, and you will help in the front rank. Every church that does missionary work should have a library. It may not be large, but it should be well selected. The motto should be, "Quality, and not quantity." It should be calculated to stimulate a general interest in the subject of missions. There should be biographies of missionaries, books on the history of missions, books on different phases of missionary work, books written by missionaries, and especially books adapted to interest young people. Such a library need not require a large expenditure of money. Appeal to the church for money for the treasury of the library. Ask the members to each give a book. Ask for individual contributions. And the Women's Missionary Society will find this a matter after its own heart, for it has often experienced a revival while prosecuting such an effort. Plan prayerfully, and work your plan carefully, and you will have a missionary library.

I have read of a footman engaged by a wealthy family, who was in doubt as to his duties. He didn't know whether he was to assist his mistress to alight, or to stand by the step, and allow her to alight. He hesitated a moment, and then said, "Ham I for use or ham I for ornament?" The missionary library should never be for ornament. Get one, and use it.

Miss P. J. Walden, *Publisher "Missionary Friend," Woman's Foreign Missionary Society, Methodist Episcopal Church, Boston.**

The committee suggests publication of a map roll, giving the stations of the different societies in colors—the price not to exceed $1.

The question divides itself into two parts. Why do we need a map roll? Is it practicable?

It might seem a reflection on this intelligent audience to say that the chief reason why we need it is ignorance in regard to our mission stations and other locations. It is, nevertheless, a lamentable fact that this ignorance exists among the women of our churches; and if we are to do intelligent work we must know where these sta-

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tions are located; because we have given of our money, and even our dearest friends, we must know where they are located. In the Spanish-American War, when Admiral Dewey entered the harbor of Manila and gained such a wonderful victory, many of us had no new atlases in which to find just the location of the Philippines. We had an intense interest in these islands, and our secular papers, always awake to the thing that will bring money and interest, issued maps, that they might tell us exactly the location, size, and all that would interest us in regard to these islands; and as we went out on the streets, we found the newsboys calling out, "Map of the Philippines." Now, shall we let the children of this world be wiser in their generation than the children of light? I think we have satisfied ourselves that we need maps because of the ignorance of the people, and because we should be intelligent as to the location of these our mission stations. It is very practicable—and not only practicable, but necessary—that we should have a map that will give the stations of our denominations. We can have a map showing the rivers, and the stations of six of the denominations, if desired also the mountains, and on thick, linen paper, for possibly $1, at most not over $1.25. If all our large denominations would take hold of it, as has been suggested in regard to the publication of uniform studies, we could put them, I am sure, at the price of $1, and have them useful for every auxiliary in our churches.

MRS. J. E. SCOTT, *Woman's Baptist Foreign Missionary Society, Chicago.**

I want to call attention again to the missionary library. At our meetings, are we satisfied with one speaker? Then, if literature influences more than the speaker, sometimes, we have dozens and hundreds of speakers, and why not dozens and hundreds of missionary libraries in the cities? Students' Volunteer libraries could be placed in every church all over the United States, at a very small cost. But I do not see why the Bible is not more recognized in our mission studies. It is our first missionary book. Should we not be instructed that we take a few minutes of the hour, or a half an hour of the two hours, to give to the Bible, studied as a missionary book? Let us take up this first missionary book of every missionary epoch.

MRS. HARRIET NEWELL JONES, *Woman's Baptist Foreign Missionary Society, Philadelphia, Pa.**

I have had the privilege of preparing a great many programmes for one State—a privilege attended with considerable pleasure and some pain; and a part of the pain has been caused by the lack of suitable hymns. If you have ever been called upon to make a missionary address at some convention, or to preside at some missionary meeting, and you were not able to be there until about the time the meeting began, and you didn't know what hymn-book was being used; or, if you have seen somebody else in that same predicament, and seen them frantically turn over the hymn-book, which would be lying on the desk, to find suitable hymns, I am sure you

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are ready to say with me, Give us a missionary hymn-book which will be suitable for all missionary meetings of all denominations. I see no reason why we should not have it—something that does not cost much, something that will be inspiring—hymns whose thought shall lift us nearer our Master, and shall enable us to do more faithful and effective work than we have done, and shall be set to fitting music. Perhaps there are hidden away some poets that we do not know about; perhaps there are hidden away some beautiful hymns in the different hymnals. Why can't we have gathered some choice hymns? These schemes about books and hymnals will succeed if you go straight ahead, and I am sure the workers, and perhaps the uninterested women, are waiting for them.*

Utilizing Public Libraries for Missionary Literature

MRS. JOSEPH COOK, *Woman's Board of Foreign Missions, Congregational, Boston.*†

A brilliant literary woman of Boston, prominent as a lecturer before clubs, found that in her crowded life a selection of reading must be made, so she ruled out fiction and substituted missionary literature, and felt rewarded, both intellectually and spiritually, for so doing.

Nearly every one of our denominational magazines issued by the various Woman's Boards can be read from cover to cover in one evening. But the reason is often given for not taking the magazine, "Why should I subscribe for what I never read?" Taking the denominational magazine as a matter of principle should be urged upon Christian women, and if those who are induced to take it will also promise to read it from the same high motive, much will be gained. Some denominations use effectively every large missionary gathering to solicit subscribers to the magazine.

We women have been working along foreign missionary lines for more than thirty years, and we are still confronted by the appalling five-sixths of the uninterested in the home churches.

I would not undervalue the timely leaflet, nor the strategic letter from the worker at the front, but these can not take the place, from an educational point of view, of such books as Dr. Dennis's "Foreign Missions After a Century," or his "Christian Missions and Social Progress," or scores of valuable publications, of which these are typical examples.

Just as soon as the ordinary auxiliary, depending on leaflets and letters and missionary addresses, can become a study-class and evolve their own speakers, with brief papers or a conversational interchange of strategic information, the books necessary to furnish this information will be asked for. Such a society, the Advance

* The ladies unanimously approved the following recommendations:

First, the committee would recommend the publication of a volume containing concise historical sketches of women's boards of foreign missions, from their foundation to the year 1900; this volume to be compiled by an editor chosen by the general committee, from the sketches presented by the different boards at the time of this Conference.

Second, they would also recommend that a committee be appointed, composed of the committees from the different boards, that shall arrange for the publication of books of common missionary interest by responsible publishing houses.

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Club, exists in Rockford, Ill., and the printed programmes of a year's study of India and two years' study of China are most interesting and valuable documents. In these programmes a list of books from the public library, with the library numbers attached, is given, bearing on the questions to be discussed at each meeting. Nearly every woman takes part; consequently all are interested. The free public libraries already contain valuable and largely unused missionary literature which could be increased and put in circulation, if only the intelligent and influential women who form our constituency in all denominations would unite in making the proper demand.

The education department of the Student Volunteer Movement has brought such pressure to bear on the Detroit Public Library and the Enoch Pratt Free Library of Baltimore, that these institutions have published separate catalogues, with the titles of books on Christian missions. As the literature of missions must draw largely on history, travel, biography, ethnology, sociology, and other subjects, a special catalogue which refers to books in every class that have a bearing on missions is the best expedient, and the most that should ordinarily be expected of the public library.

If representatives of the mission boards were to examine the general catalogues of local libraries, and select and publish lists of books available to their own communities, this might secure at least a temporary massing of missionary literature in a special alcove, and also a considerable addition to the material. Such a defined department in any public library would doubtless lead to many gifts of standard works on missions. While an entire alcove devoted to missions might not always be available, certain shelves could undoubtedly be given to strictly missionary literature.

In the Otis Library, of Norwich, Conn., there is a missionary alcove containing 193 volumes, and the librarian states that it is quite freely used by all denominations.

In the Utica Public Library, while they have no separate catalogue, everything pertaining to missions is arranged on the card catalogue under that head, and the books can all be found on certain shelves, to which the public has free access.

Not all States are so well supplied with public libraries as Massachusetts, but many of the States have a well-developed system of traveling libraries, and these in the hands of the Church agencies or missionary Boards, might be made to furnish valuable aid. There also exists a well organized society in Chicago, which sends out what is called "A Gospel Extension Circulating Library," having ten missionary books in each collection of fifty volumes, which would solve the problem of the intellectual starvation of rural districts where there are no public libraries.

One philanthropist in Chicago has tried the experiment of circulating missionary literature in the West at his own expense. This gentleman writes me that "Wherever there was found an enthusiastic, intelligent young woman to take charge of the library and push it, the system worked well." It is the conviction of this practical distributer of missionary literature that "One good mission-

ary book carefully read is of more permanent value than a dozen speeches by a district Secretary at a ministers' Association."

It is an encouraging fact, as we look forward to the future constituency of the woman's foreign missionary Societies, that there are now some 1,500 young women who are enrolled in the study-classes of the educational department of the Student Volunteer Movement. Two thousand five hundred sets of the Campaign Library of sixteen volumes on missions, and sold for $10, have already been placed in churches and young people's societies. Another library of twenty volumes, and also sold for $10, is nearly ready. These thirty-six volumes are chosen with a view to covering all lands and phases of effort. No remotest rural district need to be without proper helps for conducting meetings of study classes while the best books can be had for a trifling sum.

But the ideal missionary society, which would be the natural evolution from ecumenical and interdenominational conferences, is the Woman's Missionary Social Union, of Springfield, Ill., which embraces the woman's missionary Societies of *all denominations* in that city. They report as follows:

"The membership of the Union is about 1,200, including women and children. About 650 volumes of missionary literature are in the city library, placed there by the co-operation of the union with the librarian and directors. These books represent the work of Protestant Christendom. They are largely read, and are exerting a deep and wide influence. A missionary table is placed in the public reading-room of the library, and provided with twenty-four of the best missionary periodicals now published, these being paid for by the societies represented. Many persons sit at these tables and read these papers with interest. Such a work in spreading a knowledge of missions would be impossible, except through the co-operation of the missionary workers of the city."

Utilizing the Secular Press

Rev. E. M. Bliss, D.D., *Editor "Independent," New York.**

Some months ago I was talking to the manager of the Associated Press of this city. We were laying plans for the report of the Conference, and he said to me, "You gentlemen do not apparently understand the great, widespread interest that the great public, the non-Christian public, have in your work." The very people whose eyes are so dim that they can not see the color, whose ears are so dull that they can not take in the sweet music, are waiting anxiously to get the news of God's kingdom in all the earth.

What is missionary news? Is it merely the report of what comes from one station and another, of what God has done? Is it merely the statistics of those gathered in the churches, of the pupils in the schools, or items of that kind? No, the crying element in missionary news is personality. Who is it that these reporters want to know about? They did not ask me who of the Secretaries were coming. They were glad to know of them. They did not ask me

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who of the pastors were coming, but "Who of the missionaries are coming? Who of them are here, and what story have they to tell?" They were the people that they wanted to know about; and every item that has been given through them has gone through the length and breadth of this land.

How are you to get this information into the hands of the press? By personal contact with them. One of those young men said to me, "It is a hard life we lead. We see the rough side, and it is good for us to see the other side sometimes." Has there come to some little hamlet, way off in the Rockies, perhaps, some word from India, or Japan, that tells of someone who has done a thing for Christ? Tell it, and it will go to the whole circle of these papers that bring the word home to the heart. There is something there that the Church has scarcely touched, because it has seemed to think that it was outside of its sympathy, because it has seemed to think that the eyes were too dim and the ears were too dull. They are not. The eyes are quick to see and the ears are quick to hear that which breathes of men and women working for God and their fellow men. Underneath all the outward life of our city there throbs a sympathy for humanity, and you have got to reach that, and when you do reach it, then you touch the power that moves the nation.

Rev. C. H. Daniels, D.D., *Secretary American Board of Commissioners for Foreign Missions, Boston.**

Permit me to say just a personal word in regard to an item that has come to my knowledge, of a little group of missionary boards employing a press agent, the larger part of his time being given to those societies, taking the varied bits of information which come to those several boards, putting them in most excellent news form, and sending that out through the Associated Press, through syndicates of daily and weekly papers. As a result, every year hundreds, yes, thousands of columns of missionary news are circulated all up and down this land. A little telegraphic dispatch, or cablegram, that came to one of the missionary boards from far-off India, speaking of the health of its missionaries in connection with the famine and plague in India last year, was the basis for a quarter of a column of information of all the missionaries who were at work there, and the forms of work in which they were engaged, the number of years in which they had been laboring in that field, with the number of churches established, and the number of converts in Christian schools; and on that little cablegram all the information concerning the work of that missionary board was given out. It is the feeling of those missionary boards that it has paid very well indeed, in the amount of information that has been given.

Missionary Periodicals

Rev. E. E. Strong, D.D., *Editorial Secretary American Board of Commissioners for Foreign Missions, Boston.**

The century which has come under our review during these days

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of our convocation has been marked wonderfully by the establishment and development of a missionary literature. A hundred years ago but one strictly missionary periodical was known to the Christian world. Now their name is legion. I have a list of forty-nine publications in Great Britain and Ireland, most of them issued monthly, some of them quarterly, entirely devoted to foreign missions, while there are twenty-two other journals which combine in their view missionary work at home and abroad. On the continent of Europe there are nearly a score of magazines devoted to this cause, while on this side of the Atlantic we have a list of thirty-two publications altogether foreign missionary in their character, while a dozen or more monthly magazines report the missionary work of the churches they represent, both in the homeland and beyond the seas. These lists are doubtless incomplete, and it is quite within bounds to say that there are to-day not less than 100 publications, chiefly monthly, which are entirely devoted to foreign missions. Surely this is a changed world since the day when Jonathan Edwards searched the meager " news-letters " of his day, hoping that he might find " the least hint " of something concerning the progress of the kingdom of Christ.

The special topic of missionary periodicals has been assigned to me. Under this topic there are three fundamental principles, which I venture to call axiomatic.

1. It is the bounden duty of each missionary organization to use every practicable means for awakening and intensifying missionary zeal throughout its constituency.

2. One of the most efficient means for thus stimulating missionary zeal is the periodical which shall present the needs of the work and keep its readers in touch with the workers.

3. The cost of such periodicals, if kept within reasonable bounds, is as legitimate a charge upon the treasury of the organization as is the support of a missionary.

We can not stay to consider possible exceptions. There may be some exceptions, but as a rule every foreign missionary Society representing a large body of Christians and having an extensive work should have an organ solely for the presentation of its own work. And why?

(1) Because only so can the proper relative position of the foreign missionary cause be kept clearly before the constituency of the society.

In every Christian land there are numerous objects which should call forth the interest, and gifts, and prayers of believers. It is no disparagement to any or all of them to say that they stand second to the supreme work given the Christian Church, the work of reaching the unevangelized world. It should never be forgotten that this cause embraces in its operations abroad various forms of effort, which at home are relegated to the care of several distinct organizations; one for Sunday-schools, one for colleges and higher education, one for Bible and tract publications, for Church support and church building, for city missions, and for numerous distinct classes in our communities needing aid. There are multiplied or-

ganizations for the home work, one for foreign. But to place the one side by side with the many, in a single missionary magazine, gives at the outset a wrong impression as to proportion, an impression which the average Christian will not overcome, and one which will seriously imperil a proper world-wide view.

(2) These mission fields are in far-away lands. Only the smallest fraction of the constituency supporting them have seen them personally. The peoples are strange and in strange surroundings. They are of all grades of intelligence. They are interesting, if only they were known, but they are unknown. How shall Christians at home be brought to see the various races of men in the several continents, to see them so that they shall look upon them as brothers who need and are waiting to receive the gospel? They certainly will not do this if they are limited to a few pages, monthly, in the midst of many other pages bearing upon a great variety of other subjects.

Look at the methods employed in the business world to-day. The newspaper directory of the United States shows that we have twenty-nine publications, many of them weekly, devoted solely to the iron and hardware trade; sixteen to lumber interests; twenty-one to photography; eighty to the raising of poultry; while the butchers and packers have nine periodicals, and even the barbers have six tonsorial advocates, and so on. How the business world would scout the suggestion that all branches of trade should be covered by one commercial periodical. Does not the supreme business of the Church of Christ, the giving of the gospel to the unevangelized world, call for a presentation by itself, so detailed and ample that it shall be distinct and commanding in its impression?

Assuming now that each foreign missionary organization has a distinct periodical, one or more, the question as to the nature and contents of its issues remains for consideration.

It is obvious that the periodical must be adapted to the age, and intelligence, and spiritual apprehension of those whom it is desired to reach. Who ought to be reached? There are:

First, the young. It is of vast importance that they be not overlooked. In the formative period of their lives, they will get impressions which will never be lost. But they can not be expected to read with interest or profit the graver discussions or reports which are suitable for their elders. The children's missionary paper is a necessity. Nothing will appeal to the young more strongly than stories from beyond the seas, of strange people who know not Christ, but who need His gospel.

A second class to be reached are at the opposite extreme from the young, they are the advanced Christians, whose principles are established, who are presumably well informed as to the progress of the kingdom. Their wishes would be met by the discussion of missionary principles, the review of great movements, and the presentation of elaborate articles concerning methods of administration, and the like. Happy is that missionary society that is large enough and rich enough to meet this call, while giving what is necessary in other lines. But this is not the case with most so-

cieties. Practically this department, for the present at least, must be left to independent enterprises, either individual or associated. These broader themes which concern world-wide missions can be treated quite as well by a general missionary periodical as by the organ of any one society. Provision being thus made for the young on the one hand, and for the most mature on the other, there remains the great middle class, of various grades of intelligence and education, very busy, most of them, in the affairs of life, and living in the whirl of modern society. What sort of periodical is best fitted to catch and hold the interest and impart intelligence and missionary enthusiasm to these average Christians? I venture to suggest that they do not care for the discussion of theories or principles. They are not fond of extended homilies or dissertations. They are too busy to read them. They want facts of life, bringing before the mind vital interests which concern the reader, and others for whom he should care. Of course, in any missionary periodical, there should be room given for exhortation and dissertation, in moderate amount, but the ideal would be a presentation of the actual work in the mission fields, the character of the people, the hindrances and helps, all in sufficient detail to make the scenes in these several lands distinct pictures before the mind. If men thus see, they certainly will feel, and if they feel, they will act. Visit even for a day a mission station in any part of the world, and you will come away with an enthusiasm quite beyond anything otherwise obtainable. So far as the missionary magazine succeeds in bringing the varied life of the mission fields to the apprehension of its readers, just so far will it fulfill its function. Of course, in these days of the ever-present camera, the aid of pictures must be sought. Yet even more important are the pen pictures from the workers on the ground. Their individual letters are needed. For to make missions real, the personal element must ever be kept prominent. A difficulty which the average Christian finds in respect to the foreign work is that it is indistinct, and the missionaries are unseen, so that it is all vague. The men and women who are doing this work must be set in the forefront, and be seen and known, if their work is to be understood, and cared for, and prayed for. The missionary magazine must let these soldiers speak for themselves in an extended way, so that they shall be known and kept in mind. While the periodical of each missionary board may well give glances at the work of others, there will be little room for this general view if its own work is made distinct and vivid. For this wider view reliance must be had mainly on other publications.

A word should be said on the demand sometimes heard, that missionary publications should be made interesting and attractive, like the so-called "popular" magazines. What makes any publication popular? Why is it that during the recent campaigns in South Africa immense crowds of people jostle one another before the bulletin-boards of the War Office in London; why are the newspaper extras on both sides of the Atlantic so eagerly bought and scanned? Doubtless, many have personal interest in soldiers at

the front, of whose welfare they are anxious to learn, but unquestionably the intenseness of the interest felt is because of the issues involved affecting British prestige and power. Were Christians as loyal to their King, had they a like eagerness for the establishment of His sovereignty over the regions which He claims, then would messages from the battle-line be scanned with avidity. No tidings of this sort would be counted as dull. Just here lies the difficulty in reference to missionary publications. They will command the attention of those only who are truly at one with Christ in His world-wide redemptive work. Given a Church whose members, in fact as well as in profession, are seeking first the kingdom of God, and they will demand, and will have fresh and full tidings of the progress of that kingdom throughout the earth. There is no excuse for dullness or want of enterprise in presenting the stimulating facts of missionary history, and biography, and current work. But the demand occasionally made that these publications be made so attractive that the unconverted and indifferent will cry out for them, is preposterous. As well ask that a painting be made so beautiful that the blind shall see it, or music so sweet that the deaf shall hear it. Let a quickened love for our Lord and His kingdom fill the hearts of His people, and reports from the field of contest will be welcomed with eager acclaim. May Christ our Master give such love and zeal to all who bear His Name.

Rev. Dr. A. Schreiber, *Inspector, Rhenish Missionary Society, Barmen, Germany.**

I appreciate very much indeed all kinds of magazines that bring interesting news from all parts of the world. We could not do without them. They are most interesting to read, of course; but those periodicals of single societies have quite something else to do, and that is also of great value.

I might compare the general magazine with the great guns that make a great noise, but, as we have been told just now, from the south of Africa, they don't kill so many people as the little Mausers do; and like such little rifles are also the periodicals of the societies. What is their aim? They are to keep up communication between the missionaries abroad and the people that stand behind them here in the home field. Because our missionaries abroad are our commissioners. They are doing the work for the churches that stand behind them; and to the missionary abroad, it is of the utmost importance to know that there are really people standing behind him, not only giving money for him, but what is of much greater value, who are praying for him. I was myself a missionary for several years out in India and Sumatra, and, therefore, I can speak a little of what I have done, and experienced, and felt myself. And now I say of every missionary who is sometimes standing quite alone by himself, and has to struggle with up-hill work against a very stubborn people, perhaps, it is to him a great help, and will give him strength every day to know that there are people standing behind

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him that know him and take a part in his doings. And that is the aim of the periodicals of these societies.

But I have been, afterward, the editor of such a periodical myself, and now I will say something also about the difficulties. Such an editor must train the readers as well as the missionary writers. Let the people that are at home not care only to hear about successes, about the great things going on; we must train them that they take also an interest in the struggle, in the most difficult work the missionaries are doing abroad; because, when a missionary is going on beautifully with his work he finds it very easy; he doesn't care so much for the people that are standing behind him, but when he has difficult, up-hill work, and doesn't see any result from it, then it is very encouraging for him to know that there are people behind him that are helping him by their prayers. And just for this reason such a periodical ought to bring during the year an account of every man stationed abroad, in order that his friends at home—his special friends—may hear from him and may be impelled anew to think of him and to pray for him.

Miss L. A. DeMerritt, *Free Baptist General Conference, Ocean Park, Maine.**

There are people who give money who do not take a missionary magazine. There are many that take it, I suppose, to get rid of the magazine agent, and then put it in the waste-basket. There are some who make choice of a magazine because of its general missionary intelligence, and perhaps take an undenominational magazine: and this is a very commendable reason for taking a magazine, and yet it is no excuse for not taking what is our very own. I am in favor of interdenominational unity, and yet we can never meet our obligations to the work that our Heavenly Father has given us to do, until we take our own missionary magazine and become entirely familiar with our own work. Indeed, that is the reason why there is such lukewarmness in missionary work; few take the magazine and know the work that is committed to them to do. All missionary workers know this is too true.

Now we might go out after this Conference with a mighty impulse for general missionary work. And yet not until this impulse is turned into well-directed channels will the work be done.

And so I do urge, this afternoon, that the appeal be made strongly and constantly to the constituency at home—"Take the missionary magazine: take the one that is your very own. Take it because, in this way alone, we find out what are our own duties."

Not only this, but I believe that any who do anything because they believe it to be right, even though it is done merely for duty's sake, will sooner or later come to love the thing that they do. That is the way God has made it possible for us to work in this world—to come to love the thing we ought, by doing the thing we ought.

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The Use of Missionary Literature by the Pastor

Rev. D. C. Rankin, D.D., *Editor "The Missionary," Presbyterian Church in U. S. (South), Nashville, Tenn.**

I think we all agree as to the value of missionary periodicals, but the living question with us, especially with our pastors, is how to get this literature in the hands of our people. If we can get the people to read them we shall have gained the victory.

In the first place let these periodicals be made the equal of any monthlies of the day. And this is being done in a very marvelous degree. Let us make them just as good as we can. Let us put into them the freshest and the best of things, and the best of pictures, and make these magazines as good as *Harper's* or as the *Century*, or any other magazine.

But when we have done this, what next? When the editors have made them as good as they can, then the pastors should come before their people and tell them of this literature. They should make their people feel that this special literature of each Church is a literature to be proud of, and put it before them with such earnestness that the people shall feel that this is something they can not neglect.

In the next place, let our pastors confer with good women of the churches; let these take up the magazines; obtain sample copies, and take them out among the people. Let our pastors glory in the missionary literature. Let them feel that it is in advance of everything, in telling the story of what is transpiring in the earth. Not even the London *Times* can keep pace with our missionary magazines in gathering the news from the ends of the earth, to tell their audiences.

Rev. A. W. Halsey, D.D., *Secretary Board of Foreign Missions, Presbyterian Church, U. S. A., New York.**

It was said of the late Keith Falconer by one of his instructors that "he approached the world of ideas as great observers approach the world of nature; with wonder, with reverence, and with humility." In some such spirit must the pastor approach the study of missionary literature.

Two facts, apparently contradictory, need to be taken into account: the history of missions is already made, and per contra the history of missions is always a-making. The roots go back to Bethlehem, to Ur of the Chaldees, to the councils of eternity; the fruit is ripening every day.

But all missionary wares have not the same value. The point of view of the pastor is different from that of the editor or author. It is as a specialist that the pastor studies this great subject. I take it that every bit of missionary information he gathers must, in the final analysis, be chiefly valued along three distinct lines:

(1) The audience value—is this of worth for my audience? (2) The apologetic value—by presenting this will I add to the force of my appeal? (3) The spiritual value—is this calculated to deepen

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the spiritual life, quicken the spiritual nature, awaken love and loyalty to Christ and His cause?

1. The Audience Value:

Dr. Arthur T. Pierson says: "To learn facts takes pains and patience, but nothing save holiness commands such homage as a thorough mastery of facts. It is the rarest and costliest product in the mental market." Weigh every book—what is its audience value; weigh every fact—what is it worth to me in my trade. The newspaper man, the lawyer, the orator does this, and so must the pastor, if he is to compass even a tithe of the literature on this immortal theme. Such volumes as "The Romance of Missions," or "Modern Missions, Their Trials and Triumphs," or Bliss's "Concise History of Modern Missions," are admirable for the Sunday-school library or the library of the busy layman, but not for one who is to be a teacher and expounder of missionary themes to others.

I have no law to lay down on the subject, but as a guide-post take the remark of Henry Drummond on Mr. Moody, "He is the biggest human I ever met." Look out for the big humans in mission literature, you will not go far astray. Even in studying false religions keep close to the missionary. The account given in the life of James Gilmour of his visit to Urga and Wutaishan, the sacred cities of Buddhism, is the most trenchant argument I have ever read against that false system of unbelief, which has held and still holds millions of our fellow-beings in bondage. "The Light of Asia" is a taper when you come close to it.

No true missionary ever lived who did not wind about him a thousand human cords which so bound him with the people to whom he ministered, that in photographing the one you reveal the other.

The medical, educational, philanthropic side of the work is very large. Each year our literature on these various aspects of missionary activity is enriched by splendid volumes. The pastor must choose wisely, keeping his audience in mind at every turn of the page.

2. The Apologetic Value of mission literature is a fruitful field. I do not refer to the missionary apologetic to be found in learned argument, or philosophical discussion of the fundamental principles that underlie the whole movement. The pastor has quite another mission. The best defense of missions is missions. To exhibit to the people what has been done, to exercise care, and judgment, and wisdom in selection of material, so that all unconsciously to the hearer the splendid results will become the impregnable defense of missions, this, I take it, lies very close to the work of the pastor.

The apologetic side of missions can often be presented by a right use of the extraordinary aspects of the subject.

Contrast the life of Guido F. Verbeck, of Japan, with that of "John, King of Surinam." The cultured Christian scholar with the old-world training and the new-world polish, seems to have

nothing in common with the rude bush negro whose parents lived in grossest heathenism, whose mother believed in the power of the evil spirit dwelling in a snake, and whose school was a hut, canoe, or bush. Yet Japan owes not more to the gifted Verbeck, whose hand and heart did so much to shape her destiny in the transition period, when she was passing from the old to the new, than does Surinam to the bush negro, who, for thirty-four years, preached the Gospel in her towns and villages, and so won the hearts of his fellow-countrymen that with one accord they chose him for their ruler.

The pastor must keep his eye open for these splendid results of missions, and by contrast, or comparison, let the full searchlight of investigation show that the Gospel is still the power of God unto salvation to everyone that believeth.

Smokeless powder is much in vogue in these days of scientific warfare. It is not out of place in missionary apologetics. Medical missions need no argument, only recital.

Many an educated man in the Church has been won to the cause by having brought before him the great educational work done by the missionary. The missionary teacher, editor, bookmaker, is in all mission lands. The pastor who has not found him has read to little purpose. A native helper who had assisted Dr. Goodell in his translation of the Bible into the "Armeno-Turkish," said as he neared death, "I have been permitted to dig a well at which millions may drink." And his words were both a prophecy of the beneficent work that the missionary does and an apologetic of no mean value.

3. The one characteristic most prominent in the life of every missionary, and of every mission, is the presence and power of the Holy Spirit. Whatever the cause, the fact remains that the record of missionary literature is starred with peculiar and unique manifestation of the power of the Spirit of God. Dr. Gordon's book, "The Holy Spirit in Missions," is suggestive, but every pastor can compile his own volume on this theme. I know of no life of any great missionary that does not furnish abundant proof of the presence and power of the Holy Spirit.

If missions had done nothing else in this country than to make vivid to a Church steeped in worldliness and engrossed in material things, the presence of the Holy Spirit, it were worth all it has cost in prayer, money, and blood.

One need not accept all the conclusions of W. H. Murray, to be convinced that he was led by the Spirit of God to the great discovery that has given sight to so many of China's blind millions. He himself claims that at the noon-tide hour, while weary with the toil and burden of the day, a revelation from God was vouchsafed to him. He may have been mistaken in this view, yet as you trace the story of his life from the hour when, as a miller's son, he resolved to obtain an education, to the time when in a Chinese inn he saw his wonderful vision, it is a life of prayer, of faith, of self-denial, of reliance on God, of dependence on the Spirit.

The history of the China Inland Mission is not faultless. It has changed much from its original idea and adapted itself to the ex-

igencies of missionary life as they have arisen. Hudson Taylor is only a man like the rest of us; yet no one can read the story of this man, from the hour when a lad of fifteen he was brought to Christ, while his mother, far away, spent the afternoon in prayer for him, to the moment when under the direct guidance of God he began in prayer and faith the China Inland Mission, and not be convinced that he had with him all the way the Angel of the Covenant.

I know of no two missionaries more devoid of fanaticism or less given to strange hallucination than M. Coillard and Jacob Chamberlain. Yet both these men claim to have heard the Divine voice. The devout Frenchman tells us in that most fascinating volume, "On the Threshold," that ere he entered upon his work among the Barotsi, "he and his companions had a vision under the shadow of a bush, near the river Key." Read his wonderful story—it is like a chapter from the New Testament; there is no explanation of his words and his work, save as you find it in the guiding power of that Spirit of God, in whom he believed, and whose divine leadings he implicitly followed.

Jacob Chamberlain is not the type of a man to be led away by a delusion, yet he confidently affirms "In the Tiger Jungle" that he heard a voice audible to him, but not to others, "Turn to the left to the Godavery." He did turn, and that too against the advice and remonstrance of his best guides, only to find that God had once more proved faithful.

The vision of Paul at Troas is no more real to me than the vision of Chamberlain at the Godavery. I put it on a different plane, one coming from the inspired Word of God, the other from the lips of uninspired man, but the uninspired man is a godly man in whom dwells the Spirit of God, and I gladly recognize him as one worthy of the apostolic commendation—"full of faith and the Holy Ghost."

The recent little volume, "Mary Reid," reveals a Holy Spirit life. The beautiful leper homes at Chandag, on the slopes of the Himalayas, the work of her hands and heart, and the more than 130 lepers led to confess Christ, attest that this sister is no visionary, or enthusiast, or mystic. She may have been mistaken in her leprosy, she may have mistaken the voice of God; but there can be no mistake that her life is hid with Christ in God, or, as she so quaintly puts it, quoting from the marginal reading of Joel 3:16, "The Lord has been to me a place of repair and harbor."

We could multiply instances indefinitely. The conviction deepens as you study the literature of missions that, though you are reading the lives of Christians of many denominations of varied intellectual attainments, engaged in a great variety of work in many lands, yet the one fact that confronts you, whatever your field of survey, is that these missionaries believe in the presence of the Spirit of God.

The pastor who neglects such literature robs his people of their spiritual birthright and "wrongs his own soul."

CHAPTER VIII

PRAYER AND BENEFICENCE

More Abundant Giving—Consecrated Giving—Systematic Giving—Efficient Methods of Calling out Gifts—Reflex Influence of the Support of Missions.

Need of More Abundant Giving

HON. E. E. LEWIS, *American Baptist Missionary Union, Iowa.**

The enthronement of the missionary idea in the hearts of our people at home implies an impetus to the labor of our missionaries abroad. When I was young I was taught to pray that the heathen nations might be opened so that our missionaries might have entrance. As I grew up to manhood I found that very many of us, however, are about in the same condition that the Scotch congregation was when they went up to the kirk to pray for rain. There was one little girl among the whole outfit who had a big umbrella and they laughed at her, but she turned to them and said: "Aren't ye gang up to the kirk to pray for rain, and dinna ye expect that the Lord will answer ye?" And as they went home there came down a great rain from the mountain, and the little girl was the only one that was protected.

The Lord has answered our prayers. Look around. Our doors are open from South America to Japan, the walls are all down and every man may go up before him as the Jews did at Jericho.

I have listened to all the good things that have been uttered here respecting our army of missionaries, respecting the millions of dollars which have been raised, and no man shall charge me with any lack of appreciation of these, but away from below comes up the statement of Dr. Northrup before the American Baptist Union in 1890, a statement based upon figures prepared by Dr. Angus of Regent's Park. He said that the consecration of the wealth possessed by the Christians at that time in Great Britain and the United States, could send the gospel to the uttermost parts of the earth within ten years. Those ten years expire next month, and let the black spots upon the missionary map tell us how far we have fallen short.

We have got to go home with one thought embodied deep in our minds. That there are eight hundred millions of human souls waiting to be taught what music is in their souls by hearing the voice of Almighty God; and in His dispensation it is cast upon us to carry

*Carnegie Hall, May 1.

that music to them. Eight hundred millions waiting for the gospel of the Lord Jesus Christ; eight hundred millions waiting for us to bring them into harmony with the Divine!

Mrs. J. P. Jones, *Missionary, American Board of Commissioners for Foreign Missions, India.**

No amount of money can save a human soul, and no money can produce character or consecration; and yet it is one of those factors without which the result can not be accomplished. If your child is very ill, money can not prevent pain; it can not insure the return of health, or vigor, or life, but it can procure the best, most approved means and treatment, and give the best opportunity for the return of health. Money is powerful in soul-saving in just the same measure as it is in life-saving; without it the result can not be accomplished.

There are those in the new India, the Christian India growing up, who can do for their people what we can not do. The evangelization of India must be from her own sons and daughters, but they must be trained for this. When we look upon ourselves, the forces that have determined our lives, we see an ancestry, we see our schools, our colleges; we see a conscious power of race and power of thought. All this the Indian Christian must make up for, and this is what our schools, our training schools, our colleges among the native Christians are for; to develop character, to develop that degree of character that shall be capable of going forth and doing for India the work that needs to be done, and which we are powerless to do. For idolatry, caste, pantheism, devil-worship are not the shades of the past; they are the storm clouds of the present and the menace of the future. The characters that come out of those training schools are the greatest encouragement and the greatest of hopes to every missionary upon the field.

But when these men and women are trained, money will set them at work. We must not train more than we can use, and yet again and again a preacher must be stopped, a school disbanded, a Bible-woman's place not supplied because the money faileth. One lady supported for some years a young man in our training school. He turned out a particularly valuable man, and since then this lady and her family have paid his salary as a teacher in our training school for native preachers, and so have gone on year by year teaching the young men of India to teach their fellow men. A group of young ladies supported a young man in this same training school. He was not a man of much ability, but since his graduation they have paid his salary as a catechist in a far-off Indian village, and so worked year by year among the humble and outcast. Another lady, not connected with our churches, has supported for years a Bible-woman in our work, and has become so closely interested in her work that she speaks of it as "my work, which I must do as long as it is possible, whatever else goes undone."

Money is needed for very many other purposes. We need in

* Madison Avenue Reformed Church, April 24.

India a Christian literature. A lady who visited us not long ago was interested in our press-work and gave us the money for a new press. Every year she has sent a donation for Christian literature. All this past year her press has been kept at work in publishing translations of modern devotional books for our Tamil Christians. We need this kind of literature. The Tamil Christian is debarred from many of the pleasures of his people, from the festivals, the social family feasts, the caste gatherings, and we must make up to him in some way. Many, many can never read our English books, but will seize with avidity the literature put into their own tongue, and yet how little can we do in this line without money.

Blessed are they that sow beside all waters. Money will open and keep open innumerable schools for the training of Hindu children, heathen boys and girls, and women. You can not count in these our schools, I grant you, so many souls for so many dollars; but it is part of this great sappers and miners' work of which we have heard, that will break down sometime the curse of heathenism that is over that land.

There are very many ways in which money will work for what may be called pure humanity. No work has so opened hearts to us as our medical work. And especially I would speak of the medical work for women and for those outcast classes, the lepers, and the blind, for whom the Lord Christ showed such tender sympathy. In the same line with this, as work for humanity, I would put work for orphans in orphanages. This year will make many orphans in India, and there is great, imperative need for humanity's help in training them into good life.

There is great need for money in India on what may be called economic lines. It is not in our hands to determine India's future, with her dense population, her famines, and her pestilences; but there is very much that can be done. The native Christian is, to say the least, as well off as the heathen of the class from which he has come, and yet he feels far more bitterly the pressure of the poverty in which he lives and the limitations of his life. Our native helpers, and preachers, and teachers come to us constantly with requests that we will give them help in many ways to help themselves, to establish training schools, to establish Christian villages where improved methods of agriculture may obtain, to establish industries where may be employed multitudes of those ready and anxious to work, if only the work can be given them. All these do not come in strictly missionary lines, but it is good work to do, and work that would be approved of by the missionary and the government servants all over India.

We exalt methods and means, and yet it is the personal element that counts; and if you could know, as I know, some of the men and women whom your gifts have made, whom your gifts have framed into character and life, to whom they have given the very best of the life that now is and the promise of the life to come, you would never feel that you had given too much or feel for them that ever afterward you might give too much. In that we have the advantage of you in that we have seen, and know, and can under-

stand what this money does; and it, perhaps, takes less faith for us to go than for you to keep on giving year by year, and year by year, and yet is there not a promise to you, an especial abounding promise, for blessed are they who not having seen have believed.

MRS. BELLE MCPHERSON CAMPBELL, *Secretary, Woman's Presbyterian Board, Northwest, Chicago.**

With the present income in the mission treasury we can not hope for rapid advancement. We shall be doing well to hold fast to what we have, but we must take a broader outlook and strike boldly for larger sums, which are needed and needed speedily. Does $14,000,000 seem a large sum to give to foreign missions the world over? Let us see what nations consider necessary amounts when humanitarianism or even so modestly unobtrusive an object as expansion is in view. The Spanish-American war cost $95,000,000, with a present expense in the Philippines of $300,000 per day. The British-Boer war costs England at the rate of $800,000 per day. Include the emergency appropriations, and the tax burden upon the British subjects for this war is $268,000,000. We can not look for great results or for great blessings until we are ready to give in the same open-handed fashion to the campaign fund for Jesus Christ.

We are coming more and more every year to feel satisfied if, when the books are balanced, we do not find ourselves in debt; and many Christians are satisfied to come up to the help of the Lord with an offering which represents only the waste of their purses. When God called for a sacrifice he wanted the best of the flock.

JOHN H. CONVERSE, *Baldwin Locomotive Works, Philadelphia.*†

It is a matter of rejoicing that the support of missionaries by individuals is increasingly a feature of modern methods. The interposition of the Board or other agency of the Church is, of course, both wise and necessary. It facilitates the selection and the supervision of the work in behalf of the giver, while in no respect interfering with the cordial relations and the personal interest which result from this policy. If business men generally would recognize their duty and opportunity for service in the individual support of missionaries, the force in the field could be increased tenfold, and the efficiency of the work would be promoted in still greater proportion. "Fervent in spirit" and "serving the Lord" are as much parts of our obligation and privilege as "not slothful in business."

On a lower plane the obligation to make business contributory to missions is found in their connection, as evidenced in the history of missions. Commerce follows civilization. Civilization, whether confessedly so or not, means the ideas and the principles which the Man of Nazareth came into this world to establish. Even those not professedly Christians are indebted to the religion of Jesus Christ to a greater extent than they realize for all the methods

* Madison Avenue Reformed Church, April 24. † Carnegie Hall, April 27.

and usages which make business possible and profitable. The good order of society, the obligations of equity, of honesty, and of fair dealing are founded on the teachings of Jesus of Nazareth. Without these safeguards business would be hazardous or impossible. Commerce owes a debt to missions. It must recognize the service which the missionaries have rendered as pioneers in new countries. Together with the story of the cross they have spread the knowledge of material progress; they have prepared the way for the railroad, the telegraph, and the electric light. They have procured the "open door" which the manufacturer and the merchant have been only too glad to enter. They have been the picket-guards, and have held the fort until the commercial traveler could occupy. It is hardly an exaggeration to say that entirely apart from religious work their influence in aid of the extension of our commerce and manufactures has in many cases fully justified the cost of their maintenance.

The great problem which presents itself to business men is more effective organization and more earnest work for the evangelization of the world. It is trifling with this great problem to attempt to evangelize the world with basket collections of dimes and nickels. More direct and more effective plans must be adopted. A distinguished minister, now gone to his rest, who was pastor in one of the great cities of our country, told the story of an effort undertaken by some one in his church to raise a fund for a special object, support of which had heretofore been given only by a church collection. The first three persons to whom application was made subscribed an amount in the aggregate greater than had ever been given in any one year by the entire membership of his church. When interest in missions is sincere, when the obligation is fully realized and met, and when business men apply to the work of missions the same energy and intelligence which govern in their commercial ventures, then the proposition to evangelize the world in this generation will be no longer a dream.

HON. W. J. NORTHEN, *ex-Governor of Georgia.**

I recognize with profound concern that I am speaking to the assembled Congress of the nations; assembled, not to consider some principle of international law or commerce; not to say to all nations, let there be no more war; not to strike down the colossal crime of the ages, the saloon; but to determine the best ways and suggest the best means of proclaiming the gospel of God throughout the whole earth, as the solution and the only solution for all the problems that trouble governments and vex men.

God, in His supreme power, is ready to save the world whenever men are ready to co-operate with Him in the great service.

This congress recognizes that in all the conflicts in life there are but two dominating forces: God on the one side, representing right, whatever is right, everything that is right; beautifying, elevating, redeeming, making honorable and high. The devil on the other

* Carnegie Hall, April 27.

side, representing all that is wrong, tearing down, destroying, humiliating, making wreck, and ruin, and shame.

I have been invited as a layman to speak for laymen, and I am asked to say upon which side of the great and vital questions involved in life and set out in the deliberations and discussions had by this conference, these, my brethren of the laity, stand.

I am here to say for myself that I am on God's side. The presence of these who sit with me upon this platform authorizes me to say for them that in heart, and soul, and purpose, and purse, they stand ready to do whatever may be needed and made possible, that will carry forward the great work, which, under God, you have undertaken for evangelizing the world.

President Angell has told us if the laymen will furnish the money, the colleges will furnish the men and the women to become missionaries.

Money is good. God has given us money and He has given some of us the power to accumulate large amounts of it. He has further furnished admirable opportunities in this Conference for its profitable investment.

While money is good, men are far better. The bishops, the ministers, the missionaries, and the women all need the money to invest in men.

"How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? How shall they preach except they be sent?" If I may be allowed to add: How can they be sent except by the laymen's money?

Money makes the relation of the laymen to missions. There is enough money represented on this platform to furnish the means, if righteously used, under God, to convert a nation, and nobody be financially damaged thereby.

All you have to do is to present your case properly and get the money.

Let me say to my brethren of the laity, as I say, also, to myself, men are not great simply because they can fill their purses with money and keep it there. Men are not great because of what they do, in any sense, for themselves. Men are truly great because of what they do for humanity, for the world, and for God.

Need of a More Consecrated Giving

D. Brewer Eddy, A.B., *of the Yale Band.**

Ignorance has been spoken of as one of the great hindrances that is barring our way in the missionary advance. There is another equally great, the hindrance of selfishness. Careless it may be, thoughtless it is in the main; it finds its source in that very superfluity of worldly things which makes the young people of this country so mighty in their resources. Where does it first show itself to us? In the prayer-life.

How shall an unselfish prayer-life be developed? First of all, by the example of our pastors from the pulpit, and by the leaders

*Carnegie Hall, April 28.

of our prayer-meetings. If we pray first for the needs of the world, as did He who taught us to pray, surely those who listen will catch the tone from us.

The unselfish prayer-life must, in the second place, be developed by the preaching and teaching of our pastors. Let them give us from time to time a missionary meeting based upon answered prayer in the lives of these missionaries on the field who know how to pray.

And in the third place, and most practical of all, the unselfish prayer-life can be developed by some use of systematic prayer-cycles. There are many forms in use nowadays. Many denominations have issued their own. I have one here which is simple in its form; twenty-six topics, covering the principal needs of foreign, home, and city missions, with the suggestion that five minutes in every meeting of the young people might be spent in prayer for these objects, girdling the globe twice a year with our intercession. A number of suggestions have been used well by different societies. Print it on the blackboard in the front of the room. Let one member of the committee have sole responsibility for the success of the plan. Have one or two asked to give information on the subject beforehand, and possibly one or two to lead in prayer. Three objects will be served. First, a broader horizon will be gained for our sympathetic prayer. Second, information will be instilled into the heart of everyone who hears. Third, and above all, we will be laboring together in love with these on the mission field.

The second place where selfishness hinders among young people is in giving.

How shall we develop unselfish giving? Perhaps the first means would be the tithe, which is proving, both from its spiritual basis and from its wide use and results, to be one of the chief stepping-stones to larger things. Are you using it in your church among your young people? Let there be one meeting a year, perhaps, upon such a topic. And, in the second place, a means of developing unselfish giving, even more important than the first, is system. It can not be that we can commit the vital and fatal error much longer of leaving giving for missions to a collection on Sunday, when there are but a small percentage of the givers present, and when they have left most of their money at home. Shall we not continue agitation until systematic giving in proportion, and with sacrifice, shall be first in the thought of our benevolences?

But once again let us think of the blank wall of ignorance, indifference, and selfishness against which we are to go. What principle shall guide us as we go up against these children of Anak, these walled cities barring our way into a land of plenty? In the first place there should be tact and wisdom guiding our work. In the second place, fairness to other lines of benevolence. Any missionary agitation that warps our giving or our interest in favor of the foreign field must end in failure; Christian fairness, and more than fairness, is demanded toward every other line of the work. In the third place, the importance of leadership must be emphasized. Let us put to usury that talent which sets others to work. You are

the leader. We, 6,000,000 of young people in this land, are willing to follow you, if you will guide us. This is the responsibility of the pastor. The most definite impression, perhaps, of the five members of the Yale Band is this: that the praise or the responsibility and blame for present conditions in our missionary Boards must be laid at the doors of the pastors.

The leader must use definiteness and persistence. No wild talk of charging batteries, but the earnest purpose to circulate a library, to get an average gift of five dollars from our membership. Difficult? Yes. Impossible? No. It can be done.

And, finally, the leader must uplift ideals. If you come to us with an appeal for an oyster supper and a twenty-five-cent-contribution, then we must return to you a corresponding reward. If you base your appeal upon emotional stories of terrible suffering in the field, you have not plowed deep enough to reach the solid ground that will yield the hundred-fold. If you base your appeal on grounds of pastor's pride, or of individual church benevolence, or of denominational loyalty, thus exaggerating any doubtful position, our young people will return a reward commensurate with the grounds from which such an appeal is made. But come to us with the deepest spiritual note you can sound, with a message from the very life of the Master we are learning to love more and more, and we 6,000,000 will follow you to the best of our ability.

Mrs. Eliza C. Armstrong, *Woman's Foreign Missionary Society of Friends, Center Valley, Ind.**

A proportionate part of one's income should be set aside as sacred to God; offered as an act of worship, and solely for the establishing and maintenance of the kingdom of God in this world. When God laid the foundation of His kingdom here He made ample provision by which there would always be means in His treasury with which to meet every need; this was by claiming one-tenth of income, which each loyal subject was expected to return to Him.

Earthly kingdoms have patterned after this plan in providing a way to get money with which to support, protect, and extend themselves, which is by taxation. "The earth is the Lord's, and the fullness thereof." "The gold is mine and the silver is mine, saith the Lord." Hence the earth, with all its resources, is His capital. He turns it over freely to us, stipulating a certain amount to be returned to Him for His use, which is one-tenth. With this, and the offerings of His people, He will not only meet all the running expenses of His kingdom here, but will extend it until "He shall have dominion from sea to sea." "The tithe is the Lord's." We have no right to change this law any more than we have to change the Sabbath from one day in seven to one day in ten.

Paul clearly supports the teaching of proportionate giving when he teaches the Church to give *as* God hath prospered. The little word *as* points clearly to a fixed ratio. So the old covenant and the new are in perfect agreement in this matter.

* Madison Avenue Reformed Church, April 24.

As our taxes are an acknowledgment of our allegiance to the governments of this world, so our tithe is our expression of loyalty to God's kingdom here, and our offerings prove our affection and heart's devotion to a beneficent Father.

We may feel that we can not afford to give a tenth of our income, but all Christian experience will witness that we can not afford to disobey God, or alter His plans. One may feel that he can not afford to pay his taxes. But these must be paid, if it takes the home.

In rendering "unto Cæsar the things that are Cæsar's," we should with faithfulness and joy render "unto God the things that are God's."

What would be the consequences were all to give proportionately and systematically? (1) It would bring a very greatly increased amount of money into the Lord's treasury, in a regular, steady stream, without freezing up in winter, or drying up in summer. (2) Our gifts would be distributed through many channels, resulting in a broader view of the great world-field. (3) It would develop a wider liberality. Opportunities would be sought for using the Lord's money in our possession. (4) It would check the spirit of covetousness and would cultivate a more conscientious use of money for ourselves. (5) It would enable the Church to "have all things in common" on a very practical basis. It could then meet the needs of humanity, physically, mentally, and spiritually, and the question of sociology would be largely solved.

Mrs. J. H. Randall, *Woman's Baptist Foreign Missionary Society, St. Paul, Minn.**

The purposes of God concerning the salvation of the world are accomplished chiefly through prayer and giving. Like our Lord, we must give ourselves to God, a sacrifice for others. Our great life-purpose and work, like Christ's, is to pray for believers and for those who do not know God. "Neither pray I for these alone, but for them also which shall believe on me through their word." We are God's remembrancers—chosen in Christ to be intercessors. Let us center our thoughts around four points:

I. *Prayer Inspires the Gift.*—The testimony of the multitude of sainted men and women who have labored long years among the heathen, as well as that of the host of missionaries now in active service, indicate that the gift of themselves was the result of prayer. Carey, Judson, Livingstone, Keith Falconer, Hannington, Paton, Fidelia Fiske, Ann Hasseltine, the haystack heroes, the consecrated band of Moravian missionaries who went out from Herrnhut—all these first gave themselves to the "regions beyond," and were inspired to do this while in secret prayer they poured out their souls to God for guidance and help.

Not less marked has been the effect of prayer in securing the money needed to carry on this work. The history of mission boards reveals the fact that again and again in times of emergency,

* Madison Avenue Reformed Church, April 24.

and no less in times of prosperity, back of the small, as well as the large gifts, have been the "Days of Prayer and Fasting"—the waiting before God—the claiming of the promises, so that out of these intercessions has come the sacrifice—the consecrated giving of self and property. Only get people *praying* for missions and they *must* give.

II. *Prayer Multiplies the Gift.*—This is true from the time the little lad gave his few small loaves and fishes into the hands of the Master to bless, in order that they might be multiplied a thousandfold. How rich and wonderful the testimony has been that a few dollars, or even a few cents, given out of deep poverty, perhaps, followed by earnest, trustful praying on the part of the giver, has been the means of opening a new station, the beginning of a school, a college, an orphanage, a printing-press, or, better still, the conversion of souls.

One great and imperative need to-day of foreign-mission work is the almost forgotten secret of *prevailing* prayer. "Missions have progressed so slowly abroad because piety and prayer have been shallow at home."

III. *Prayer Continues the Gift.*—Continuous praying will make the act of giving the habitual exercise of life instead of the occasional, spasmodic thing it so often is. Nothing but continuous prayer will solve the missionary problems of our day. "God must be inquired of to do these things for them." "This kind goeth not out but by prayer and fasting." "Continue in prayer, watch in the same." "Ye have not because ye ask not."

IV. *Prayer Enriches the Giver and Honors Christ.*—"The Lord is rich unto all that call upon him. Able to do exceeding abundantly above all we can ask or think." God has promised great things to His Son, and to His Church, concerning the heathen. He has also promised great things to His children in the work of extending and hastening His kingdom. But notice—these promises are conditioned. His Son, His Church, His children, are to *intercede and to sacrifice.* The condition and consequence of habitual intercession will be a new outpouring of the Holy Spirit upon the individual, the Church, and upon all the missionary work of the world. "Whoever prays most, helps most."

Rev. William Perkins, *Secretary, Wesleyan Missionary Society, London.**

The Foreign Mission movement was born in prayer, and prayer is the vital breath by which it lives. A stream of benevolence, widening and deepening in volume from year to year, has accompanied it and sustained its advance. There has been more prayer than we know of, and more things accomplished on the field by prayer—prayer of those far distant as well as of those engaged in the work—than either the Church or the world recognizes. The beneficence manifested has been very great, in some cases magnificent; in not a few cases, especially among comparatively poor and

* Fifth Avenue Presbyterian Church, May 1.

obscure people, there has been a real self-denial and sacrifice. All this is gratefully acknowledged.

But prayer and beneficence have not been systematic, and much loss and weakness have resulted. They have belonged to the few, not to the many, not to the all. They have been periodic, spasmodic; thy have not been part of the common, regular life of the Church. Great as are the results of foreign missions, over which we rejoice and give thanks, they would have been a hundred-fold greater if the Church of Christ had been systematic, that is, been what she ought to be, in the two great matters of prayer and beneficence.

As we read the reports of all our societies, the first thing we note is the smallness of the number of those who contribute, compared with the number of those who constitute our churches and congregations. Societies rely, in most cases, and are compelled to rely, upon the large givings of the few, rather than upon the general sympathy and general beneficence of the many. Missionary expenditures go on regularly month by month all the year round. Missionary support, as to the bulk of it, comes to hand as the year closes. The activity of churches in relation to foreign missions is crowded into a few days, and during these few days, if the weather should be unfavorable, if certain important persons should be away from home, if sickness should break out, or if there should be a popular preacher in the neighborhood pleading another cause, there is a loss for the year, which is never retrieved.

Systematic beneficence is easily understood. The giving to foreign missions of a definite sum and of a definite proportion of one's income, payment at fixed times—all this is easily grasped. I believe fully that any definite attempt at systematizing our gifts would bring out their smallness. A gentleman said to me not long ago: "I thought most seriously that I was giving to God a definite proportion of my income. But one day it came into my mind to go carefully into the question, and I found that on my own basis of giving I owed God for that year no less a sum than £1,400."

The term systematic, as applied to prayer, is not so easily grasped. Prayer is the expression of a life. It is nothing unless it is free and natural. "Can love," says Seeley, "be done to order? Has the word 'to love' really an imperative mood?" The same remark might be used as to prayer. And yet the Lord Jesus Christ Himself taught the duty of systematic prayer in behalf of foreign missions, putting the petition "Thy kingdom come" beside the petition for "daily bread." And what is needed is that the spiritual life of every Christian, and that of the whole Church, should be so deepened, instructed, inspired by the Holy Ghost that it shall become as easy and natural to pray daily for foreign missions as to pray for daily bread.

What is necessary, then, is that there should be wrought into the mind and heart of the Church, by the Spirit of God, a true conception of Christianity. Few of us are aware of the feebleness and narrowness of the idea of Christianity which possesses us. It is personal, local, national, and little more. We live within a

narrow horizon, which only now and again allows us glimpses of the great world beyond. There is one man I can make a Christian, and that man is myself. True, and having become a Christian it is your instant duty to try to make some other man a Christian, or your own Christianity will be imperiled. But even that is not enough; it is also your plain duty to try to make every other man on God's earth a Christian, or you have not understood the Christianity of Jesus Christ. We can not do with aught less than a world.

There must be wrought also in the mind and heart of the Church the conviction that the law of sacrifice is the law of life; that without obedience to that law the work can not be done. We must find time for prayer, even though it may mean the withdrawal of time from pleasure or business.

"Sacrifice alone is fruitful," says Westcott. And if this be true, and it is, fruitfulness can not be found and can not be expected from gifts that have no trace of sacrifice in them. It is necessary that the cross should no longer flash in gold and gems upon the person among outward adornments, but that it should be burned deep in our hearts.

There must also be wrought into the heart and mind of the Church by the Spirit of God, a penetrating and abiding sense of the world's dire need, its misery, and darkness, and despair. The multitude of Christian people have no conception of what heathenism is, what it means, what it works in the lives of those who are subject to it.

The need of the heathen escapes us. We hear, but we see nothing; and a power must come to us that shall make the need so real, so terrible, and so crushing and destroying, that our first feeling shall be one of helplessness in presence of it, our next feeling, I'll go pray about it, and the next, I will divest myself of luxury and indulgence; I will give up and sacrifice some things that almost are like necessities, in presence of woes like these, woes Christ died to remove, and for the removal of which He waits and has waited long.

Duty of Systematic Giving

Hon. S. B. Capen, LL.D., *President American Board of Commissioners for Foreign Missions, Boston.**

With the world wide open for missionary work, and with men everywhere eager to be sent forth, the serious problem is how to secure adequate funds to put these men more rapidly into the open field.

A friend said to General Kitchener, "I suppose the first thing you will do when you get to South Africa will be to reorganize the transportation service." "No," he replied, "the first thing I do will be to organize it."

I think it is a fair statement to make that the majority of our churches have never yet been organized in any real or true sense

*Carnegie Hall, April 27.

ior missionary giving. This condition in our churches is the more to be wondered at from the fact that organization in all branches of business and in the whole scope of politics has been considered essential. Organization is a necessity to give efficiency and power to any movement; without it there is hesitation and indifference.

The need of a better organization is growing because of the rapid increase in the number of appeals to Christian men. Local interests are absorbing money out of all proportion to their value, and our great missionary work suffers in consequence. People will give five dollars for that which they can see, where they will not give five cents to send the Gospel across the ocean to some brother whom they have not seen. There are twenty of these appeals to-day where there was but one twenty-five years ago. Hospitals, libraries, kindergartens, etc., are constantly making their appeals. Even in the house of God the regular missionary work of our denomination has to make large concessions to other interests. Furthermore, for most of these outside objects those representing them make individual appeals. They either send a personal letter, or, more often, visit you at your office or home. It is sometimes very difficult to say, No, to such solicitations. There is a definiteness about them which appeals to many, and then it is very soothing to the natural pride to have someone thank you and inform you of your great generosity.

Under these conditions, it seems to me to be absolutely imperative to have the whole subject of missionary giving put upon an entirely different plane. It should have the best thought of our wisest men in order that there should be some organization about it worthy of the name, and on a basis similar to our methods in the business of the world.

First, there should be a missionary committee chosen in each church, to plan and carry out a campaign for raising the money for the missionary organizations to whose support we, as denominations, are pledged. We must begin in the local church. This committee should, from time to time, send out literature to the members of the church in order that they may be intelligent as to the needs. The committee should, either by a personal canvass or in some way, try to reach every person in the congregation with this definite appeal, to the end that "no guilty non-contributor may escape." In some cases it may be thought wise to take up the work of each missionary society of our denomination in turn. In others, it may be better at the first of the year to secure pledges from each one as to the total amount they will give during the twelve months for the missions of their church as a whole; the sum to be divided in some fair proportion for the different societies, and to be paid through the church treasurer, either weekly, monthly, or quarterly, as most convenient.

Notice what a contrast this is to the method in vogue in most of our churches. No pledges are now made; some time during the year, in most of the churches, the plates are passed; if the pastor is interested, he may preach upon that particular cause, or he may not. Then those who are present give, a few generously,

the majority on a scale entirely inadequate. As a rule, no effort is made to reach the absentee. If the day is stormy, so much the worse. This is the "slipshod" way in most of our churches.

In place of this, suppose every member of every church everywhere around the world were personally asked to do something every year for Christ's sake and for humanity. I believe the gifts would be greatly increased, and that there would be such a forward movement possible at home and abroad as would show the world the reality in our religion, and bring speedy triumph to righteousness everywhere. We often say we have only "been playing" at missions. To quote from General Beaver, I think it is, we have not even done that. In the language of the football players, we have never done "team" work. They plan a battle and keep together; they all have their places, and contend for victory with every power they possess. When we organize our churches on this basis, victory will be in sight.

Second. With these missionary committees in each local church to organize a systematic campaign, there should be added in each conference and each State similar advisory committees to have, in a certain sense, an oversight of the work and to see that the local interests are not overlooked in any parish.

Such organization will be a help to greater loyalty in the support of missions. I am glad to bear my testimony to the interest of most of our ministers in missionary work. But I have had some painful experiences of the opposite character. Too many of our ministers seem to think that the local church to which they minister exists exclusively for the community where it happens to be placed, and that it is to help the world outside only if it can do so without much inconvenience to itself.

The Dead Sea has no outlet. It constantly receives, but never gives, and it is a fitting illustration of too many churches, which seem to be wholly wrapped up in their own individual interests. A pastor of an important church told me recently of the difficulty he was experiencing in his conference with some ministers who hesitated about allowing more urgent missionary appeals to be made in their churches because they feared it would interfere with their own support. To say nothing about the narrowness of such a position, it is, from a selfish standpoint, supreme folly. It is the shortest possible road to kill a church and to kill oneself.

Such a systematic plan of missionary organization working through the churches as a whole, will help to bring the indifferent and careless churches into line with others with which they are in fellowship. A minister, for his own sake, if for no higher motive, will not want to be out of step with his brethren when they are moving steadily to the front in the battle for the King. Let no one fear that in putting the emphasis on fidelity to our own denominational missionary work, it will in the least blind our eyes to the ultimate motive for it all—loyalty to Jesus Christ, and fidelity to His last marching orders, to "disciple the nations." Christ's message to go and give to all who need, must ever be the controlling motive. It is downright selfishness to forget any brother

of ours in all the earth. We are in honor bound as denominations to stand by our representatives at the front who have gone with our commission to flash the Gospel light that streams from the Cross into the midnight gloom of the dark continents.

Such a definite plan of organized work as proposed, if adopted by our churches, would help to save a great waste. Good business and common-sense declare that money given to our missionary societies, whose work is publicly and constantly open to review by a whole denomination of givers, is the money least likely to be wasted, and most likely to bring permanent results. The world learned long ago that money that helps to support organized work, as a rule, shows the largest returns.

Every missionary official could furnish illustrations almost without number to show how great the waste is. Let me give but one: A native of a far-away nation is in this country, raising money ostensibly for a church in his native land, and is deceiving the very elect. He gets fifty dollars here and a hundred dollars there, and the dear people who are giving it are comforting themselves with the thought that they are carrying the Gospel definitely to a benighted parish across the sea. What are the facts? The man has married an American wife; they spend the summer at a fashionable watering-place, and live at an expense of about $4,000 a year. And how much does the little far-away church get? About $150! On the other hand, of the money given through our various foreign missionary societies, only from 5 per cent. to 8 per cent. of the receipts is used in the expenses of administration, publications, etc., and the balance—from 92 per cent. to 95 per cent.—goes directly to the field. To put this in a few words, a person gives one dollar to the independent work referred to, and ninety-six cents of the dollar goes to pay the expenses, and four cents goes abroad. Of the dollar given through the regular missionary organizations, on an average, seven cents goes to pay expenses, and ninety-three cents goes abroad!

Better organization is our present duty. More and more our Christian merchants are to put the same thought, the same intelligence, the same intensity that go into their business, into the missionary work, and we shall have an enthusiasm for missions which, by the blessing of God, will sweep everything before it.

There is one condition absolutely essential to success. While I believe we must expect our business men to have a large share in planning for this better organization, we shall still need devoted pastors to lead in its execution. The pastors are to be the leaders still in all this mighty work, and a consecrated pastor will always mean a consecrated church. We glory in the story of Lexington and Concord, and the brave deeds of the men of that generation. But who was it that suggested the organization of the "Minute Men" of Lexington? Who was it that all through Middlesex County was the master mind, urging, counseling, inspiring all? Read the records of those early days, and you will find that it was Rev. Jonas Clark, the village pastor. So in this new epoch of missionary work, the pastors of this generation, if they only will, may

be the leaders in this holy war for righteousness in all the earth. We seem to be on the eve of a great movement which is to conquer the nations for righteousness. We must federate our own work at home, and federate all our missionary work abroad, that thus, standing together, we may strike the hardest possible blow for the kingdom of God. This passion for redeeming humanity has been one of the greatest phenomena of this century, and it is based on love for a personal Christ. With courage and faith our missionaries throw themselves, as, for instance, in China, against the customs of the oldest nation in the world. There is nothing like it in secular history. What an absurdity, the world might say! Yes, it is the same absurdity as was shown by the fishermen of Galilee, when, inspired by their risen Lord, they threw themselves against the Roman Empire. Who triumphed then? Who will triumph now? God is back of it all.

Business Methods in Giving

Miss M. D. Wingate, *Secretary, Woman's Board of Missions of the Interior, Congregational, Chicago.**

Business men understand that a large capital is needed for a large work, and do not waste time or thought in trying to persuade themselves it should be otherwise. They accept the fact and arrange their plans on that basis. Here we have the most stupendous and magnificent enterprise undertaken by human beings since the world began, world-wide and world-embracing, to go on through all time, with its final dividends in eternity; and our plans must include large and larger expenditures of money. Wise business forethought will increase the force and the capital as enlargement of operations becomes practicable.

Probably not much more than one-third of the church membership gives anything to foreign missions, and the larger number of those who do, give in small sums. To increase the number of large givers, and to reach the indifferent two-thirds, who may be considered as good but unavailable assets, is clearly a part of our business.

Giving with business methods presupposes some knowledge of the business, some conception of its aims and its scope, some familiarity with the condition of the work and what it promises—a sense of partnership and accepted responsibility. As these come only through reading the missionary periodicals, a far-sighted business policy would greatly enlarge their circulation.

Those to whom the disbursement of funds is intrusted must know approximately what amount to plan for in order to prevent the wasteful economy of retrenchment on the one hand, or an unprofitable debt on the other. An annual canvass for individual pledges early in the year is important. The old method of depending upon collections, either stated or special, is unreliable.

Recognized and successful business methods demand a well-devised system; a system which includes thoroughly organized

* Madison Avenue Reformed Church, April 24.

and prompt attention to details, great and small; a system which will prevent miscellaneous drifting. The officers of auxiliaries and boards should be those who can and will take a wide look over the field abroad, and wisely estimate the available resources at home—see what is to be done and plan to do it.

Financial matters should always be so conducted as to inspire the confidence of others, pre-eminently so when they are connected with the Lord's business. There should be no careless handling of funds and no loose accounts. A clear-headed, accurate treasurer, and a strict, impartial auditor, are most essential in all departments, from the local society to the Board. Pledges should be paid promptly when due and the money forwarded at regular intervals, as the expenses of the work go steadily on. Ten dollars paid promptly by each society would often prevent a debt, when delay results in a wasteful expenditure of time and strength on the part of those who must try to keep the work going until it is certain whether the funds are to be provided or not.

Giving, in the last analysis, rests with the individual, and the work moves forward or halts according to the measure of personal fidelity in regard to stewardship. We depreciate the cause of Christ, and we fail in true self-respect, when we give just as it happens, give only when we feel like it, or employ strategy to persuade ourselves to give at all. It is singularly true that when we have no particular method in our giving memory is faithful to the occasion when we "gave to that!" It may be two or three years since, but it seems as yesterday. We forget "The mill can never grind with water that has passed," and are surprised to find "they are after that missionary money again." If all will have some plan for regular giving, whether it be much or little, and will keep a private account of the date, object, and the amount given, uncertainties and misapprehensions will be avoided and the Lord honored.

A good business policy always keeps the machinery in good running order, ready to move with as little noise and friction as possible, and, what is most necessary, keeps it well connected with the Source of power. However excellent our plan of organization, it is of supreme importance that the work itself should not so engross the attention or exhaust the energies that the vital power of the Holy Spirit can not be felt through every channel.

Special Appeals

Rev. Donald Sage Mackay, D.D., *Fifth Avenue Collegiate Church, New York.**

In a perfectly normal condition of spiritual life, special appeals, it may be argued, should be unnecessary. The gifts of the Church at home should increase spontaneously with the necessities of the Church abroad. The ordinary channels of missionary information should be in themselves sufficient to convey to our people the enlarging demands of the foreign field. As a boy outgrows one garment, parental care has already supplied him with another. So with

* Fifth Avenue Presbyterian Church, May 1.

the church which realizes its enlarging responsibilities in the foreign field. As the necessities of its children in heathen lands are brought before it, the mother church at home is naturally expected to respond with a corresponding increase of gifts and men. The necessity of special appeals, from time to time, is too often due to the indifference of the home pastor or the home church to keep in touch with the actual conditions of growth on the field. Too frequently the special appeal is a confession of relaxed duty and evaded responsibility. It is the last resort by which the screws are turned a little tighter on the generosity of the few to make up the deficiencies of the many. That is why so often a special appeal carries with it a sense of irritation, and even antagonism, toward the cause it is intended to help. The people who receive it are for the most part the very people who have already given to the limits of their ability, while those persons whose failure to give at all has called forth the appeal, are shielded by the remissness of their pastor to arouse them to duty. But new emergencies arise; new doors of opportunity are suddenly thrown open; new responsibilities are thrust upon the Board; and to meet these conditions a special appeal must be made to the Church at home. The question is: How shall we make such an appeal not only effective for the moment, but permanent in its results?

1. The special appeal, to be effective, should be essentially optimistic, not pessimistic; a challenge to faith, not a dirge of despair. Suppose for a moment a Board makes an urgent call for funds to clear off a debt which has accumulated. The effect of that financial burden is to paralyze the work of the Board. It means the cutting down and the cutting off of appropriations, the cramping of agencies to the smallest possible limits, sometimes the abandonment of a territory where already the gospel had found an abundant door of entrance. Now, it is not suggested that these facts should be concealed or even disguised; but there are two ways of presenting the facts, one with the note of threatened despair and calamity, the other with the note of hope and intensified faith. Let the fact that the work is God's work and not man's, and because it is God's work its future is assured, be emphasized, and the sordidness, the discouragement of debt-raising, will be removed in the path of quickened faith and intensified prayer. You can not scare a man into liberality, but you may inspire him to it.

2. A special appeal, to be effective, should be directed primarily to the heart and conscience, not to the pocketbooks of the people. Oftentimes a special appeal fails because of its sordidness. Nothing so quickly dulls a man's charity as anything that savors of a dun or suggests a debt-collecting agency. What is needed is so to present the appeal in its spiritual side that its necessity will be felt first of all by the quickening of the interest and the stirring of the conscience, before the demand on the purse has been felt. The spiritual side of the appeal being emphasized, the financial side will take care of itself.

3. A special appeal, to be effective, must have not only behind

it, but in it, pulsing through it, the pervasive personality of the local pastor. To scatter a few leaflets in the pews and simply call attention to them, with sometimes the added suggestion that they be taken home and read, is one of the surest ways by which a pastor can kill a special appeal. A government, in time of war, issues to its soldiers so much ammunition; but the effectiveness of that ammunition depends on the accuracy of each individual soldier in the line who fires it. So the Board issues its special appeal to the churches. It prints that appeal in denominational and missionary papers, in circular-letters. But the effectiveness of the appeal to reach heart and purse depends in the last instance on the man behind the appeal—the pastor—who, with loving zeal, sends home the plea and through his agency makes the special appeal mighty for the pulling down of strongholds of indifference and worldliness which hold the citadel of the heart against the claims of Christ for the salvation of the world. I do not depreciate in any way the helpfulness of missionary agents from time to time in our pulpits; but no church can give generously, and intelligently, and consistently, which depends for its inspiration on the chance visits of returned missionaries or agents of the Board. It is the fidelity of the local pastor, translating the special appeal into an individual message to his own people, that is, after all, the secret of success in the commissariat of foreign missions.

Support of Missionaries by Individual Churches

Hon. S. B. Capen, LL.D., *President American Board of Commissioners for Foreign Missions, Boston.**

Our subject concerns itself solely with those missionaries who, having been approved by some organized Board, are supported by some individual church at home. It does not refer to men and women who may be doing missionary work without responsibility to any organized body.

During the past few years there has been in this country and in England, under some of our missionary Boards, a growing tendency for the stronger churches at home to have their own representatives upon the foreign field. Some, of course, have challenged the reason for the plan and have prophesied that it would not be permanent.

I recognize the force of the objections, and that there may be such a thing as "over-specialization." There is a necessity for large gifts for missionary work which can not be attached to any special field. There are expenses of administration, there is the support of children in schools, there are expenses for printing, supplies for hospitals, etc., all of which must be paid for out of a general fund, and can not well be given specifically to any one church.

Nor ought a group of home churches to be allowed the entire care of a station on the foreign field. Other churches might have one of their own number at (or other interest in) this particular

*Fifth Avenue Presbyterian Church, May 1.

station, and would therefore seriously and reasonably object to being deprived of some share in the support of that field.

I recognize the still further objection sometimes made, that for a home church to care for a special missionary abroad, tends to narrow its interest in the whole field, and therefore to make its piety less broad and generous.

One other difficulty ought to be mentioned. An unusual and often unhealthy climate, and the great pressure of work, often make it necessary for the missionary, either for his own sake or for that of his wife, to return home for rest. The church then feels disturbed because its representative is away on a furlough, and hesitates about paying the salary. It is discouraged and feels like abandoning the plan.

After weighing all these objections at their full worth, I think it still remains true that there is a work to be done by individual churches in assuming the support of individual missionaries.

One of the greatest needs of the present hour is to enlarge the gifts of our churches. What we need, and what we pray for now, is the money that shall enable us to send the men in through the open doors to the work which presses to be done.

How, then, shall we enlarge the gifts? I reply, by increasing the number of givers. There are in our churches many who are all aglow with missionary zeal and ready for sacrifice. For Christ's sake and for their own we want to reach those who are indifferent, and one of the best ways to do this is to make this work more personal by giving the individual churches their own specific and definite work. I believe it will accomplish this in four ways:

First: *It makes the missionary problem seem more capable of solution.* To many minds, this now seems so vast, the numbers to be reached so immense, that they are paralyzed and do nothing. But when you show them how, if the thousands of churches at home will each take a field of its own and cultivate it, the whole heathen world will soon be covered and cared for, there is a definiteness about it which seems practical. In this work we have another illustration of the old maxim, "divide and conquer." That this is the case is not a theory, but a fact. The last few years, many men in our churches, who have hitherto held aloof from foreign missionary work, have been touched by the above consideration and are beginning to be interested, and to show their interest by their gifts.

Second: *It will reduce the waste of money.* A pastor of one of our strongest churches, whose gifts to foreign missions have been very small, told me recently that the men in his church gave away a great deal of money, but they liked to give it to things they could see. The things that were out of sight were unreal to them. As a result, their gifts often go to support enterprises of doubtful permanent value, and are practically wasted. When the churches to which these men belong have some definite work of their own in the support of a pastor and a mission, then the work which was so unreal to them before will become most real; they will no longer be indifferent to foreign missions, and their gifts, instead of being

wasted, will go where they will count most for the kingdom of God.

Third: The indifferent are reached by this individual-church plan of work *because they become interested in some person who, in a very definite and real sense, is their representative at the front.* There is nothing clearer in all the history of the past and the present than that men become interested not so much in abstract ideas as in individuals who represent those ideas. Victories are won in peace and war because men follow in faith some leader whom they have learned to love. This personal touch is the strong bond that will lead men to sacrifice almost everything in their devotion. Livingstone went to Africa. But his regular work excited very little interest until he plunged far into the interior. Then the world became interested in him as a man. Stanley followed, and the world followed Stanley, until, as a result, we have the wonderful story of the Central African Mission.

In a similar way, the individual church is to have its heart go out in love to some man or woman who is fighting the battle for it. You may say this is not the highest motive; that Christ left His marching orders, and that ought to be enough. I reply, Christ works through means, and one means is the definite love for men and women which He himself implanted in the human heart. The Master, who loved with a peculiar affection those who dwelt in the little home in Bethany, will not rebuke us if our affection for some of His servants is the motive that leads us to higher things in His name. Let us cultivate in our missionary work this buried seed of love for a person and see what a harvest will spring up to the glory of God.

Fourth: The indifferent are to be reached by this new plan of a definite responsibility because they will become *more intelligent.* Ignorance in our churches is the mother of much of the present indifference. It is not more exhortation, but more education, that is to lead us to better things. Suppose, now, a church at home becomes responsible for some individual missionary. What is the result? If you have a boy in the army, do you not follow every day the division which contains his regiment? Every item of news that has any bearing upon the country, the people, the force opposed, is of supreme interest to you. In a similar way, when our churches become interested in some missionary at the front, they are going to study the field where he is placed. They will know the conditions of the people, what they believe, how they live, what the gains and losses are from time to time. In other words, we shall have an increasing number of intelligent Christians, and they will become interested, not only in the missionary, but in the field which he is occupying as their field. It will become a part of their parish, for which they will be gladly responsible. The missionary may die, but the field will remain, and their interest will remain also. They will have a new interest in every word of intelligence that comes from the parish abroad.

Furthermore, when we become thoroughly interested in one field, we of necessity become interested in all. It follows a natural law. A scholar devotes himself to one branch of science that he

may comprehend it in its length and breadth. But this study quickens his intellect, his specialty touches other branches of science, and in every way he becomes a broader and larger man. So, when we become especially interested in one missionary field, the whole work will have a new meaning, and we shall see it as a part of one whole. If the new plan of individual missions was to lead a church to pray and give only for its own field, and take no interest in aught besides, I would do all in my power to prevent its adoption. It is because I believe it will have just the opposite effect, a tendency to broaden and not to narrow missionary work, that I urge its general adoption.

May I give you an illustration which seems to me to prove the truth of that for which I have been arguing? It is of a church with which I am very familiar. It is in a neighborhood where the churchgoing habit is greatly neglected. The church was started a few years ago as a mission enterprise, and almost all its members were poor. Its gifts a year ago for the American Board were but $70, but last autumn a young lady who had grown up in the church, and who was greatly beloved, gave herself to the foreign missionary work. At once, out of love to her, these people, in their poverty, subscribed the whole $500 needed for her support. It was personal devotion to this woman that furnished the motive; and this is not all, the people are all aglow with missionary interest, and want to know every week the news from their representative. The little children have caught the spirit, and a missionary band has been organized among them; and the story does not end here. So far from their generous gift reducing the interest in other directions, it has increased it. The contribution to one of our Home Societies has increased thirty per cent. over last year, and to another over sixty per cent. Here is the regular evolution; the church supports a missionary, interest increases, and where their treasure is their heart will be also.

Yes, in developing the new plan of "individual churches" supporting "individual missionaries," I believe intelligence will take the place of ignorance, and interest will conquer indifference. The plan ought not to be despised, even if it were only a wise method of providing more money for saving men who need Christ, and the education and civilization which Christ always brings. But it is far more than this; it is a plan which will permanently educate the church, young and old, in the grandest work of the century.

Mr. W. C. King, *American Baptist Missionary Union, Springfield, Mass.**

Last year some of the members of our Board came to our city and to our church and spent an evening with us to rouse the interest of our people. It was suggested that we support a foreign missionary. We were $27,000 in debt, and our people said, "No, we can't do it." The amount that was raised the year before was only $96, and to raise $800 for a foreign missionary was impossible; and they said it was really

* Fifth Avenue Presbyterian Church, May 1.

absurd. Every one of our standing committee said "No," except one. The result of that evening, however, was that we brought it before our church, and the church very quietly, almost silently, said, "Yes, if we can raise the money." We appointed a committee to raise the money. We got out a little circular with a picture of the proposed missionary on the foreign field, a few words about him, and about the work on that field. We sent that in a letter with a little card for the subscription, with a stamped envelope inside, to return it either filled out or unfilled. The result was that nearly $900 was subscribed, and to-day we have our missionary on the foreign field.

Immediately following that—remember we had our debt, as I stated, of $27,000 on our building, our church and equipment costing about $60,000—our pastor went immediately around about our people, and $7,000 was subscribed on that debt, bringing our indebtedness down to less than $20,000. A year ago when we came to the annual meeting we were $1,100 behind on the current expenses. Last year we were only $105 behind, and that was subscribed in less than five minutes.

MR. JOHN H. CONVERSE, *Baldwin Locomotive Works, Philadelphia.**

All the elements which make up effective foreign missionary work center more than in any other method in the method of the support of missionaries by individual churches.

Now, if I may be pardoned for giving a concrete example of this work, I will mention one within my knowledge. It is a church in the suburbs of Philadelphia. Its annual contribution to foreign missions was about $140 a year up to twelve years ago. The pastor was a missionary in spirit. He led his people to consider the question of supporting a foreign missionary. Pledges were asked from the congregation, with the result that $2,500 was subscribed the first year. Instead of sending one missionary to the foreign field, two were sent. That work has been steadily maintained for twelve years, and the increase in the contributions of the church to that cause has been thirty-fold.

The usual objection, that by giving to a special object the money which is required for the support of the work of the Board for general administration will be lost, has not been made. The annual contribution to foreign missions for the general work has nearly doubled, while the special contribution has been thirty-fold.

In the Presbyterian Church, North, with over 700 missionaries or missionary employees in the field, over 600 of them are individually supported. In the Congregational Church I am credibly informed that the proportion is similar. It would seem as though the problem had already been solved, and that if there were any significance in the leadings of Divine Providence, it is that this is the method requisite to awaken in our people an interest in foreign missions, to draw out systematic beneficence and to engage the prayers of all of Christ's followers in this most important work.

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Rev. Wilton Merle Smith, D.D., *Central Presbyterian Church, New York.**

I have been asked to tell about our own experience in sending missionaries to the foreign and home field, and I do so somewhat reluctantly, but with the hope that it may be an inspiration to some other churches to "Go and do likewise."

When I came to this city, about ten years ago, I said to the young people's society, "Can you raise $50" for a certain object, and they said, "No." About two years afterward they began a systematic plan of benevolence, and they began to raise a little money, and the first thing we knew they were raising about $400 a year for missions. And then they started another fund, and before we knew it they were raising about $900. Then they came to the Session, and there was a stirring of the dry bones there. They said, "Will you let us send a missionary into the home or foreign field?" The Session said, "If the Christian Endeavorers are determined to do this, we had better go in with them and send a missionary from our whole church." In about six months we had a missionary down in the Kentucky mountains, in the village of Hayden. Hayden is sixty miles from the railroad. There was not a single church in the whole county that had a settled pastor or regular services, although there was a population of over 25,000 in the county. The result has been that within the six years we have been in Hayden we have absolutely changed the face of that town. The people there have started a beautiful school. They have a beautiful little church costing $2,500. We have foreign missionary societies, Christian Endeavor societies, a large Sunday-school, we have five out-schools, and a Hayden Academy. Almost every district school-house in that county is presided over by those who have been educated at our academy. These teachers go out to the little places in the mountains there and establish Sunday-schools; and that work has practically evangelized the whole county, and the church is doing a work for Christ which I believe to be as valuable as any home mission work of which I know.

But that did not satisfy the church. They said, "We must have a missionary in the foreign field." In 1895 we sent a missionary and his wife to Peking. The wife became sick, and they had to return. The money we had put in that venture all seemed fruitless. Then, in 1898, we chose two young men, one being one of the brightest students of Yale, and another one of the brightest students in Princeton. They have been studying the language at Nanking, and are preparing to go inland a little later and found a station. But last fall they wrote home and said, "Can't you send a medical missionary?" We found Dr. Samuel Cochran, who said, "I am willing to go, but my brother is just graduating in the school, and he wants to go to India." And so we had to send them both. And so four new missionaries started out to China last September, and they now are with our other missionaries at Nanking.

I forgot to say that one of the sisters of one of the young men whom we first sent out, went out at her own charges, and she desires to be

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considered one of the missionaries of our church. So we have in Nanking seven foreign missionaries almost prepared to preach the gospel to the heathen.

Now, has it been a hard thing to do? Not at all. Eleven years ago we gave about $250 to foreign missions. Our annual offering for the Board was more than ten times that sum last November. And I want to say to you that the result has been that our annual offering has suddenly increased, notwithstanding the large expense that we have been put to to send these special missionaries out. And the interest is so great in our own church that when special demands come up there is always someone to volunteer. For instance, we wanted a church at Hayden. A man said, "I will give a thousand dollars." Another man said, "I would like to buy the parsonage." And another has said, "When you are ready for a hospital at Hayden, I want to build that hospital." Anything that those missionaries want they can have from our church, and have it gladly.

We took our offering last Sunday for two or three objects, amounting to between five and six thousand dollars for the special work. I felt a little skeptical about the result last Sunday. But we had every bit of it on the plate; and one man came to me afterward and said, "You want a special missionary school in Hayden, I believe. I was waiting, thinking I would take that $600, but I find you have got all the money without it." And I said, "Bless your heart, we will find room for your $600 somewhere else."

But the beautiful thing about it all is, it gives such tremendous interest in the home church. All the missionaries have kodaks. They send home their pictures, which are thrown on the screen by the stereopticon at our monthly missionary meetings, the first Monday of the month. These are the most interesting and invariably the largest attended prayer-meetings of the entire year; and the result has been that the interest in the work has been so great that it has reflected upon our own spiritual growth, and I do not believe there is a member of our church that does not rejoice that we have our six missionaries in Hayden County and seven in China. These missionaries have been with us, two of them worked with us six months in our own church before they went away. We know them, our children know their faces, we have their pictures on the screen, and their letters are read at every missionary meeting, and the whole scheme has worked so successfully in our own church that I could wish it to be multiplied a thousand times in other churches.

Of course we do it through our home and foreign Boards. That is the only way to do it.

Rev. T. S. Barbour, D.D., *Secretary American Baptist Missionary Union, Boston.**

I have been fully in the spirit of the occasion, heartily in sympathy with what has been said. But I had in mind to suggest a slight modification in this plan of individual support of missionaries by individual churches, which has seemed to some to conserve the very greatest advantages of this plan, while eliminating some of its recog-

* Fifth Avenue Presbyterian Church, May 1.

nized disadvantages. I believe that this plan which has been presented to us so strongly is in general accord with a tendency inborn in human nature and recognized in the divine scriptures, the tendency to be particularly interested, not so much in the abstract, even in abstract Christian work, as in the concrete work of known men. The scriptures, I say, recognize this. It is not by accident that the Old Testament is so largely biographical, and I think not by accident that the story of the conquests of the early Church is so largely the story of the life of Peter and the life of Paul. But while this is true, as I believe most heartily, you know there are certain objections urged against this plan that has been proposed to us, and many have urged that there is danger that it will not be a permanently successful, working plan. Some of these objections have been proposed to us. There are others that are currently raised. I can not stop to speak at length of these objections, but in a word to propose what has seemed to some upon our own Board possibly a wise modification of this plan, and that is to seek to establish a definite relation between individual churches and Station work, rather than the work of individual missionaries. This is a comprehensive plan that can reach all churches; the very smallest that is not able to furnish the full support for a missionary. It does not give a sense of proprietorship in the missionary that may awaken criticism of the Board, and misunderstanding that may stifle all interest in case one is in the missionary force who is not of it, as sometimes, alas, even among the disciples of our Lord was the case. It secures that which it is so important to secure, the deepening of interest by knowledge of the details of work, such as can not be had of the work as a whole. It secures on the part of each church that full weighing and determining of the question of its due responsibility in the matter of the spreading of the kingdom of God throughout the world, and it secures a careful canvass of the church by which all the members are reached and brought to face this their personal responsibility.

We face the fact that we are giving from impulse; giving as the weather is wet or dry, as has been said; giving without thought or plan. At least may this result come from this service, that every one of us shall say, " From this hour I will thoughtfully and prayerfully decide what my offering shall be for the greatest work that God has committed to my trust."

Reflex Influence of the Support of Missions

Mrs. W. E. Norvell, *Woman's Auxiliary, Protestant Episcopal Church, Nashville, Tenn.**

Anyone who will study the records will find that modern missions have grown within the past fifty years, from a weak and ill-supported enterprise, to one of such prominence and magnitude as to impress every student of history and current events with the fact that modern missionary effort has been a potent factor in shaping the events of the world.

Thus it matters not what one's sympathies may be toward the

* Calvary Baptist Church, April 24.

cause of missions, he is not an intelligent reader who takes the position that foreign missions have been of small significance.

It, therefore, would seem unnecessary to have to argue for the educational value and importance of the great cause of foreign missions. While the attitude of all the churches on this question is right, and while many men and women of the world, of large brains and broad views recognize the value of it, still it is true that a vast number of people do not understand the method and scope of missionary effort, or its bearing upon the lives of those who lend it aid. This general ignorance of the subject, then, is a very cogent reason why young people should be given special missionary instruction; the earliest age being none too young at which to begin.

The history of missions when studied by the young people of our Christian land will bring them face to face with the fact that they themselves enjoy the blessed privileges of Christianity as a result of those foreign missions that proceeded from Jerusalem, and which have gone on from country to country through the ages until we, in this new America, learned to know and love the great Head of all missionary effort, the Lord Jesus.

Now, then, wherein is the value of such a study to our young people? First, it tends to help them to appreciate the individual responsibility that each one has in carrying on this great forward movement for the enlightenment and betterment of the world, the potent factor in this world-work being foreign missions.

The science of missions properly understood has a distinctive educational value in widening the horizon of young people, in helping them to realize the great truth that all God's peoples are made of one blood; more than anything else would it help them to regard all peoples of every nation, even the inhabitants of the waste places, the far distant and heathen tribes, as members of the great human family, each one having the same inherent right to know God as revealed in Christ Jesus, and to call him Father.

The study of missions and a personal interest in furthering the cause would tend to overcome that selfish individualism which is such a menace to the spiritual growth of so many of our congregations. It helps us all to realize that while it is our manifest duty to contribute to the support of our own congregations, the duty is no less pressing to look beyond and find out and help relieve the necessities of others.

The minds of the young are always impressed by reading the lives of great and good men and women. Of all the biographies in the wide range of literature, none are so full of thrilling adventure, pathetic incident, or noble self-sacrifice and heroism as a history of the lives of those consecrated men and women who have entered the missionary field. The child who reads such literature must of necessity be inspired with a love of his human kind, and a desire to grow up and do something for the betterment of the world will certainly be implanted in the breast of the young reader.

Such a study of missions would create an interest in the cause, the practical outcome of which would be to form early the habit of giving toward the support of missions, until in the next generation the

funds at the disposal of missionary boards would not be lacking for carrying on the great work of evangelizing the world. We would then no longer have to contend with the pettiness of the means at our disposal in contrast, as Dr. Huntington says, " with the grandeur of the achievement at which we aim."

And now last, but not least, the value of foreign missions as an educational agency can scarcely be estimated when account is taken of what a study and right understanding of foreign missions is going to do in bringing about Christian unity, the one purpose that seemed so near and dear to our Saviour when he pleaded with His disciples " to be one," foreseeing then at the very dawn of Christianity, the divisions that were to rend asunder His followers, and retard the growth and spread of His kingdom. In foreign missions all Christian bodies are agreed; the world is the field of work, and " in that field there are no divisional lines which it were trespass to cross."

Mrs. J. W. Childress, *Southern Presbyterian Union for Missionary Work, Nashville, Tenn.**

If in our young Christian life we are imbued with this missionary spirit, much drops away that might hinder growth in grace, and a stimulus is given to spiritual life. In the first place, right views of the world are formed. Instead of looking upon this beautiful earth as a great playground, only for selfish enjoyment, it becomes a field and we the workers. Life takes a tinge of earnestness and reality that does not always belong to youth, and the thought of some work to do, and the effort to do it, even in a childlike way, strengthens and develops character, and prevents a morbid sensitiveness that sometimes shadows the lives of our sons and daughters, from too much thought of self.

Again, teaching along the lines of foreign missions will at the same time bring right views of the Church. Instead of regarding this great and glorious organization as a kind of prison house, whose rules are painful and restrictions irritating, the young worker will feel that his efforts are not wasted, but well directed and made to tell for their full value, as through the agencies of the church societies the dimes grow into dollars, and the dollars into hundreds, in a way most astonishing! Another result of this training in foreign missions is the correct view concerning money. A Christian has made decided progress toward the deepening of his spiritual life who regards himself as the steward of the money God has given into his keeping.

If one has been taught this love of foreign missions early in life, a cheerful giving of the tithe, self-denial, and a habit of careful thought concerning expenditures will be formed, which will prove a safeguard in times of temptation, while the constant planning to give to others will make unnecessary the luxuries for self.

Another benefit arising from this kind of training is the right view one gets of pagan faith. Many tell us to-day that we have no right to interfere with the religions of the East, not realizing the difference between a saving faith and a cult, and forgetting that salvation is

* Calvary Baptist Church, April 24.

through the blood of Jesus Christ alone, as revealed to us in God's Word. So the cross must be elevated, and the sooner our young people learn this great and blessed truth the better; for it immediately solves the problem, and in establishing itself in the heart places the life in the right attitude toward everything, economizing spiritual power by taking the soul's attention off self its own happiness and well-being, and filling it with interest for others.

In considering, then, the economic value of missions for training young people, we find that in giving them correct ideas of the world, teaching them to lose sight of self in planning for the well-being of others; in helping them to a just estimate of the grand work of the Church; in opening up before them the comparative worth of money and a truer conception of heathen conditions; one has made a contribution to humanity above estimation! The child thus trained is not only a strong pillar in the Church of God, but a man the world will delight to honor.

Rev. David H. Greer, D.D., *St. Bartholomew, Protestant Episcopal Church, New York.**

There are, it has been said, three kinds of charity. There is a charity which relieves immediate distress, whose tendency, if terminating there, is to make men paupers. There is a charity which helps men to help themselves, whose tendency, if terminating there, is to make them selfish; and there is a charity which so helps men that they in turn are moved to help and minister unto others, whose tendency is to make them Christian.

We have learned from experience that the first kind of charity is, as a rule, neither expedient nor wise. The distress which it relieves, it relieves but for a time. The symptoms are abated, but the cause is aggravated and inflamed and the malady is made chronic. That charity is not good, and we are outgrowing it; and instead of trying to mitigate distress by giving alms and doles, and thus helping men directly, we are trying now to help them to help themselves. That is the form which our benevolence now assumes. That is the motive, too, which inspires our other helpful effort, of a semi-benevolent character, by means of our public schools, our trades schools, and our industrial schools, and other educational agencies. Our aim by these various methods is to give such assistance to those who need assistance that they will not continue to need it.

That charity is good, or better at least than the charity which confines itself to giving immediate relief. But is it good enough? Is there not something radically lacking in it, which makes it incomplete, which mars and impairs it and gives a blemish to it? There is; for while we thus develop self-reliant character, we also thus develop self-seeking character, or create thus for men and set before them a self-seeking standard, thus virtually proclaiming that the chief duty which they owe is a duty to themselves, to promote their own advancement and interest and success. And so, while with one hand we are eliminating from our modern social life that self-degrading pauperism which has been like a running sore upon the social body,

* Carnegie Hall, May 1.

we are with the other hand insinuating into it or intensifying that self-seeking secularism which is already in it, and which inflicts so many gaping wounds upon it.

Is it not the duty of the Christian Church to-day to try at least to abate these social rents and ruptures and animosities? Clearly enough it is. And how can the Christian Church best perform that duty to-day? Not simply by the charity whose aim has been and is to help men to help themselves, and which the Christian Church to-day is trying to administer through its various benevolent agencies, its guilds, and clubs, and classes, its employment bureaus, and loan bureaus, and penny provident funds, and all that kind of church activity and work which we call "institutional Christianity." That kind of charity is not enough; for its tendency as we have seen, if terminating there, is to make men selfish, and thus, if not to aggravate the present situation, at least not to reform it.

How, then, can the Christian Church abate these social strifes? By plunging into the arena of economic controversy and grappling with those economic problems which this age so urgently and threateningly presents, of capital and labor, employer and employed, of work, and wage, and money, of time and hours of service? That is one way, but it is not the best and most effectual way. It does not go down to their root, it does not remove their deep and latent cause, it only heals their superficial symptoms, like the charity which relieves immediate distress; and if healed only in that way, the wounds will break out again, more aggressively, perhaps, than ever.

How, then, can the Christian Church heal those social wounds and abate those social disorders? Well, it must go round the world to do it, with a charity that girdles the earth. Not merely with a charity which prompts a person to content himself with asking, in the secular sphere of life, What must I do to get on? or in the religious sphere, What must I do to be saved? It was a pagan who asked that question first, and there was and is still a pagan selfishness in it. And not merely with a charity which prompts a person to content himself with asking, What must I do to save that form of national life, American, British, or German, immediately about me, and with which I am more or less intimately connected? for there is still a touch and taint of selfishness in that, but a charity which asks, or which prompts a person to ask, What must I do, what can I do, to help to save the world?—a charity, which, like the charity of Jesus Christ Himself, like the charity of God, touches and covers the world. That is the charity which the Christian Church must have and teach and instil into the secular life at home, as the way in which to meet and most effectually minister to that secular life, with its social strifes and frictions and economic enmities, and disturbances, and disorders; not healing them from without, with superficial treatment, but healing them from within, with constitutional treatment. Then, as, with that love in their hearts, men enter upon their struggles and activities at home, their barterings and bargainings, their plannings and projectings, while the wheels will be the same, there will be a new force and spirit in the wheels, and whichever way they turn, with the face of one like the Son of Man in front to guide and direct them, a higher and nobler

humanity issuing forth from them will be the product of them. The greatest Charity Organization Society for helping and reforming the secular life at home is foreign missions.

But again, foreign missions exert a beneficent influence upon our life at home also by putting into it a truer and worthier conception of Jesus Christ Himself and of the religion of Jesus Christ. The distinctive feature of that religion is its universalism. Other religions are local, national, or ethnic, for particular races and peoples; but the religion of Jesus Christ is for all races and peoples. It is a religion of human life, and if we make it anything else or anything less than that we change not only its compass and its scope, but its character as well. Then it is not the religion of Jesus Christ; it has a provincial narrowness in and a provincial accent on it. Jesus Christ Himself is not Jesus Christ. He is made to appear provincial; and it is not to a provincial Christ or to a provincial-appearing Christ that people will respond, in mission fields or other fields. "I, if I be lifted up," He says, "will draw all men unto me." Yes, so He will, and so He does.

When, therefore, we hear it said, as we sometimes do, that there are heathen at home, and that our Christian efforts should be confined to them, my answer is, Yes, so there are; and there are heathen notions at home, and that is one of them; and further, that we can not reach and touch the heathen at home unless we are also trying to reach the heathen away from home. We can not get the full power of the Gospel of Jesus Christ into the cities, and towns, and villages of America, except as we try to get it there by going round the globe.

We are told that the Christian Church to-day is not reaching the working classes. And why? Just because it is trying to reach the working classes as the working classes, the "hands," as we sometimes call them, in our factories and shops; and we are beginning now to discover, as Mr. Maurice has said, that they who use those "hands" are men, and that a religion for "hands" is not a religion for men and men do not want it. Then let the Christian Church make it a religion for men, as it was meant to be; a religion meant to minister not to the needs and wants of particular races and classes, but to the needs and wants of all races and classes, because all are one.

As never before, we are now beginning to perceive that human life in this world is all of a piece and related, that it is not many, but one; with a multitude indeed of individuals in it, and yet they all, in feeling, thought, and fellowship, in human touch and sympathy, meet and mingle in it. Thus is there an opportunity given to men to-day to build and establish in the world large dominions and thrones; and that is what as never before they are trying now to do. The passion for dominion is the passion of the hour. Let it also be the passion of the Christian Church to establish a world-wide enthronement and dominion of Jesus Christ. And only as thus it tries to lift Him up for all men can it lift Him up for any.

Foreign missions are not only foreign missions, they are home missions, purifying the home life with that larger conception of charity, redeeming the home life with that worthier conception of Christ which they teach and give.

Rev. A. J. F. Behrends, D.D., *Central Congregational Church, Brooklyn, N. Y.**

It is too late in the day to discuss the propriety and the wisdom of foreign missions. Retreat and compromise have become forever impossible. Universal conquest or abject surrender are the only alternatives.

The discipling of all nations will change the face of human history. But it will also profoundly affect the life of the Christian Church. This gigantic task forces to the front many most intricate problems at home and abroad. There is in this movement an energy which is sure to result in great ecclesiastical and theological modifications and resolutions. Upon a few of these, the more important, I propose to touch. For one thing, the historical mission of the Church is compelling ever more earnest attention. Eschatological problems are retreating from view. Sin, salvation, and judgment are moral forces in present earthly history, operating not only in individual character, and determining the eternal destiny of souls, but shaping the historic life of the race. We are beginning to realize that the campaign on earth is one of vast proportions, and of amazing results. We are beginning to see that the new Jerusalem, builded of God in the heavens, is to be located in Europe, Asia, Africa, America, and in all the islands of the sea. We are here to save the present world from sin, and to establish it in the righteousness which is by faith in Jesus Christ. That is our only task, the task to which we are summoned, the task for which alone we are equipped. The keys of death and Hades hang upon the girdle of the Son of God. Judgment, so far as it involves the eternal issues of the future, is His exclusive prerogative, in which we have no share. No department in our theological thinking is so complicated and unsettled as that which deals with the issues after death. I believe that it always will be so. I believe God intended it to be so. We only know that man is immortal, that holiness alone constitutes blessedness, and that Christ died for all whom He will judge. The lesson is plain; God means that the present shall occupy and practically monopolize our attention. He will build the eternal empire; we must build the vestibule in a regenerated earth.

I pass to a second change which foreign missions is certain to effect in the life of the Church. It needs no argument to prove that such a task, from which no individual disciple and no single church can be excused, makes co-operation an imperative necessity. The time has come when Christian comity fails to meet the urgent demand. That was well enough, so long as continents and islands enjoyed a comparative isolation. But steam and electricity are rapidly tearing down all Chinese walls. The world is coming to be every Christian's parish. We must come to terms among ourselves. History is rapidly laughing our comities and compromises out of court. What right have I to say that you may go here, but not there? The world is your field by the authority of Jesus Christ. What right have I to say that I am ready to limit my work by geographical lines? The round globe,

* Carnegie Hall, May 1. This paper was revised by Dr. Behrends but a few days before his death, and is probably the last work which engaged his thought.

every square foot of it, is my field by the command of Jesus Christ. Hardly had Porto Rico come under the American flag when there was a race of the denominations for the occupancy of the little island, and we began to parcel out the territory. That was comity. Shame on us, I say. What an object-lesson it would have been, if we had had co-operation for our watchword and had left our denominational banners behind us. I like not that word "comity." It is veneered selfishness. I like it as little as I do the word "toleration." That word savors of ill-concealed superiority. I want not toleration; I claim my liberty as a son of God in the republic of Jesus Christ. Comity is a snare and a delusion. You can not enforce it. It will collapse under pressure, and it can not collapse too soon; for it is wrong in principle and it is unworkable in practice. Fusion is what we need; co-operation is what we must have. Do not misunderstand me. I am not an iconoclast. I would not break up any existing ecclesiastical or missionary organization. But in this matter I am a Christian evolutionist. I believe that our present-day methods are utterly inadequate; and I can not evade the conviction that foreign missions carry in them the swift doom of our petty sectarian divisions. I do not know how this co-operation is coming; but come it must and will. Let it come, whoever is crowded to the wall! Our rituals and our creeds must not stand in the way of the massing of Christian forces for the world's redemption. When that co-operation comes it will be free; the spontaneous expression of a Christian life which has burst through the bandages of ecclesiastical traditionalism. We are nearer to each other than were our fathers, and our children will keep up the converging march. I plead for the fullest liberty in Christ, no matter how multitudinous the forms of service; but I believe that liberty in Christ will some day bring in an irrepressible eagerness for co-operation at home and abroad. When it does come, it will come like a resistless flood; and then, look out for the tramp of the great host, and the flaming feet of the Captain! That will bring the fulfillment of the apocalyptic vision!

And now for a third suggestion. Does it need my argument to prove that this co-operation in Christian service, made imperative by the track of the world's evangelization, must be associated with a fierce sifting of our theological convictions? Foreign missions operate as a flail upon the threshing-floor of ancient scholasticism and of modern criticism. I have noted a habit of condescension where foreign missionaries are the theme of conversation. We are told that abler men, and more of them, must be sent out. As if every man in orders at home was a Gabriel! Pardon me, but what little I have seen of foreign missionaries has created in me the conviction that they constitute the most cosmopolitan class in our ministry. The East and the West have mingled their streams in their life. They have thought their way through to a simpler theology than have we. They have ceased to tithe mint, anise, and cummin. They have learned that Japan and China will never utter the shibboleths of our schools. They have concentrated upon fundamentals. They listen in silence, with wondering eyes and with burdened hearts, to many of our disputations. They know what kind of a gospel the

great world needs; and I have sometimes thought that it might be well if they should draw up a creed binding upon us who stay at home! At all events, the simplicity which experience has forced upon them must master us.

Nor is it difficult to state what that ultimate simplicity of doctrinal conviction must be. It must be the primitive simplicity. There can be no other. We must come back to the New Testament. Our religion must centralize in personal devotion to the personal Christ. He is our Master; He alone. We must stop deifying dogma. We must stop deifying ritual. Both are good and even necessary. Creeds must be. Definite and strong convictions there must be. Effective men must have intellectual backbone. Reduce your theology, if you will (and you can afford to throw away a good deal of it), but let what remains be virile and aggressive. And the Christian sanctuary has its beauty. Worship must be reverent, impressive, and orderly. There must be close and compact organization, for discipline is indispensable in any army. But, BUT, creed and ritual and organization must have the incarnate and atoning Son of God at their hearts. We shall never conquer each other. But I hope that we are all willing that Christ shall conquer us all. I wonder—I wonder, my brethren and sisters, what we would say and do if Jesus Christ were to appear in visible form upon this platform. My lips would be dumb. You would have eyes and ears for Him only. What a hush would fall upon this assembly! How we should hang upon His lips! Would we not do what He might bid us do? With loving, piercing eyes He would look into all our souls; and that look would make us one. But is He not here? Then is co-operation possible, if we will only let Him conquer us all completely. But we still have "many masters." We follow Him "afar off." We specialize where He does not. We impose tests where He does not. We are writhing in the nets of our own weaving and we dare not break through the work of our own hands, though the heart in every one of us cries out for a closer fellowship with Him, and with one another. The problem of universal Christian co-operation in service for the world is confessedly intricate. There seems to be no way out of the labyrinth. Yet it is simple. We are here of many different creeds. That which will make us one, in practical and co-operative endeavor, will make Christendom one. We need only to begin with ourselves; for in the love which Christ has for every one of us, we find the imperative law and the joy of Christian brotherhood. And when all who bear the name of Christ shall have eyes and ears for Him alone, then shall be true what sometimes we sing:

"Like a mighty army
Moves the Church of God."

CHAPTER IX

THE MISSIONARY SOCIETY

Its Need and Value—Women's Organizations—Relation of Missionary Societies to the Denomination—To the Missionary

Its Need and Value

Rev. G. Scholl, D.D., *Secretary Board of Foreign Missions, General Synod Evangelical Lutheran Church, U. S., Baltimore, Md.**

The best, and perhaps the only, way of determining the need and value of missionary boards and societies is to attain, if possible, a clear understanding of the aim and object of such organizations.

Let it always be clearly understood that the Church itself is distinctly and peculiarly a missionary body. The chief, if not only, reason for its existence in an organized form is the establishment of God's kingdom in the world. However the Church may be divided into different denominations, or any local congregation subdivided into societies, bands, and circles, the only mission that any of them has in the world is to give the gospel of Christ to those who have it not.

It is at this point that the organizations known as missionary boards and societies come into existence, and their aim and object are to bring together all the forces of the various divisions and subdivisions of any given body of Christians, and bring them to bear, in the most effective way possible, in the direction of the world's evangelization. These boards and societies, then, represent the effort of the Church to move upon the forces of evil in the world in a united, systematic, and organized way, rather than after the guerrilla method of warfare.

We will be further aided in coming to a correct understanding of the subject by considering, somewhat in detail, the work that, in these times, actually devolves upon a Board of foreign missions. I say in these times, for we must not lose sight of the fact that the methods of doing a given work are liable to undergo greater or less changes with the passing of the years.

To set the Divine and consecrated human forces into practical operation in any given field for its conquest for Christ is the aim of the foreign mission Board.

The time was when the work was comparatively simple. A few men were sent out, and an occasional letter served to secure the money for their meager support. Contrast with that condition the work of many of our Boards at the present time, which disburse tens and hundreds of thousands, and some even a million of dollars annu-

* Church of the Strangers, April 27.

ally. To maintain harmonious and helpful relations with the governments under which the work is being carried on, not unfrequently calls for the exercise of diplomacy that would tax the resources of our best statesmen. Problems relating to commerce and finance come up for consideration and adjustment that require business qualifications of no ordinary character. Systems of elementary and graded schools and institutions for higher education are to be established and conducted that, in the home-land, would not only require, but also command, the best educational and managerial talent of the country. The gospel is to be preached to people of a strange tongue, whose language is difficult to acquire, and whose habits, customs, and modes of thought are so entirely foreign to us, their prejudices so deep-seated, and their opposition to any innovation so strong and persistent, that only men and women of a high order of mental qualification and an uncommon fund of sanctified common-sense may ever hope to achieve even a moderate degree of success in dealings with them. False philosophies, hoary with age and intrenched in a literature that was already ancient centuries before our nation was born, will have to be encountered and reckoned with. The lowest forms of savagery and barbarism must be met, and to deal successfully with these will tax the keenest insight, the profoundest knowledge of human nature, and the most unswerving faith in the final triumph of the gospel of which men are capable. Moreover, the work, as a rule, will have to be carried on under climatic and other conditions that are hostile to life and health, and which, if not positively fatal, in many instances so sap the energies of the worker as to make frequent furloughs for rest and recuperation absolutely necessary. To select men and women who possess the requisite qualifications of body, mind, and spirit for such a service, under such conditions, presents a problem that calls for the exercise of careful and discriminating judgment, that can be gained only by large observation and long experience on the part of those called to administer the trust. Hospitals and orphanages are to be established, the conduct of which, in the case of similar institutions in the home-land, would require the whole time and undivided attention of a board of managers of special qualifications and a high order of fitness for the work. Moreover, all these operations, as a rule, must be carried on at a great distance from the base of supplies, requiring months for the transmission of information and plans; so that, in order to maintain an adequate supply of men and means in a given field, it is often necessary to forecast a probable situation, not only for months, but for years, in advance. Then there is the home constituency that must be looked after. Willing or unwilling, the citizen of a State pays his taxes, and the policy of the dominant party in the government is carried out. Not so in the conduct of this work. It depends entirely on the voluntary offerings of the friends of the cause.

It must be evident, therefore, to every thoughtful person, that one of the prime requisites of a Board is that it should be able to conduct the affairs intrusted to it with such care, intelligence, and

judgment as to command the confidence, the hearty co-operation, and liberal support, of a reasonable constituency. Dr. Alexander, of the Presbyterian Board, in an admirable paper read in this city in 1896, says, the Board, "in the face of keen and hostile criticism, has to do this work in such a way as to secure and retain the confidence and the enthusiastic interest of groups of Christian people all over the land—that confidence and that interest being substantially the Board's sole capital."

There can be only one opinion, then, as to the magnitude of the work that is before us, and Dr. Alexander may well say that "there is no corporation on the face of the earth that has a business to conduct more varied, more intricate, than that of some of our large Boards, or a business that requires a broader intelligence for its successful prosecution."

The question now arises whether this stupendous undertaking is more likely to be accomplished through such organized agencies than by independent and individual effort. The writer, after twenty-three years of connection with and experience in the work, has no hesitancy whatever in declaring, most emphatically, in favor of the organized method.

We admire the heroic devotion of the men and women who, with an unswerving faith in God that all needed things will be added, are ready to go and preach the Gospel, but we also admire the faith of their brethren in Christ who, by a no less direct ordering of Providence, are engaged in some so-called secular occupation, and are not willing that those who have gone to the front should bear all the sacrifice and brunt of the conflict, but insist on doing their part in the work by giving of their means to transport the missionaries to the field, to give them comfortable homes in which to live, schoolhouses and church buildings in which to teach and preach, and a salary that will keep them in reasonable comfort and in the highest possible degree of physical and mental vigor for the prosecution of the arduous work in which they are engaged.

We all believe, most heartily, in faith-missions. There are no other kind of missions that deserve the name. Every true mission is founded on faith—faith in the Lord Jesus Christ and in the final triumph of His gospel. Take that away and there is nothing left. But what the situation calls for is not a one-sided faith, confined to a handful of men and women who feel themselves called of God to go to the field, but a many-sided, all-around, well-balanced, rational faith on the part of the whole Church that recognizes the fact that God employs the ordinary human instrumentalities for the accomplishment of His purposes in the world, and that the high honor and blessed privilege of working under the Great Head of the Church for the world's evangelization belongs not to the few, but to all of God's people.

One reason, possibly the chief reason, why the cause has not made greater progress is that we have not sufficiently emphasized the human side of the work. Here, if anywhere, is to be seen clearly the need and value of organized effort. And such agency, whether it be an individual or society, must not be self-constituted.

It must receive its appointment from, and be responsible to, its constituency if it would secure and retain that confidence and enthusiastic interest of the people which are its sole capital. The people who give the money to carry on a work claim (and have) the right to know how it is expended.

And this is the principle on which the finances of our Boards are conducted. Every dollar received is acknowledged, as promptly as possible, to the donor, and printed statements of all receipts and expenditures are issued at regular intervals, so that all who are in any way interested in the cause may fully inform themselves as to the financial status of the work which they have supported by their offerings. No careful and intelligent business man can fail to see the advantage of conducting a work like this through a regularly appointed and properly constituted Board, that derives its authority from and is responsible to the church that furnishes the means, rather than through a self-constituted agent or agency.

And this same principle, so essential in the conduct of affairs in the home church, holds equally true in the foreign field, whether reference is had to the expenditure of money, the distribution of the missionary force, or the particular character of the work to be done.

To secure the harmonious co-operation of all the missionaries working toward a common end, viz., the establishment of a self-supporting and self-governing native church; to keep the various departments of the work in proper relation to and balance with each other; to arrange for and evenly distribute the periods of leave or furlough so as not to leave the field undermanned at any time; to insure the economical expenditure of the funds; indeed, every consideration looking to rational progress and large success, points unmistakably to thorough organization and systematic effort.

It is not claimed, however, that any Board in this country is to continue the superintendency of a foreign work indefinitely. As soon as a qualified ministry can be raised up and the native church brought to the point of self-direction and self-support—and the sooner that can be done the better—the Board in this country will, so far as that particular field is concerned, cease to have any value, or need of existence.

Rev. J. A. MacDonald, *Presbyterian Church in Canada, Toronto, Can.**

There are just two points I wish to make. The first is this: I am not a member of any committee and do not defend any, and yet I agree that the best way to give money is through the Boards. I believe it is the best investment, rather than through independent organization, but I would like to feel free, after the Presbyterian Church, to which I belong, has had all the money it can use (which will be after my day), to give any help I can to independents. But the thing I want to ask is this. What responsibility has the Board, the committee, to protect me, not against the China Inland Mission, which I know, or against any other organized independent

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institution which I know, but against the self-appointed irresponsible men who belong to nobody and are responsible to nobody? These men come about with letters, the certificate of a minister, a doctor of divinity it may be, or a doctor of laws, go through the churches and tell their story and sing a song, maybe in their own language, we don't know. Now, the responsibility of the Boards and secretaries who know these men, who are traveling in the United States and sometimes slip over into Canada, is great.

The second thing I wish to say is this: The Boards have a duty to put themselves in close and sympathetic relations to the newspapers. Might not the editors of newspapers be *ex officio* members of the Boards? They discuss the problems and sometimes fool themselves, but the point I wish to make is this, that newspaper men as I know them, the religious newspaper men, would be profoundly thankful to make use of good copy, that will be read and will create a public opinion behind the Boards. I do think that the Boards could utilize the press far more than they are doing now, that newspaper men will be glad to use good copy, and if they are allowed to attend the meetings of the Board, probably they would better understand the great problems and would not settle them offhand as you know we sometimes do.

Rev. J. D. Wells, D.D., *President Board of Foreign Missions, Presbyterian Church in U. S. A., Brooklyn, N. Y.**

Let me suppose for one minute, to make things plain, that we were suddenly intrusted with the responsibility, as a people connected with no missionary Society, of evangelizing the people of the Russian Empire. What are we going to do about it? What shall we do? How can we touch the subject unless we select the wisest persons that we can find and have them act for us, charging ourselves with the responsibility of raising the money and putting it into their hands? What under the sun should we do if we were charged with that responsibility, if we could not throw it off upon men whom we could trust and who would report at least once a year what they have done with our money? There must be organization.

I have been with the Presbyterian Board of Missions since 1854, that is, forty-six years. The personnel of the Board has changed utterly within my short time and connection with it, but the Board goes on. It is like the brook, it goes on, and it widens and deepens, and it contains, let me say, the recollection of the past; all the wisdom that has been in that Board from the beginning has been in a certain sense accumulating, and it comes down as an inheritance to us.

Another thing interests me very much in regard to Boards. That is, the quality of the laymen. I won't say anything about the ministers, but I can speak for the laymen, presidents of banks, lawyers, eminent business men, coming together now twice every month and giving two or three hours to hard work, close work, without any payment excepting the pleasure and the profit of doing the

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work for the Master. And they do it faithfully and with wonderful discernment of what is necessary to an understanding of the principles applicable to this great missionary work.

Results of Forming Woman's Missionary Societies

MRS. N. M. WATERBURY, *Secretary Woman's Baptist Foreign Missionary Society, Boston, Mass.**

Forty years ago here in the city of New York, under the inspiration of the sainted Mrs. Doremus, began the first Woman's Missionary Society of this country. Following closely have come other societies at home and abroad, until we can report to-day fifty-two Women's Boards, whose united gifts last year amounted to $2,600,000.

Let us glance at some of the results of the work:

First, and of greatest importance, is their immense educational influence. Through meetings for study and prayer the spirit of missions has been fostered in the city, and town, and village, until we have an army of women; one and a half millions, enlisted in all women's organizations. To meet the demands for facts the Boards sent out 150,000,000 of printed pages last year.

Children have been gathered into mission bands, and if you ask, whence the great revival of student interest in the past fifteen years, I will point you to mothers on their knees offering their dearest gifts to God, who has accepted these noble young men and women as He accepted Samuel of old from the arms of his mother. The flood of missionary literature has not left the land parched and barren; all over the world to-day the seeds of missionary interest are bearing fruit.

I have spoken of gifts of these Societies over and above the large sums paid into the treasuries of our general Boards, and which, to a great extent, have relieved the general Boards of pressing burdens, and allowed them to turn their energies toward expansion and direct evangelization. One mighty influence of Women's Societies has been the cultivation of systematic benevolence about which we hear so much. Many of these Societies have been organized on the basis of small sums systematically collected, and you see the vindication of the two cents a week in more than $30,000,000 paid into the Societies since their organization. We have taken a third of a century to prove that women understand the systematic giving of littles. Is it not now time for them to turn their attention to proportionate giving?—not two cents a week, but as the Lord has prospered.

Have you ever thought of the emphasis our Lord puts on the giving? We know nothing of the final destination of the two mites of the widow, though it sounds strangely like a weekly contribution to a women's foreign missionary society; but we know that the precious gift of a loving mother's heart called forth positive admiration from her Lord, and comes to us as a model of Christian beneficence. Is it not just as precious to Him to see true devotion

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developed in the hearts of His children as to see the heathen hearts turning to Him? We welcome the little life as it comes to us, but what joy compares with the joy of seeing our children growing strong, and noble, and useful to the world.

I can not stop to speak of results that have followed in the organization of work for those at home. This can not be tied to statistics. More than facts or figures are the broadened lives, the heroic hearts, the unselfish hands that through this work have been developed. There are still too many women who act on the principle of the woman who said to the patient collector, "I would like to know what the heathen have ever done for me?" But oh, if I could only make you see the results of women's foreign mission work as I see them—in the sweet, wrinkled faces of those women who lay their missionary prayer-list beside their Bibles, whose greatest sorrow is that they can not give more, whose prayers, beautiful, blessed, unselfish prayers, ascend to God for those sad-hearted women across the seas! If I could show you the girls, glorious girls from Wellesley, and Vassar, and Smith, from high schools and normal schools, working girls from printing office and factory, from kitchen and sewing-room, all united in one great girls' club—our missionary garden of roses, I feel, as I work among their sweetness and freshness! There is the little child, Christ's own object-lesson, learning as soon as it can reach out its dimpled hands to give to the dear Saviour, and even the babies as soon as they can boast of a name, must have it inscribed on the cradle roll. And we have only just begun. There is one text which we so often hear quoted, which I could not write in this little summary, though I took up my pen to do it. Not, "She hath done what she could," no, no, we have not learned that, but we have begun to see faintly, dimly, what we can do, and we have already done what we thought we could not.

Mrs. W. A. Montgomery, *Woman's Baptist Foreign Missionary Society, Rochester, N. Y.**

One of the surest signs of the abounding vitality of the women's foreign missionary Societies is the activity of their critics.

The opposition of unsympathetic criticism is the least formidable which the women's organizations have to meet. Added to it is the opposition of those, both intelligent with regard to missionary achievements, and in full sympathy with missionary ideals and purposes. They claim that their work is done and the time ripe to merge them with the general denominational Boards.

Nor can the thoughtful student of mission matters afford to pass slightingly by the arguments which are adduced in support of their position. There is the financial argument, which points out the waste by the duplication of administration entailed by the maintenance of separate treasuries and offices. There is the argument of the loyal denominational adherent, who fears that the opulence of the women's treasuries is gained at the expense of the general boards. He points out that we are robbing Peter to pay Paul,

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Paulina, perhaps I should say; that we are getting pennies when dollars are due, and are dividing denominational strength. Then there is the argument of those who object to women's organizations on general principles. "We have enough," they tell us, "of women's clubs, women's papers, women's charities; let us not have *woman* in religion. The gospel is one, the work is one, let us then unite in one great missionary reservoir all the streams of beneficence now turning the wheels of many societies."

There is something wonderfully attractive about all these arguments. They seem sensible, broad, and in the very line that we are accustomed to hear regarding commercial affairs. They are stronger, however, on paper and the platform than anywhere else; and there are things to be said on the other side. The financial objection, for example, will not bear inspection. True, a few thousands are deducted from missionary receipts each year to pay the administration expenses of the women's societies, but they bring to the general work a thousand dollars for every one spent in this way. By their army of unpaid officers and helpers, by their close contact with the local church, by their system of minute supervision, by their network of meetings and conferences, by their flood of missionary literature, they are the advance agents of missionary prosperity, the John the Baptists preparing the way of the denominational boards. The sowing and cultivating, and I fear, harrowing of the home field, by these indefatigable women's societies, is one cause of the harvest of the past twenty years. It is as unreasonable for the denominations to complain of the expense of the women's organizations as for a business house to grudge the salaries paid its agents, or the expenses of its advertising department.

Moreover, such are the different conditions of the lives of men and women that it is possible to secure from women what can not be given by men, unpaid service; men are the bread-winners, ability must be paid for. There are thousands of women of wide vision and high ability, able and glad to give their services to this work. How shortsighted, how wickedly wasteful it would be if the Church of Christ should leave unutilized such resources; resources only to be developed by women's sharing in the burdens of missionary administration. We learn by doing: and it is only because we have been given a definite work for which we are solely responsible that the women of the Christian Church have had laid on their hearts the burden of foreign missions.

It would be easy, were there time, to show that the second objection is not borne out by facts; that the churches with the most active women's circles are uniformly the most generous contributors to general boards; that denominations with the best organized women's societies are also those having the largest per capita contributions; that the legacies received from women quite generally go to the denominational boards. The objection falls by its own weight; since it impeaches the loyalty and good sense of two-thirds the membership of the Church. An occasional woman may see no farther than her dollar to the women's circle. Her dollar, how-

ever, represents 100 cents additional to mission funds; as without the annual pressure of the woman's circle she would give nothing. But the membership of the women's societies is for the most part made up of those who love the gospel of our Lord, and will measure their gifts by no lower standard than their loyalty and faith.

As to the third argument, we accept all the premises and deny all the conclusions. We want no woman's gospel, but we remember that the first commission on the resurrection morning was to Mary Magdalene; that the kingdom of heaven is likened not only to the shepherd seeking the lost sheep in the wilderness, but also to the woman sweeping the house for the lost coin. And so, in spite of objection or argument, we believe that there is the outlook for a great work and abundant for the women's foreign missionary societies.

We believe this for two reasons:

First, institutions, like men, are immortal till their work is done; and the work of the women's foreign mission societies for the women of our home churches is just beginning. We need their enlarged conception of life to make us more faithful to present duties, more courageous in solving hard problems, stronger to do the right and trust in God. If these missionary societies accomplished nothing more than to make Christianity mean more to us in the home churches, they would be worth every cent they cost. And until all Christian women have learned that the cross of Christ is not to be sung about, nor wept over, nor smothered in flowers, but set up in our pleasures; that He never commanded us to cling to that cross, but to carry it, the work of the missionary circle will not be done nor its warfare accomplished.

Second, there is a work to be done on the foreign field which can be done only for women and by women. Our Lord gave it to us in a picture when He said, "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal until the whole was leavened." The final citadel of heathenism is in the home, and that fortress can be taken by women only. It seems such slow work, this gathering of children into kindergartens, this friendly contact with little groups of mothers, this teaching of needlework, this living one's own home-life through long, lonely years that seem to count for nothing. It is women's work, the patient hiding of the leaven in the lump until the whole is leavened. And there is no one agency which has such power to hasten the triumph of the kingdom of our Lord as this hidden work committed into the hands of women.

MRS. MOSES SMITH, *President Woman's Board of Missions of the Interior (Congregational), Chicago, Ill.**

It is not our purpose to compare this force with other forces, but simply to turn on a searchlight and see the providential preparation of woman for a world-wide service, and the place and power of Women's boards among redemptive forces.

Early in the nineteenth century woman was not prepared for the

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work which the century should bring to her, and the vision of the largeness of her place and power in God's plan of redemption was yet withheld. The century became vibrant with new forces, all tributary to the world's progress and the ultimate end of redemption. In the world's widening horizon higher education became an unmeasured factor, reaching even women. Under the courageous leadership of such women as the scholarly Mary Somerville in England, and Mary Lyon in America, colleges and universities opened their doors, and Christian woman returned unto her Eden birthright, a "help *meet* for man."

In God's own unheralded way a revolution had been wrought which would eventually touch and transfigure the outmost circle of human life.

The world was quick to perceive that a new force had entered the arena of life. In the Church woman was held in a conservatism which only heroic courage could surmount. A great force for love and service lay dormant.

There was needed a call which had in it the urgency of an appalling need, and the authority of a Divine voice. Such a call came to the women of England when, in 1834, David Abeel, an American missionary returning from China, tarried long enough in London to meet a few praying women in a private drawing-room, to portray to them the pathetic degradation of the woman of the East, and impart to them something of his own vivid consciousness that the mothers and little children are the great fortressed power of heathenism, and reiterate that all confess that Christians hold the only key to the fortress. This resulted in the founding of the Society for Promoting Female Education in the East, and was the beginning of woman's organized work for woman.

Mr. Abeel hastened to America, hoping for like speedy results; but it was only twenty-five years later that the thought that had lain all that time in the heart of Mrs. Doremus took form in the Woman's Union Missionary Society of New York.

There was great skepticism about women being able to manage the affairs of such a society. Moreover, such was the degradation of Oriental women that those familiar with the conditions through it hopeless to attempt to reach them. One honored man said, "As well attempt to scale a wall fifty feet high as to teach the women of India."

When a few years later the prison house zenanas were opened to the entrance of Christian women, the wall fifty feet high had been scaled.

This arousal of woman to a sense of personal responsibility, to a consciousness of citizenship in the Kingdom, became a factor in enlargement and spiritual development, and was itself the first fruits of women's boards as a redemptive power.

An incident in my own experience will illustrate. In the early history of this work I was one day speaking in a small church in Michigan. I noticed in the audience a woman whose whole appearance spoke of deepest poverty, but there was a light in her faded face which fascinated me. I took occasion to speak to her.

Thanking me for the words I had spoken, confidentially she added: "Two years ago I learned for the first time of this woman's work for woman, and each month since I have been able to put something into the treasury."

Her bent form straightened, her head lifted, and her eyes shone as she continued: "When I have given my gift I am conscious that I am no longer simply a part of this little town or even of this great commonwealth. I am a part of the forces which God is using in the uplifting of nations." I stood thrilled in her presence. It were useless to ask that woman if life were worth living. The secret of the Lord was hers.

Opportunity was a beckoning banner leading on to a higher service, and this was God's way of broadening the horizon of both men and women. The Church came to see that she had gone forth to conquest with one arm bound to her side.

The entering of woman into this larger Christian service marked an era in the history of the Church which the future historian will be quick to recognize. As yet, it is apparent many fail to apprehend the place and power of woman's work in foreign missions. Three correlated facts or conditions will place the whole subject in clear relief:

First: In the Divine economy mothers and home determine the character and condition of any people. This is too evident to need illustration. No people rise higher than the mothers.

Second: In the light of the mother's power the status of woman throughout the world becomes paramount. Barbarism and the ethnic religions combined to degrade womanhood. Among uncivilized people woman is a slave, nude, filthy, her life but a degree above the brute. Only a woman can teach her purity, delicacy, and the divine art of home-making.

Third: The perspective of history places forces in their right relation, and enables us to determine their value. "God is his own interpreter," and history becomes the most convincing Christian evidence.

The present-day problem in missions is to reach the great central power in society, the mothers and homes, with "the life that is in Christ Jesus." In all the Orient, and largely in all uncivilized lands, only a woman can break the Bread of Life to woman.

Logically, it follows that the agency through which this can be done is the most far-reaching and certain force which the Church has for the redemption of the race.

Thus is demonstrated the value of women's Boards of Missions among redemptive forces.

Given a God of love; given a divine plan of salvation; given the atonement, Christ, the Saviour walking among men, and with the urgency of yearning love bidding His chosen, Go preach the gospel unto all people; on the other hand, given nations without the knowledge of Christ; given woman in the degradation of uncivilized peoples; given woman in the seclusion and impure imprisonment of zenana and harem, where only from the voice of a Christian woman can she learn the way of salvation; and the or-

ganization of women's Boards, through which women should be sent with the gospel message to women, becomes an evident part of God's plan of redemption.

Here is a work of unmeasured magnitude; a work evidently given of God to this generation of Christian women; a work which, in a half century of testing, has proved its power in redemption; a work without which the world can not be speedily evangelized.

Relation of the Missionary Society to the Denomination

Rev. James M. Buckley, D.D., *Editor "Christian Advocate," New York.**

The logical order would imply that in every closely organized denomination or communion, and in every state Church, missionary enterprises should be managed by the Church as the center of authority and direction.

This was done for many years by the state Churches, so that it is very difficult to trace historically their purely missionary operations. On this account more credit is probably due them for mission work, in the early periods of the Reformation, than is usually accorded.

Yet, if there be a well-defined radical difference in the bosom of a state Church, it may be far better for missionary societies to operate through separate corporations. That there are such differences of view, with the exception of a few minds of peculiar liberality or adaptive facility, in the greatest Protestant state Church, so as to make it impossible for those holding them to work together satisfactorily, is obvious.

Thoroughly organized denominations not connected with the state must manage their own missionary organizations. They must do so to secure universal financial support and sympathy. That support will be dissipated, attracted to independent enterprises, and much latent ability and means will never be elicited without universal pastoral instruction and persuasion, which, in its turn, can not be produced without the missionary spirit pervades the Church and controls to a large degree its legislation.

If these principles be true they must find abundant illustration in all organized denominations.

Thus, we find the Church Missionary Society, founded April 12, 1799, to send the gospel of Christ to the heathen and Mohammedan world, whether within or without the dominions of Great Britain. It is a strictly Church of England Society, yet evangelical and voluntary. It is conducted by a patron, a vice-patron, a president, vice-presidents, and a committee. These must all be members of the established Church of England or the Church of Ireland. The patron must be a member of the royal family, the vice-patron must be His Grace the Primate of all England, the president may be a temporal peer or commoner, and the vice-presidents shall consist of all archbishops and bishops of the churches of England and Ireland, who belong to the Society and will accept the offices. The

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Committee must consist of twenty-five lay members of the Society, who must be members of the Church of England or the Church of Ireland, and of all clergymen who have been members of the Society for at least one year, and of some other officers.

Under the authority of the law of the land the bishops of the Church of England ordain and send forth, ecclesiastically speaking, the Society's missionaries. To prevent disturbances between the Committee and local bishops, all questions that may arise of ecclesiastical order and discipline are referred to any tribunal having cognizance of the same, but if not, they are to be referred to the archbishops of Canterbury and York with final authority.

This seems to be an admirable arrangement, and no doubt accounts very largely for the enthusiasm, the immense contributions, and the general success of the body.

Prior to 1837 the Presbyterians of this country co-operated largely with the American Board of Commissioners for Foreign Missions. Their Board is incorporated by the State of New York. The act declares that the management and disposition of the affairs and property of the said Board of Foreign Missions and the Presbyterian Church in the United States of America shall be vested in twenty-one trustees, who shall be appointed from time to time by the General Assembly of the Presbyterian Church in the United States of America, for such terms as the Assembly may determine.

The Board of Foreign Missions is required to make a report annually, and to surrender its entire records to the General Assembly for their investigation. The General Assembly refers the same to a standing committee, who examine the records, and, if necessary, make a detailed scrutiny of all transactions. It is as thoroughly incorporated with the Church as is possible, and its result in unity, efficiency, and receipts is in proportion to this closeness of incorporation.

In a similar manner the foreign missions of the Reformed Church in the United States are conducted, and the powers of the Board of Commissioners elected by the General Synod are absolute, provided they are not repugnant to the constitution of the United States, the constitution of Pennsylvania, or the constitution of the General Synod of the Reformed Church in the United States.

The Missionary Society of the Methodist Episcopal Church is similarly mortised into the body and cemented into the life of the denomination. Its Board of Managers are appointed by the General Conference which invests the Board with power to fill vacancies. This body also elects the corresponding secretaries, the treasurer, and the assistant treasurer, and it reserves to itself the power of at any time amending the constitution of the Society, and the act of incorporation provides that the Board of Managers shall be subordinate to any directions made or to be made by the said General Conference. That body also elects a general missionary committee which alone has power to establish new missions, or to close up missions, and to determine the amount of money which shall be appropriated to each mission. The Board of Managers by the charter holds all property.

This system had worked so admirably that when the Methodist Episcopal Church, South, was formed it adopted in substance the same system.

Wesleyan missions, after many sporadic, and individual, and local efforts, were organized in 1818. The institution is named the Wesleyan Methodist Missionary Society. The conditions of membership were adopted by the Conference, which appoints a committee which is intrusted with the general management of the missions and the raising and disbursing of money, subject to the general rules and usages of the connection. The treasurers and the general secretaries are also elected by the Conference, the governing body of the denomination. This body has a more detailed and comprehensive system of rules for the management of missions throughout the denomination than can be found elsewhere.

The Moravian Church is practically a Society for propagating the Gospel. Its highest body, the General Synod, is composed of representatives of all provinces and of missions. It elects the Unity's Elders' Conference, which is charged with the administrations of the missions and other joint affairs. The directing Board is responsible to the General Synod of the Unity of the Brethren over the whole range of its actions and management. This Society was incorporated in this country by the commonwealth of Pennsylvania in the colonial period, in the year of our Lord 1788.

There are in the different organizations of Lutherans in this country different methods, some not radically different from those already described, others come more properly under a different classification.

An examination of the constitutions of German and Scandinavian Protestant missions shows no methods of organizing missions which do not exist elsewhere.

The denominations that deposit final authority in the local church must co-operate through societies created for the purpose by means of boards more or less limited in jurisdiction. Of these, the most renowned in the western hemisphere is the American Board of Commissioners for Foreign Missions. This institution was organized in 1810 by the General Association of Congregational Ministers of Massachusetts. It is professedly undenominational, and in its early days was co-operated with by several other denominations, especially the Presbyterian, but the different bodies having formed denominational societies, it is now left practically in the hands of the Congregational churches.

The American Board has demonstrated the possibility of the essential elements of success previously named, in what is to all intents and purposes a strictly voluntary organization.

There is a remarkable similarity between the history of this body and the London Missionary Society, which was from the beginning undenominational, founded by evangelical members of the Church of England, Presbyterian bodies, and Congregationalists. It is fifteen years older than the American Board of Commissioners, and for the same reason that that body has fallen into the hands of the Congregationalists, owing to the formation of missionary societies

in most of the churches whose members originally co-operated with it, this work also has fallen chiefly into the hands of the Congregationalists. These two bodies are among the most successful missionary organizations in the world.

Four years after the American Board was founded, the American Baptist Missionary Society was organized, growing out of the change of sentiment upon the subject and method of baptism experienced by Adoniram Judson, who had been sent out by the American Board, and by Luther Rice. It is an organization quite similar to the American Board.

For thirty years all the missionary work of American Baptists was done through the Baptist General, afterward known as the Triennial Convention. This gave rise to the establishment of the American Baptist Missionary Union, organized in 1846. Though it is composed of delegates, the real business is done by a Board of Managers, of whom one-third are elected at each annual meeting, and by an executive Committee chosen by this board.

Undenominational and private organizations, from the nature of the case, are independent of the government of any one denomination. The China Inland Mission is the most conspicuous example of this method of missionary labor. It was founded by J. Hudson Taylor in 1865, with the help and co-operation of W. T. Burger. Mr. Taylor is general director, assisted by those who, at his invitation, are associated with him in the conduct of the work. It is supported by the free-will offerings of the Lord's people. The directors can not and do not guarantee any fixed amount of support. It is, in fact, governed by a personal head as really as was Methodism in its early days by Wesley, and as the Salvation Army is by William Booth.

Societies of this kind, however successful and worthy of support, can not be considered as being under the scope of the present topic, except to recognize their existence.

A comparison of the charters, constitutions, by-laws, and reports of the principal societies in Great Britain, Ireland, and Canada, on the continent of Europe, and in the United States, abundantly justifies certain generalizations.

The success of missionary societies under the direct government of religious communions depends upon the selection and revision of executive boards. Rich men who give nothing but money, rich men who give nothing but counsel, are not suitable as members of mission boards of management; nor are poor men who give nothing but attendance on board meetings and zeal; for they can do little but assist in making a quorum. But men of substance who give sympathy, counsel, intelligent scrutiny, and money; poor men who bring wisdom in counsel, and vigilance, and bestow according to the gifts of God to them; and men who are neither rich nor poor, but are competent, interested, devoted, and faithful, are the elements which should prevail in every board. Assemblies, conferences, councils, conventions, or synods should not be content with perfunctory reference of the reports of such boards to a committee who will approve indiscriminately and recommend a rising vote of

thanks. Such boards deal with trust funds, given without expectation of dividends in the natural, but in the hope of large returns in the spiritual order.

In the denominations which from the nature of their government must work through societies formed for the purpose, more importance should be attached to the competency of the commissioners or managers than to popular oratory.

The reflex influence of the board upon the denomination may energize and it may also paralyze. The senility of the board, in part due to the old age of some of its members and to the want of force in others, the combination including a majority of the voters and regular attendants, may congeal the spirit of the denomination as really as the dotage of the senior partner may conduct a stable business into the bushes and briars of insolvency. Old age, however, is not so much a question of years as of fixity and lack of sympathy and judgment.

Boards as servants and guides give the best results. Boards as tyrants are shackles. The ligaments that bind the boards to their denominations should be elastic enough not to stop circulation, and firm enough to bear the strain of resisting extravagant appeals or the pressure of conservative cowardice.

Some undenominational societies, depending on one or more individuals, have done, and still are doing, good, though very many have failed, and others have wasted many thousands of the Lord's money while boasting the superiority of their methods over those of the churches.

The only communicants of Christian churches who can consistently support such institutions are those who have supported and continue to support the missionary enterprise of their own religious communion. Those who do this and have time to examine the work of individual enterprises, may extend to the worthy among them a helping hand, even as those who do not shirk the payment of the war or peace taxes of their own governments may with propriety contribute of their substance to aid struggling foreign states.

MR. EUGENE STOCK, *Editorial Secretary Church Missionary Society, London, Eng.**

We are not to expect that all societies and boards shall be alike.

There are three classes of missionary societies. One is the class of which the China Inland Mission is the representative. Although that is quite different from the Society I represent, I see that God blesses it, and that is enough for me. Of course, I do not think a mission of that class could cover the world. It is suitable for a particular country. But the typical example has been so great a blessing that I think we must acknowledge that that description of mission has a right to exist.

Then, secondly, there is the class in which the Church itself in its corporate capacity administers and governs by means of boards its missionary work. In that respect the Presbyterians are a typical example, and who shall say that it is not illustrative of rich blessings

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from the Lord. I have been present at great discussions in their Synod, where I confess I felt there was a weak point about it, but I don't want to discuss their weak points; I am hardly qualified to do so.

Now, the third class, large, well-organized, but voluntary societies. Now, Dr. Buckley, in his perfectly accurate account, gave an impression that would mislead. The Church Missionary Society is announced to belong to the Church of England, and societies of this sort have traditions as well as laws. The Church Missionary Society is downright evangelical in its traditions, and that can not honestly be said of the whole Church of England. Therefore, we are practically a society of an exceptional character, representing a section of the Church. If the bishops or any other great authorities in Church or State, any authority whatever, were to tell the Church Missionary Society's committee or the Church Missionary Society as a body, to do anything contrary to evangelical principles, our constituency would rise as one man and say: "No, we won't." For example, if some of them had said: "Don't send Mr. Stock to that mixed-up New York Conference," our constituency would have risen as one man and said: "Let him go. We want to show sympathy with all our brethren."

Perhaps you will hardly believe it when I tell you what our constituency is. Not one-fourth of the Church of England, not more than one-fourth of our congregations, give any contribution to the Church Missionary Society, and yet, as a matter of fact, we are the largest society, although we represent but a section of the Church. Why is that? It is because of the enthusiasm of praying people. It is because of the enthusiasm of those who believe that outside of all organizations the gospel of Christ is the power of God and of salvation. We hold to the rightful independence of any Christians to band themselves together to teach the gospel as the Lord shall teach them.

Our Board consists of four classes. First of all, the Anglo-Indians. When they retire from their State service, if they are godly, Christian men, they delight to come and spend hour after hour in the administration of our affairs. Then, secondly, a similar number of professional business men, bankers, and lawyers, who do not stand aloof. They are not merely men of money; we don't want men of money simply because they have money, we want men of interest. Thirdly, there is a certain proportion of the home ministry, ministers who can give time to the long meetings and sit them out. And, fourthly, retired missionaries and missionaries while at home, not retired, but on furlough or sick leave, are invited. And as a matter of fact, we do feel that God is with us and giving us His blessing.

Its Relation to the Missionaries

Rev. R. Wardlaw Thompson, *Secretary London Missionary Society, London, Eng.**

The difficulties of this question are greatly increased by the fact

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that the governing bodies of missionary societies usually meet and deliberate, and legislate under conditions wholly different from those which confront the missionary, and are, necessarily, to a large extent, ignorant of those conditions, while the worker, on his part, immersed in his great task, knows little or nothing of what is transpiring at home, and equally little of the conditions and the needs of other parts of the great field, and is tempted to become very impatient if his views are not adopted, and if the needs of his work are not supplied.

How are the difficulties which arise out of such a situation to be most effectively met?

It seems to me that in considering this question both parties concerned have to recognize, more clearly than they sometimes do, the conditions under which their partners in the enterprise are doing their share of the work, and the silent yet sweeping change which has come over those conditions in recent years.

Our home churches and missionary boards need to keep in view the alteration in the whole of the conditions of missionary work.

Formerly, the mission field was far off, the men who were at work were almost out of reach and beyond control or criticism, and often they were alone, or almost alone, upon their field of labor, not having the advantage of consultation with colleagues. As the work has advanced, however, there have been very great modifications and changes in the conditions of missionary labor. The opening of the world to commerce and the subjugation of large portions of the world by European nations, have taken an ever-increasing number of white men into the great mission field, and the missionary has become the object of much observation, and he and his methods have inevitably come in for abundant criticism. Some of this criticism has been altogether unreasonable and prejudiced; some of it has been perfectly fair and just. Missionaries make mistakes as other men do. They make mistakes sometimes in the methods of their work; in their judgment of and dealings with the natives; in their judgment of and relation to other white men, and in their personal conduct. So far as I know, the criticism, though often unkind and ignorant, has been wholesome.

Then there has been, and is, constant change in the nature and extent of the work that is being done. The opening up of the world to which I have already referred, has brought many powerful external influences to bear upon the peoples among whom missionaries are laboring, influences which have not all been helpful to the progress of missionary work. The work itself, in proportion to its success, has required different treatment; has made more varied demands upon the intellectual quality as well as the spiritual consecration of the worker. There has also been a very great development in the direction of multiplying forms of agency.

Once more, there has been a change in the quality of the men and women who have gone out; they have been better prepared for the work to which they are appointed; they have learned their own strength in the success of their work; their judgment has been clarified and made increasingly valuable by experience. Large

numbers have also entered the field, operating powerfully upon each other's thoughts, ideas, and methods, and developing principles of action as the result of their united experience.

Now, I want to point out further that, as there have been changes in the field, so there have been changes at home. There is a marked change in the personnel of missionary boards and committees which is not always for the better. First, it seems to be increasingly difficult to get the active help in counsel of the strong leaders of church life, and other men are quite willing to take the position of administrators.

Again, there is an increasing number of men at home who have seen the world, some of whom have resided long in mission lands and have had large opportunity of observation. Often these are men of leisure, and are glad to take a share in the administration of missions. There is a natural disposition to bring them into the councils of the missionary societies; their help is often most valuable, but it must be confessed that sometimes it is quite the opposite.

Further, while foreign missions are making ever-increasing demands upon the pocket and service of the Church, the churches, from which they derive their support, have awakened to the discovery of the great needs and serious responsibilities which press upon them at home. The seniors among us may recall the time when the missionary anniversary was the only great religious festival of the year outside the immediate circle of the Church. Now every church is deluged with appeals for help for many objects, every Sunday-school, every Christian Endeavor Society has a dozen different channels of expressing its sympathy and interest, and every generous contributor to mission funds finds himself burdened with shoals of circulars appealing for all kinds of help. It is quite true that there has been an enormous increase of wealth in the communities of which we form part, but I fear it is also true that the bulk of that wealth is to be found outside the circle of those who are directly interested in missions. Hence the difficulty of administering missionary societies and receiving the money for which the missionaries ask increases year by year. Sometimes, as a result, there is no small danger of serious misunderstanding on both sides.

What is the remedy for this state of affairs? How may the mission boards and the missionaries best come to a mutual understanding of each other's position and do most satisfactorily their share in the work that is to be done? Clearly more full and accurate knowledge is the first desideratum on both sides. The idea that the missionaries are merely the agents of the home committee ought to be entirely exploded, if it is not already dead. I am not at all disposed to say—as it has been said—that the missionaries are the society, but they are emphatically partners in the concern, whose views, wishes, and judgment ought to have very serious consideration from those who are at headquarters. They are local partners, with an immediate knowledge of the local conditions which can not be obtained by others. On the other hand, they are only local partners, who, on account of the very position of advantage which they occupy in relation to one station or field of labor, are unable

to have as fair and comprehensive a view of the whole as those who are at the head of affairs.

Cultivation of mutual confidence and free communication between the home board and the missionaries should be constantly striven after. The arrangement by which every missionary is expected to come home on furlough after a certain number of years, provides this among other advantages, that it furnishes an opportunity for the worker in the field to have personal communication with the workers at home. The more freely a missionary can be encouraged to make known his thoughts and plans, as well as the conditions under which he is laboring, the better it will be for him and for the society which he represents.

The practice of having local conferences or committees of missionaries in different districts, to which the discussion and settlement of questions of detail are intrusted, is now so general that the judgment of a united body of missionaries can usually be obtained in any matter of importance, and such an expression of opinion certainly ought to have and usually has great weight with those who are administering the affairs of the society at home.

Can the home committee on the one hand, and the missionaries on the other, be kept in constant and close touch with each other? Should the missionaries have representation on the home boards? These questions have been raised in connection with several of our British societies. The answer must, to some extent, be affected by ecclesiastical arrangements. My personal judgment is not in favor of the principle, for several reasons, but mainly because an earnest missionary must be and ought to be an advocate rather than a judge, while the home committee ought to be in a position impartially to discriminate between different claims and appeals. The admission of missionaries to the governing bodies of societies would introduce a personal element which would prove often exceedingly inconvenient for eminent missionaries with gifts of speech or with the authority of long service, and would put a pressure on the home committee which would not be desirable.

It seems inevitable that the connection between the missionaries and the home organization should largely depend upon the permanent officials of the societies.

They ought to be able, by knowledge of the whole field and by personal sympathy, to be reliable mouthpieces for the missionaries in their communication with the home committee, and reliable mediums of communication between the home committee and the missionaries.

Some societies, I believe, already have traveling bishops or superintendents, who regularly visit the mission field, and who have administrative authority. Such arrangements can not fail to be of very great value, if the bishop or superintendent is a wise and strong man. I venture to think, however, that on the whole, it is better that deputations to the field should not be intrusted with administrative powers, but should go out as a means of communicating to the missionaries the position of affairs at home, and of learning from the missionaries and from personal observation the conditions of

the work in the field. Such deputations should consist always of at least two members, one of whom should be a permanent official, fully acquainted with the details of the society's working; the other should be an independent member of the board, sufficiently in touch with the administration of affairs to be able to examine the work with educated intelligence and to form opinions which may be relied upon. Such visits to the field should be not only periodical, but in these days of rapid change they should be frequent. Fortunately, the means of communication are so abundant, and transit is so expeditious, that the difficulties which attended tours of inspection in the days of our fathers no longer exist. From the point of view of the home churches, who need reliable and comprehensive information about the whole field; from the point of view of the directors or committee of arrangements, who have to discriminate between the needs of various parts of the field and to apportion men and means for missionary service according to the relative importance of these needs; and from the point of view of the missionaries themselves, who need to know the position of the society and need to be assured that the home committee has an intelligent knowledge of their work, such deputational visits would prove to be invaluable.

Nor is this all; if they are conducted in the right spirit they ought to be a means of help in many ways to the company of mission workers and to the churches which are being gathered from heathenism. There are times of perplexity and depression in the experience of every worker, when he begins to despair of the success of the work in which he is engaged, and at such times consultation with earnest friends who have seen the work in many places, and who may be able to make suggestions of new methods, or, at least, to bring new inspiration and cheer, may prove to be invaluable.

Rev. W. R. Richards, D.D., *Presbyterian Church U. S. A., Plainfield, N. J.**

Dr. Thompson has made very plain in his paper the danger of misunderstanding between the missionaries and the board. Our own Presbyterian Board has felt very deeply and anxiously on that subject. We do believe thoroughly in the policy of visitation by our secretaries and members where it is possible. But we also believe that it is desirable, if possible, to bring our missionaries personally into personal acquaintance, not only with the secretaries of the Board, but with all the members, so that they shall no longer think of the Board as a mere abstract trust or corporation without sympathy and kindness. We want them to know that the members of the Board are men deeply interested in their work. And on the other hand we want all the members of our Board to know, as far as may be possible, the many representatives of our churches in the foreign field, that they may be helpful to each other and to others, and there are two steps which seem to us helpful to that end.

One is the very simple step of making it a standing rule that all

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our missionaries shall consider themselves invited, when they are at home on a furlough, to visit the Board at some one of its stated meetings that they may be presented to the members of the Board; that we may take each other by the hand and look for a little while into each other's faces and be cheered by the sense of each other's good-will.

And the other step is this: For two years past we have, of course at the expense of the Board, gathered the whole company of outgoing missionaries who are likely to leave during the year, together with any other missionaries who may be in the country, here in New York for a period of time, a week or more, that they may meet daily and almost constantly in our offices with each other and with the secretaries, and the members of the Board; that they may be advised and instructed as far as possible by older missionaries present, and by the officers and members of the Board; that they may learn to know each other and learn to know us. They have all testified to us that it has been a great blessing and encouragement to them, very practical in the information they have been able to secure, and we know it has been a blessing to us.

Rev. Wheeler Boggess, *Missionary American Baptist Missionary Union, India.**

It is a self-evident fact that boards are useful or useless in proportion as they are in close or remote connection with God, with the Church and its servants and missionaries. Often, as a missionary I have felt somewhat at odds with my Board, but now that I do know the men and feel with them I can bow down with them and ask in unity for the blessing of God.

But God has also blessed the missionaries that have gone out independently of the Boards. We can not criticise them because, forsooth, they have not walked in the paths in which we have walked. And so, though I have worked often along different lines, I would in nowise criticise those who have worked along other lines.

Now, about the Boards as the servants of the Church.

It has sometimes been the fault of the Board in dictating to the Church. The Board has spent money on the missions and then sent the bills to the churches, and the churches have groaned under the difficulty. Why, I don't know. The missionaries, too, have felt the burden of this. I, as a missionary of one of the big boards here have been deeply pained to know that the money that was sent to me was borrowed money, that the churches have held back what they should have contributed, and have forced the Board to borrow.

Rev. M. H. Hutton, D.D., *President Arabian Mission, Reformed Church in America, New Brunswick, N. J.**

There are two difficulties, an upper and nether millstone, between which we members of the boards are ground together. On the one side there is the cry from the people to the boards, "What

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are you so extravagant for?" They say, "Why are you running into debt, why don't you cut your coat according to the cloth?" Supposing you have a boy you send to India, we will say in knickerbockers, and it takes a yard of cloth to make him a coat. A year goes by and there is your cloth and you cut out a coat to send out to him, and out it goes. And the next year again. What a ridiculous looking creature that boy would be in the course of ten years! Now, it is very much the same way in the missionary business. Anything that has life in it grows, and people do not generally understand the condition in which the board is in that matter, and they give them the cloth, but not half enough. That is the first difficulty.

Now, on the other side. I think, besides the impression of a good many people, that the board is a set of lunatics, there is an impression on the part of a great many missionaries that the board is a hard sort of trust trying to grind everything down to the lowest point, to get the biggest percentage out of it. Ah, friends, if you were sometimes in our board room when reports come home—we are conservative, we Dutchmen, we retain the old sort of executive committee—I have seen actually the jaws of our executive committee fall when the report came in, and they have looked at one another in consternation; I have seen those nine men put their hands in their pockets and raise a necessary thousand dollars without appealing to the Church, because they were so sorry for the missionaries. I have seen that more than once.

I don't ask you missionaries to ask for less, but do not be too hard on us, remember we are only buffers, as it were, between those two things. We are your warmest friends, and if we could we would give you the earth for which you sigh in order that you might present it to Christ.

Rev. J. L. Barton, D.D., *Secretary American Board of Commissioners for Foreign Missions, Boston, Mass.**

There are three marked constituents in a foreign missionary organization at work. There are the churches at home and there are the missionaries abroad, and between them is the missionary organization itself. It is like an hour-glass. At one end the churches and the constituencies, and at the other end the missionaries, and between them the board.

The sand from the churches goes through the organization out to the missionary. The supplies are furnished by the churches and sent out to the missionaries, supplies both of men and money. Now, what is this organization that stands between? It is not a board of autocratic control. The missionaries at the front are not controlled by the board at home. They are a part of the board at home and a part of the constituency behind the board, and the constituency behind the board and the board and the missionaries are co-operating in this great work.

Another thing, the board is not a board of strategy. There is no doubt that the secretaries and the members of the board can

* Church of the Strangers, April 27.

form more theories and plans as to the best method of carrying on the work in six months than the whole missionary corps could carry out in a century, and there is no doubt that the advancement of the Lord's cause has been wonderfully helped by pigeon-holing most of those plans. It is as undoubtedly true that the missionaries sent out to the front are as able as the committee which operates at this center; just as able originally, but after they have been at the front they are a hundred times more able to deal directly with these matters, and they will avoid mistakes whenever responsibility is left to them.

One thing more, carrying out this figure of the hour-glass. When you cut off the supplies of money and men, and when knowledge of this dearth of supply reaches the field and the cry comes back for more, you get at once the upper and nether millstones and the men in the field grind, and the Church at home grinds, and the secretaries between are ground to powder.

The work in the field should be left to the missionary, and if the committees at home have not missionaries upon the field to whom they can intrust the administration, they must appoint better men and better women for their work, and after the best men and the best women are appointed and sent out there they can be trusted with the details of the administration.

CHAPTER X

COMITY AND CO-OPERATION

Spirit and Limitations of Missionary Comity—Co-operation in Special Departments of Work—Division of Fields—Comity in Practice—Federation—General Summary.

The Spirit and Limitations of Missionary Comity

REV. H. M. KING, D.D., *Chairman Executive Committee American Baptist Missionary Union, Providence, R. I.**

Missionary comity is, in its essence, the spirit of Christ manifesting itself in all the forms, and methods, and activities of foreign evangelization, and in all the intercourse and relations of those who are seeking to prosecute it. It is the illustration of that spirit which evangelization is professedly seeking to realize in all human society. It is the expression of that courtesy and thoughtful regard for the rights, and the feelings, and the convictions of others which should ever and everywhere characterize the intercourse of Christian gentlemen.

In a word, missionary comity is born of the love of Christ shed abroad in the hearts of His disciples, and is the manifestation of the life of Christ in the lives of His followers. It is inculcated with great frequency in the Scriptures, as in the language of the Golden Rule; in Christ's commandment to His disciples, "That ye love one another as I have loved you;" and in His sacerdotal prayer for all believers, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us," a prayer which may not necessarily include outward organic union, but must involve a unity of spirit and of life that shall in some manner make itself visible and felt in the world, and be a convincing evidence of the divine nature of Christ and the superhuman character of the Christian religion, "that the world may believe that thou hast sent me."

The spirit of comity does not necessitate or contemplate any organic union of churches under one particular form of government or one prescribed ritual of worship. As another has recently and wisely said: "Organic unity, on lines accepted by any one of the existing Christian bodies, is clearly, for the present, out of reach. No plan of union has been or can be suggested, which will not involve the surrender, on the part of some, of truth which they hold vital. The running together of the separated churches, and their reshaping in the outward mold of any existing organization is the dream of unintelli-

* Carnegie Hall, April 26.

gent enthusiasm." Differences in polity must be left to the decision of an intelligent and conscientious interpretation of Scripture. The outward forms of worship must be determined by the tastes and the convictions of the worshipers. Compulsory conformity is neither desirable nor possible for any length of time. The enlightened spirit is free, and demands freedom in administration and freedom in expression, subject only to the law of Christ.

Comity implies a lack of uniformity, but insists upon living and thriving and triumphing in the midst of it and in spite of it. It holds fast to the great underlying unities, and derives its strength and its sweetness from these. It declares "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Moreover, missionary comity not only recognizes the great underlying unities among the followers of Christ, but it places the supreme emphasis upon doctrine that is essential to the regeneration and salvation of the soul. The personality and power of the Holy Spirit; the supernatural birth, the atoning death and the glorious resurrection of our Lord Jesus Christ; the offer of God's pardoning mercy to penitent men through the blood of the everlasting covenant; and the hope of a blessed immortality through faith in the one Divine Saviour; these constitute the burden of the missionary's message, whatever the denominational name he bears, whatever the Board that sends him out, and whatever the people to whom he goes. The preaching of Christ and Him crucified to a lost world, is the primary motive in his consecration to missionary service, this is the paramount aim of all his toil and self-denial, this is the first, and second, and third item in the good news he carries across the seas and over the mountains. He ever keeps in mind the fact that the cross of Christ is far higher than any denominational standard, and overshadows them all, his own not excepted; that personal faith is more essential than forms, and polities, and administrations, and that "blood is thicker than water." And so he exclaims with the first great missionary to the Gentiles, "Notwithstanding, every way Christ is preached, and I therein do rejoice, yea, and will rejoice."

There is time only to suggest a few practical applications and proper limitations to the spirit of missionary comity.

1. All branches of the same general church division, and all denominations in which a union could be effected without the surrender of any faith or practice that is held to be vital, ought to unite their work when prosecuted on the same mission field. It seems not only unnecessary, but culpable, to transplant and perpetuate divisions which have resulted from circumstances which have long since passed away or from the laying of emphasis upon unimportant matters.

2. Where a field has already been taken possession of by one missionary body, that body should have the exclusive right to cultivate it, no matter how accessible and attractive the field, or how rich the

promise of the harvest. Great centers of population, too large for any one society to compass, and large enough for the representatives of two or more societies to enter without danger of friction, may be exempted from the operation of this rule.

3. In entering upon new territory there may be, there should be, an amicable division of the field, a careful and friendly drawing of the boundary lines, not for the sake of restricting missionary activity, but for the sake of extending the preaching of the gospel, of scattering more widely the seed of the kingdom, and of bringing more speedily under Christian cultivation the barren wastes of the heathen world.

Our motto as missionary bodies may often be: "Divide that we may conquer, scatter that we may increase, separate that we may compass."

But if so be that any society, by reason of limited resources or the pressing demands of its other fields, finds itself, or is found, unable to cultivate the new field, the responsibility for which it has assumed, it may ask for aid or surrender its claim. Missionary comity must not long be allowed to hinder the carrying of bread to the starving, or water to those who are dying of spiritual thirst. Government grants of land are conditioned upon their being occupied and improved. Missionary titles are invalidated by continued neglect.

4. Among missionaries of different societies occupying the same or adjacent fields, the common love for Christ and the supreme regard for the coming of His kingdom which that love engenders, will prompt to frequent conferences, in which the interests of the common work shall be frankly and fully considered, and all matters which might lead to friction, and about which there is any possibility of misunderstanding, shall be examined in the spirit of prayer and in the holy light of Christ's radiant presence. His spirit regnant in the hearts of His disciples will not only preserve peace and harmony, but will give birth to mutual helpfulness, charity, concession when necessary, and uninterrupted good-will. No problems are conceivable which this spirit has not power to solve.

It should be understood that union and concession are to be expected only so far as they involve no surrender of truth that is conscientiously held. Comity can never demand disloyalty to conviction or the violation of conscience. It has its limitations at this point. It is the business of comity to discover a *modus vivendi*, when convictions are divergent. To grant to others the same rights of conscience and of private judgment that we claim for ourselves, and still to love them, and honor them, and rejoice in their successes, that is comity, that is liberality, that is Christianity.

Missionary comity also makes allowance for a possible honest change of views among missionaries and native converts and workers. Such changes are not frequent, but they do sometimes occur, and if not rightly treated, are likely to produce alienation and lack of confidence and Christian esteem.

This has no reference to those native converts who are under discipline or have been dismissed for cause, and who offer themselves for membership in another communion, or to those cases of professed change of views brought about by unworthy means, it may be by a

money consideration. Missionary courtesy and Christian honor prescribe the same course of action in all such cases.

A young woman finds it conducive to her happiness and her increased usefulness for Christ to marry into another fold. A young man, in whom a missionary society has largely invested, and from whom it expects corresponding returns, under a change of view and consequent conviction of duty, seeks fellowship and service in another society. How shall such cases be treated? What has missionary comity to say? Shall it demand that the society which gains a new helper shall reimburse the society which suffers loss, for the expense of outfit, and passage, and salary during the time of preparation and comparative inactivity? That has been thought right and equitable, though it is not easy to determine the fair amount of the reimbursement.

Besides the underlying unities of our evangelical faith, there is the indestructible tie of a common obedience to Christ's last commission, and a common purpose to help on, in some way, and in every way, the evangelization of the world, and a common fellowship and partnership in this glorious enterprise. Christ is not divided. His plan includes all workers.

And in God's good time, when the work of Christian missions shall be accomplished, when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, that beautiful exotic, which we call Christian comity, will ripen and flower, in its native atmosphere, into the perfect oneness of faith, and life, and service of all God's redeemed children.

Rev. F. P. Haggard, *Missionary American Baptist Missionary Union, Assam.**

Since coming to this place I have received a letter from a business firm in the West, upon the envelope of which I was addressed, "care of the ECONOMICAL Conference." Can we not, ought we not, confidently to expect that this gathering shall prove to be just that—the expenses connected with it being money wisely used in helping us to a clearer vision of the fields already white for the harvest, and a closer sympathy and fellowship with that Holy Spirit who never has, and never will, lead us astray in the cause which concerns Him far more than we are capable of being concerned.

In our hasty summary of facts, let us not forget these principles:

First. Any territory really occupied can not—in fact, ought not—to be divided.

For example, if the American Board, or the representatives of the American Board, or the churches which have grown up as the result of the labors of those representatives in the Hawaiian Islands are really occupying those islands in an adequate and effective manner, it would seem to be unwise for other societies or organizations to crowd in there—at least so long as multitudes of other fields are still unentered.

Second. Concerning territory as yet unoccupied, I think our missionary societies have already demonstrated their willingness, desire,

* Fifth Avenue Presbyterian Church, April 26.

and ability carefully to consider, devise, and actually carry out plans for division of, and harmonious work in such territories; and these are remarkable for the spirit of wisdom and the spirit of true comity displayed.

Third. Without approving the theory that we should hasten to all the nations simply for a witness, it must be self-evident that the spirit of the gospel teaches us to make haste in the proclamation and spread of the truth, and this can be accomplished best by a proper division rather than a duplicating of our forces.

Fourth. It must also be evident that this is a question in which no hard and fast rule can be established. "The Holy Spirit in Missions" is more than a mere phrase. It is conceivable and quite possible that He may ignore *any* geographical lines we may lay down.

Fifth. We must not forget that while this is a conference on foreign missions, many of the principles discussed and policies approved are equally applicable to the work in our home fields. If there should be a comity abroad, there should likewise be a comity at home. We must not be impatient with the brethren in distant lands if they do not at once attain to that ideal condition in this respect which we do not even approximate here.

In the Thirteenth Ward in the city of Boston there are 26,000 people without a church, while in the Eleventh Ward, the aristocratic Back Bay district in the same city, there are only 25,000 people, with thirty-three churches.

Rev. Dr. A. Schreiber, *Secretary Rhenish Missionary Society, Barmen, Germany.**

What I have to speak is not in my own name alone, but in the name of our German mission people; we want to complain a little bit about some lack of comity. I am quite of the opinion that it is true, what we have heard this morning already two or three times, that outside in the fields of mission work there is much more comity to be found than at home. I suppose it is true that charity ought to begin at home, and not alone that, but that comity ought to begin at home also.

I make bold to give only two hints. There has been an old wish with us in Germany that all missionary boards, in England as well as in America, might be good enough to make a clear distinction between proper mission work among the heathen, and evangelical work among Italians, and in Spain and Austria, and other parts of Europe. We do not oppose in the least such work, but what we are a little afraid of is that by mixing these things up, by and by you will go so far that you will consider also the whole of Germany as heathen country.

I do not care anything about the map; never mind the map, if they only understand Germany as really a Christian country. I am not going to tell you the names, but I could give you the names of very prominent men here in America who have put Germany into the same line with any heathen land, and are sending out people to Germany to convert the heathen Germans. Now, dear friends, I only protest against that and remind you that Germany is the land from where Luther came, and I remind you that during the whole century

* Carnegie Hall, April 26.

there have been lots of theological writers in Germany whose works have been translated into the English and read by thousands in England and the United States. I know that. All I say is this, please; I should like very much indeed if these boards would send many men to Germany, not as missionaries, but just to come to see us, and I assure you we will do our best to give all those people the same nice reception as we have known here in this city and in this land.

One word more and I have done. About a year and a half ago I was going out to East India and to China, and on board the vessel there were with us about sixty mission people, male and female, from fifteen different denominations and associations, and there were also with us four Roman priests, who I fancy were very curious to know how we were getting on. Well, we went on beautifully; we had every day our prayer-meetings, and they couldn't see the least failing of the link between us. Now, my dear friends, all of us are also in a great ship going on together for a little while to meet our Lord, and when we meet Him He will ask us all, Have you been quarreling on the way?

Rev. Paul de Schweinitz, *Secretary Board of Missions Moravian Church, Bethlehem, Pa.**

The topic this morning gives me an opportunity to say something that has been in my heart ever since Monday evening.

The unstinted praise which has been heaped on the Moravians during the progress of this Conference and by every one of the kind speakers on Monday evening, has almost overwhelmed us, and I feel as though I must endeavor to say something in return.

We do not desire this praise for ourselves, but accept it as unto the Lord. Now, it is true, as perhaps some of you have heard and others not, that for every fifty-eight communicants at home we have a foreign missionary abroad. But it would be utterly impossible for us to do that and to carry on our work if it were not for the support of Christians of other denominations.

Now, should you bear with me, I want to give you three or four concrete cases. I understand that in one of the sectional meetings one of the missionaries from Australia was constrained to be discouraged about the work there; but will you look at that little peninsula there on the map to the north from North Queensland? There we have a work among the aborigines, begun only a few years ago, and which has been marvelously blessed of the Lord. The missionaries are all Moravians, but every cent of the cost of that mission is borne by the Presbyterians of Australia, and I want them to have some of the honor and glory of men, and, I hope, of the Lord.

My dear brother here who has just preceded me will bear me out when I say that on the continent of Europe there are thousands and tens of thousands of members of the state Churches of Germany who most generously and liberally contribute to the support of our Moravian missions, but I can not, from memory, give you the exact figures of the amount they have been giving us. And it gives me great pleasure to say also, in my official capacity, that even in this country

* Carnegie Hall, April 26.

where there is such a wonderful division of boards and churches, I have received contributions in small sums from Congregationalists, from Presbyterians, from Lutherans, and it gives me great pleasure, indeed, on this occasion to return public thanks for this wonderful fraternal spirit which has been shown unto us. We certainly believe in missionary comity. Well, I wish to say also that we try to practice it for the benefit of our other brethren. We have never in our whole missionary history of 168 years occupied a field already occupied by some other board. There have been two or three fields where the same kindness has not been shown us. When we reach the conclusion that some other board can do better than we can, we are willing to withdraw. One of our most historic fields, around which clustered some our most precious recollections, is the work in Greenland, where we have been laboring for 167 years, but we have become convinced that another church, at this juncture, can carry on that work better than we, and at this present time, or, in the month of May, at least, the negotiations will perhaps be brought to a preliminary conclusion which will turn over that entire field of labor to the Danish Lutheran Church. That is practical Christian comity.

Comity in Higher Education

REV. F. F. ELLINWOOD, D.D., *Secretary Board of Foreign Missions, Presbyterian Church in U. S. A., New York.**

Assuming that in regard to the importance of academic and college education all are agreed, we urge that the aggregate of its efficiency and power may be greatly increased by practical comity and co-operation. Instead of four or five colleges in the same field, one strong institution, broad enough to admit of pupils of all Protestant denominations, ought to be possible and feasible. In favor of this, we have the example of our old-fashioned American colleges. They were founded by one denomination or another, but were broad and catholic enough to admit pupils of other denominations without any attempt to proselyte them or render them less serviceable to their own churches.

Every missionary college should be, first of all, Christian. Clearly, and without compromise, it should be consecrated to the service of Christ and His kingdom, and we believe that experience has shown that, both here at home and on the mission fields, those colleges which have a vital and responsible relation to some Christian denomination or society, have best maintained this high religious character.

Too great emphasis can not be placed upon the opportunity which such an institution offers for direct and sustained influence in leading the most select and hopeful youth to Christ. The bazaar or the preaching-tent, however thronged by miscellaneous and ever-changing multitudes who, perhaps, hear the gospel but once, is not to be compared in opportunity with an institution in which for weeks and months, and even years, bright and intelligent minds, young and plastic hearts are brought under the influence of the labors, and example, and prayers of earnest missionary teach-

* Central Presbyterian Church, April 26.

ers. In an institution, of whatever denomination, in which such positive spiritual influence should be exerted, other missions would doubtless be glad to place their youth for instruction, and would help to support it by their prayers and influence. Should such a state of things exist, what a blessing would be secured to the hearts of all the missionaries, what an effective example to native Christians, what an object-lesson even to the most critical outside observers.

Two questions here emerge: First, could this work be done without necessarily proselyting the students and so winning them over to the denomination under whose auspices they were being trained? This ought to be possible; and fortunately, we are able to cite actual illustrations in the missionary history of recent years. Thirty years ago a notable work in the training of native preachers and teachers in the Arabic language was carried on by the saintly Calhoun, at Abeih, Syria. For years most of the teachers and preachers of all Arabic-speaking missions were trained at that institution, and we have to learn of the first instance, if any ever occurred, in which a student was drawn away from his own church or mission. The College of the American Presbyterian Board at Tung Chow, China, has had a similar history. Of the many preachers and teachers who have graduated at that institution, probably a majority have gone into the service of other missions. It has, to some extent, furnished the faculties for the colleges of other denominations. And this service has not been confined to those who had been sent from other missions. As a rule, they were the children of the mission that educated them.

The second practical question which arises here relates to the fair business principle of compensation. In the instances above named, the teachers and preachers who have gone forth to other than their own denominations have been a clear contribution to those whose service they entered. For the years of training which had been expended upon them, no compensation was received or asked. In some cases students have been carried through ten or twelve years of study and then handed over to another mission for a life service. And there have been some serious infelicities along this line. In instances which might be named, this diversion of graduated students has been stimulated by the fact that higher salaries could be secured by seeking employment in other missions. This not only deprived the mission by which they were trained, of their services, but it had the effect of demoralizing its whole native force with a desire for advanced salaries.

Another species of injustice resulting from this state of things has appeared on the home side of the work. Comparisons are often made of the number of converts gained by different missions in proportion to the expense, or, as it is sometimes expressed, the cost per convert. In a certain instance a mission expending large amounts in higher education and furnishing ready-made preachers for other missions which were thus enabled to devote their resources to evangelistic work, was placed in disparaging contrast with these sister missions in the proportion of converts to the out-

lay, or what its constituents and supporters might call the spiritual *quid pro quo.*

At this point, the question of comity in education comes into close relations to comity in the support of the native ministry and the employment of native teachers. If the missionary business—to speak of it as mercenary natives are sometimes tempted to think of it—if the missionary business is understood to claim better pay in one mission than in another, that fact is sure to be known in all the educational institutions, and to create an unhallowed ambition, and sooner or later a dominant worldly spirit. Nor is this all. This mercenary thrift will probably end in a desire for greater pay than any mission on the field can offer, and the enterprising student will appear in New York for a campaign of church collections which shall enable him to so far denationalize himself that he may return to his countrymen as a foreign missionary on a full missionary salary. May the time never come when educational institutions on the mission fields, like our colleges and seminaries in this country, shall be appealed to for their respective bids for the privilege of educating young men who are desirous of securing the best possible terms.

The evil of overbidding is equally apparent in cases where, for the want of established institutions, a missionary is striving to prepare men for work by private instruction. Within the last month a complaint has been received from a missionary who was striving to train his young men in the principles of wise economy and self-help, but who had the misfortune to see two of the brightest men drawn away to another mission which gave them employment as helpers. Thereupon, others were anxious for employment.

On the supposition that the general principle of comity or reciprocity is to be greatly extended, and the overlapping of missionary work is to be avoided in the interests of general economy, some mutual understanding should be had by which the burdens and expenditures shall be equally adjusted. This may be done sometimes by a principle of reciprocity, or what might be called missionary barter, as between different lines of institutional work. One mission having its educational plant well established may render this service to another, and that other may reciprocate in the line of medical care of missionaries. A third may have established a printing-press whose work may be an offset to educational work.

In a few instances, something like this has actually been carried into practice. In many cases the payment of a fair cash tuition fee might be the simplest plan. We would not mar the beauty and disinterestedness of missionary service by applying too strictly the principle of business exchange, but if this work is to be organized and developed upon a large scale, and for the aggregate good of all, some equable principles of reciprocity will be found conducive to the highest efficiency, the greatest harmony, and the noblest standards of disinterested character in the native Christians.

It is perhaps doubtful, as has already been hinted, whether in theological training these principles of comity could be carried out. Each denomination has some particular views with regard to doc-

trine and ordinances, or church order, which it feels constrained to emphasize. But in the academic and collegiate grades of education, exchange may be, and as shown above, actually has been found entirely practicable. It were not wise to occupy our attention with plans which are ideal but scarcely practicable. It is better to consider what may reasonably be done. It would be impossible to establish by the vote of a great ecumenical conference any general compact looking to comity along the lines here discussed, nor could we by any means whatever bring about a united effort, of all missions employed in a particular land or district, in the maintenance of any one educational institution even to the extent of patronizing it. The movement, if entered upon, must be gradual. Let any two missions which are nearest akin in doctrine or order, make a beginning. The principle, once established and commended by practical success, will naturally extend to a wider range of co-operation. Certainly, those which represent substantially the same denomination, might unite in the practical economy which has here been recommended. It is said that in India there are no less than fifteen different Presbyterian bodies at work, in some cases in near proximity to each other. In other fields are perhaps, perplexing varieties of Methodists or Baptists. In these cases certainly, fair opportunities present themselves for the practical work of comity. In Japan various Presbyterian bodies are working together so far, at least, as to establish and to foster one organization essentially Presbyterian. In college education, however, only two of these denominations share in the financial burdens. Without multiplying institutions, might there not be a general co-operation in bearing, at least, some part of the expense by a fair adjustment of fees or contributions?

We have thus far, in dealing with the problems of higher education, advocated the principle of support and distinct control of colleges on the mission fields as well as here at home, as being most conducive to compactness, directness, and efficiency of management, and as most likely to conserve a positive religious character and high spiritual aim. We have not favored union establishments with the mixed administration and control of different churches or societies. But few rules are without exceptions in practice, and it is possible that in some special line of educational work there may be need of united action. Reference has already been made to the fact that there is now demanded in Christian education in some of our mission fields, at least, as high an intellectual grade as those which obtain in Christian lands.

Among the things which the Christian Church has learned, especially within the last few years, is the fact that our faith is confronted not merely by the simple and grotesque superstitions of pagan tribes, but by hoary systems of profound philosophy; that these are not only intrenched in the pride of many generations, but are aggressive; the false religions of the East entering into alliance with the irreligion of the West, and bringing their propagandism to our very doors. It does not require any peculiar prophetic foresight to realize that the missionary conquest of the twentieth

century must be a great intellectual as well as spiritual struggle. If departments of apologetics are imperatively demanded in the highest educational institutions of Europe and America in order to meet the assailments upon our faith which appear in popular literature or the academic teachings of modern philosophic speculation, they are no less necessary in the far East, where all the burning questions of the day are more fully presented, and more generally discussed by the highest classes of students. This modern era is not the first in which Christianity has been called to grapple with the elaborate philosophic systems of the heathen world. The Church of the early Christian centuries was confronted by non-Christian dialectics quite as keen as those of the Indian Vedantism, and by types of mysticism quite as vague and dreamy as that of advanced Buddhist philosophy, and there came a time when the fathers of the Church appealed to the learned Origen to prepare and publish a reply to the sharp thrusts of Celsus and others. History in this respect repeats itself; and in order to meet this demand of to-day, there should be in such mission fields as India and Japan at least one or more institutions under the care of those who, by life-long study, shall be able to explore the realms of science, the histories of false religions, the intricacies of ancient and modern philosophy—who, in a word, shall place Christian education on the highest level and maintain the supremacy which it has ever held. Busy as the different missionary organizations are with lower grades of educational work (and these must always hold the first place, and the need of this is always pressing sorely upon administrators of missions and upon the men in service on the fields), no one mission can be expected to make such provision as shall adequately meet this demand. Sooner or later something of the kind will probably claim the united attention of all the great missionary forces. The time is not yet, perhaps, nor does any particular method present itself, but if it be recognized that all missionary societies alike are interested in the future development of an able apologetic work in some of the great mission fields, the means and methods will be found when sought for; and then a united effort in full force will be needed. Whether by common consent the work shall be distributed among various missions, each providing a man for some advanced sphere of scholarship, as has been done by selected expert translators of the "Sacred Books of the East," or whether there shall be some closer union of effort, as when British and American scholars of different denominations were chosen for a revision of the English Bible—in some way, we are persuaded, all missionary organizations will unite in placing our common Christian faith in a position of impregnable defense and resistless conquest among the nations.

Comity in Medical Missions

O. R. Avison, M.D., *Missionary Presbyterian Church, U. S. A., Korea.**

The reasons for medical mission work are: (1) To give medical care to the missionaries. (2) To give medical care to the natives.

* Carnegie Hall, April 30.

(3) To aid evangelistic work by disarming prejudice and bringing the gospel to the notice of those who are not attracted by merely evangelistic methods. (4) To train native physicians and nurses.

For the purposes of this paper only hospital and dispensary work will be considered, as other kinds of work are less affected by comity.

All the hospitals yet established in Korea are deficient in buildings, equipment, staff of workers, and annual income. The reason for this is lack of funds, and the reason for lack of funds is that the comparative expensiveness of this kind of work makes it impossible for each Board to equip the right kind of a hospital in each of its centers of work. For instance, there are eight hospitals and dispensaries in Seoul operated by nine physicians and six or seven nurses.

One-half of the medical force now working in Seoul could do with ease and greater efficiency all the work that the whole force now does with difficulty and indifferent results, leaving the other half to itinerate or carry on work at another point.

The present plan of separate denominational hospitals practically destroys all chance of financial help from the Government or the foreign community (other than missionary) residing on the field, while one general hospital, carried on in a way to commend itself to those who know how a hospital should be conducted, would command donations that would greatly relieve the demands on the mission treasuries.

To my mind a very important consideration is the future development and support of these hospitals. There is no hope that the Church in this and other Christian lands will always continue to support hospitals in what are now mission fields, and there is no reason why we should expect it. Indeed, had we no prospect that the spiritual germ we are now introducing would have sufficient vitality to grow and develop a life that will be self-supporting and self-propagating, we might well hesitate about continuing the effort to introduce it, so that we look forward to the assumption, either by the Churches or by the State, of the responsibility for the support and continuance of these institutions. It seems to me that it will be a long time before the native churches will be strong enough for each denomination to maintain a hospital in each center, and it will be a considerable time before we have enough native physicians and nurses trained to man so many institutions, so that the policy of separation is likely to be fatal to an early assumption of this responsibility by the native church.

There are many incidental advantages to a consolidated medical work as opposed to numerous weak establishments:

(*a*) Better equipment, a larger staff of physicians, and better nursing would make it possible to undertake a much more serious class of surgery and increase the probability of better results.

(*b*) The presence of several physicians would make possible a division of the work, each giving more attention to his own department, and so becoming more expert and still further insuring successful treatment.

(*c*) It would give more time for reading and professional study. If it is necessary to exercise care in sending out only good physicians to this work, it is equally essential that they fall not away from that standard while on the field, but rather grow more efficient as the years pass by.

If a fossilized physician is not to be depended upon in this land, where further assistance can be so easily obtained, how much more necessary is it that the lives of the missionaries and the fate of this great work be not left to the care of fossils in a land where further assistance is not to be had!

(*d*) It would give the physicians more time to devote to personal evangelistic effort—a very necessary condition if they are to maintain their own spiritual power, retain their active sympathy with the evangelistic work of the mission and make the medical work that direct evangelistic force which it should be, which it can be, and which both the evangelistic workers and the physicians wish it to be.

(*e*) The presence of two or more physicians at one hospital would make it possible for them to take turns in itinerating without interfering with the work of the hospital, which could be carried on by the rest of the staff while one itinerated. This is important. Nothing else is so useful as itinerating in helping the physician to a knowledge of the evangelistic work, the hearts of the people and their home life, the conditions under which they live, and all those factors which render them prone to certain diseases, and which have to be taken into consideration if he is to be successful in treatment, and wise in advising.

(*f*) A very important part of the missionary physician's duty is the education of native physicians; but this necessitates special study of the language, translation or writing of textbooks, and much devotion of time and energy to teaching. This work can not at all be adequately accomplished under the system of many institutions with one man in each.

The best medical service can be provided in strong, consolidated institutions, rather than in the many scattered weak establishments now in existence.

Why, then, should we any longer continue the system of separation which is so expensive and so detrimental?

My third proposition, therefore, is the one that it is the object of this paper to introduce to the consideration of this body; the plan of well-equipped, consolidated medical institutions requires the application of the principle of comity; it can only be carried out by combining the forces of the various boards in a system of union hospitals located at important centers, each furnishing medical service to the missionaries of the several boards, and performing all the functions of a mission hospital for each of the missions.

Three methods of accomplishing the purpose appear to my mind:

(1) The establishment of union hospitals at selected points, each board contributing, according to a prearranged ratio, to their building, equipping, manning, and maintenance.

(2) The establishment of individual hospitals at selected points,

one board occupying one point, another a second point, and so on, each hospital, however, to perform in its own locality all the functions of a union institution.

(3) The application of the principle of exchange of works. For instance, in a given field one board might undertake the maintenance of hospitals at the important centers, while other boards applied themselves to the carrying on of other special lines, such as printing establishments, advanced schools, etc.

The use of any one of these plans would necessitate a careful survey of the field, the selection of vantage points for hospitals, and an agreement among the boards as to relative responsibilities.

The first one would appear to be the fairest and the easiest of execution, as it would give each mission representation at each center of work; and it would seem less difficult to determine the ratio of responsibility of each board in each center than to decide upon the relative importance of the several centers and which board should supply medical service to each.

On the other hand it carries with it the possibility of dispute over the government of the institution.

But the general policy of the hospital would be settled by the missions; the policy in detail would be decided by the staff in consultation; the superintendent could be elected annually by the staff in council, or the filling of that position might be a matter of seniority.

I am quite willing to admit that there are objections to union hospitals, some of which are serious enough, but they are none of them too great to be overcome; and the advantages so far outweigh them that we may with confidence go forward.

Another point in this subject of comity is the propriety of one mission making charges for medical services rendered to members of a sister mission.

Let us start with the general proposition that a board is responsible for the physical well-being of the missionaries it sends out up to the measure of its ability to provide for it. It, then, follows that provision should be made for medical attendance, which can be done in either of two ways—by sending out a physician to attend to this duty, or by arranging with some doctor already on the field to do so; either method is legitimate and proper. In the latter case the doctor will be either a missionary of some other board or a lay physician in ordinary practice, and, while it is quite evident that the lay physician would rightly expect compensation, it is also plain that, although personally the missionary physician would gladly perform the service freely, the time occupied in so doing must be taken from work which would otherwise be done, and which his own board is supporting him with the object of having done, and that there devolves upon the board which thus secures a portion of his time, the obligation to compensate his board for their loss. I would, therefore, prefer to consider the question from the other standpoint, and instead of asking, "Should charges be made?" would ask, "Should compensation be given?" This is a much easier question to answer because divested of sentiment.

Comity could be made use of either by a return of similar favors in another place—you attend to our missionaries here and we will attend to yours there, or through another department—you do our medical work, and we will do your printing.

If settlement is made by a money payment, how shall the amount be determined? By deciding in advance either upon a fixed sum to be paid annually and based upon a probable average amount of attendance, or upon a fixed charge for each attendance. I think the former plan—*i.e.*, the payment of a fixed sum annually—will be found to be the more satisfactory, as the physician will then regard those so arranged for as being under his care and will feel more at liberty to advise them when he sees they need advice, without fearing that his attention may be misinterpreted.

How much should such a charge be? I think it would be fair to calculate on the basis of what similar attendance would cost on the average at home for persons in similar circumstances in life. I would suggest $50 gold per year as being perhaps a fair sum to be paid for an ordinary family, with proportionate amounts for single missionaries or very large families.

Medicines had better be charged separately, their value being reckoned at their actual cost plus a percentage for time spent in ordering, and dispensing, and for inevitable loss in handling, so that the board supplying them may not be at any money loss in the transaction.

Several minor questions in comity in this department occur to one's mind as he thinks over his experience. One of these is the basis on which the medical missionaries of one society should treat the native Christians of another mission. Should they be treated freely, or should they be charged, and, if so, how much?

I think all will depend upon the circumstances under which they come for treatment, the ability of the patients to pay, and the standpoint of the mission with which they are connected.

Some missions appear to hold themselves responsible for the free medical treatment of their converts, and in such cases the authorities will doubtless send a written request for treatment with such patients as they feel themselves responsible for, and then the way is clear—a bill to cover the expense involved should be sent to the mission, and it will, no doubt, be cheerfully met.

In cases where a society not holding itself responsible for the free treatment of its converts has no physician in a given locality, its native members will be treated by whatever physicians are in the place on the same basis as other natives.

Each body has a right, of course, to pursue its own method, but it is difficult for those who believe in making charges to meet the competition of the free hospitals, and it is sometimes advisable to waive rights for the sake of expediency. I think it is a question which missions may do well to consider, for it is bad policy to have even the appearance of competition between our hospitals. Of course, missionaries must become convinced of the propriety and wisdom of making charges before they will insist on their hospitals and dispensaries doing so; the writer can see no reason why mis-

sion money, so badly needed to increase the force of workers or to better equip the hospital, should be used in supplying free medicine and food to those who are, in many cases, better able to pay for their medicines than are some of the home people who have contributed the money. Of course, none of this applies to the poor whom we must treat freely, but we shall be able to help a greater number of such and do it more efficiently if we receive from those who are able to pay some return for what they get.

Medical education of natives is a subject that assumes a good deal of importance if we think of the future of the work we have inaugurated. It is a great work that can not be successfully carried on by one man, and, until we attain to the more desirable condition of complete comity in medical matters, this phase of it might very profitably be undertaken jointly by the several physicians of the missions at work in a given station.

Comity and Co-operation in Mission Presses

MR. GILBERT MCINTOSH, *Missionary, Presbyterian Church, U. S. A., China.**

I shall speak especially of China, where my own work has been in the American Presbyterian Press in Shanghai.

So far as I know there are seventeen missionary printing establishments at work in China. These are spread over ten provinces and are connected with eleven missions. Of these, only three, however, take in general missionary printing on a large scale. Six of the remaining fourteen are practically worked as industrial departments of the colleges responsible for their establishment. Seven small presses are carried on under the supervision of handy members of missions, who find it convenient (for reasons of dialect and distance) to print locally part, or all, of their mission literature. Two or three of these seven have been helped by printing local editions of Scripture for the Bible societies. The other press not referred to is that of the National Bible Society of Scotland, at Hankow; but while it has a good plant, a splendid output, and an energetic and practical management, the great needs of the Bible and Tract societies having their center at Hankow leave little time or opportunity for undertaking other work.

The three already referred to are (in order of amount of output):

The American Presbyterian Mission Press first established in Macao, in 1844, removed to Ningpo in 1845, and finally to Shanghai in 1860.

The Methodist Episcopal Mission Press, Fuchau, established 1862.

The American Board Press, Peking, established 1868.

Among all the seventeen mission presses, large and small, the greatest harmony has prevailed, the stronger and better equipped helping the smaller institutions. As the oldest and best furnished, the American Presbyterian Mission Press has had the privilege of aiding in the establishment of some of the smaller mission presses in the provinces of Chih-li, Fuh-kien, Shan-tung, Cheh-kiang,

* Chamber Music Hall, April 26.

Shansi, Szechuen, and Kiang-su. No dog-in-the-manger policy being believed in, therefore, we can more easily discuss the query: Where should proposed new presses be established?

In 1891 the veteran Dr. Murdoch, the agent of the Christian Vernacular and Religious Tract Societies in India, visited China in order to make inquiries and give advice in the matter of supplying cheap Christian literature, clearly and accurately printed. He recommended the equipping of a central press at Shanghai, having the American Presbyterian Mission Press there as a basis.

Missionary developments during the past nine years, however, indicate the inadvisability of confining publishing work to one center.

The important centers of Shanghai, Hankow, Peking, and Fuchau being already occupied by strong presses, new establishments could, with great advantage, be started in Canton, Chungking, Hwei-ngan-fu, and Newchwang. As one mission, however, has under " serious consideration the establishment of a publishing house or book concern for the purpose of fostering and publishing a distinctively Methodist literature in the Chinese language," the further suggestion might be made of strengthening the Methodist Press in Peking and reviving the Kiukiang Methodist Press. Under the present vigorous management the Methodist Press at Fuchau is capable of easy development.

1. Reasons for one press only in each center.

(a) As publishing work generally requires to be carried on with scanty facilities and slender resources, all waste of money must be carefully avoided.

(b) All appearance of competition, and denominationalizing, and occasion of friction should be shunned.

(c) Such an arrangement is in harmony with all the efforts being made for the economic distribution of missionary effort. The avoidance of overlapping and duplication can best be attained in such well-defined lines as hospital, educational, literary, and publishing work.

As may already be known, the missionary body in China works most harmoniously in literary matters, along certain recognized lines, in co-operation with Bible, Tract, Educational, Medical, Vernacular and other societies. Such organizations, especially the Educational Association of China, are glad to have approved work printed under the supervision of the author. Rather than undergo the hardship of being in Shanghai, away from regular work, amidst a dialect that forbids their active participation in preaching, etc., many missionary authors prefer to remain at their stations and arrange for style, alterations, etc., by correspondence. More well-equipped presses at convenient centers would enable missionaries to remain at, or frequently visit, the printing office at which their work is being published.

2. Comity's claims on such central presses.

(a) If no other press is to be started, the first established press ought to be adequately equipped and generously conducted, so as to allow all proper publishing facilities to the societies and mis-

sionaries of the districts radiating from the center where the press is established.

(b) Appoint two representative committees (or one possibly), the first to be local and advisory in the matter of management, assisting the superintendent with advice; such a committee could be composed of representatives of the missions or societies utilizing the press.

The other committee would be the editorial one. As a press superintendent is guided by certain recognized principles, it would not be necessary for all work to be submitted to such a committee. But all work could be submitted to their judgment which did not fit in with such principles, or regarding which the superintendent is in doubt.

3. Comity where there are two or more presses in one center.

The central position of Shanghai and its commercial importance has led one or more societies to consider the advisability or otherwise of starting publishing operations there. One great inducement to doing so has been the fact that the press staff of the American Presbyterian Mission has also sufficed for the treasury, shipping, and other business and administrative interests of that mission. These other observant missions longed for a business center in some such central port, and felt the two lines could well be combined. In case a new press or presses (unfortunately for wider comity) be established where, already, there is a mission press, a few words on local comity and co-operation might be appropriate now.

(a) There should be uniformity in charges.—There is a great tendency on the part of missionary printers to put prices too low. It takes time to realize the many incidental expenses that make up the cost of production.

(b) There should be agreement as to scale of wages of native workmen.—It would naturally be expected that where, in each case the employers of labor are Christian missionaries, there will be less hesitation on the part of native Christian workmen leaving the establishment where they obtain less remuneration for the one offering more pay, than where the one offering more pay is a purely business establishment.

It would be taken for granted, of course, that discontented workmen would not be employed by another mission press.

(c) There should be agreement as to business printing and self-support.—As a rule, it is well, if there are sufficient mercantile printing establishments, to confine the output of mission presses to missionary and philanthropic work. The American Presbyterian Mission Press has followed the policy of not taking in business printing (excepting in exceptional cases of legitimate obligation, or helping mercantile presses whose type-casting and stereotyping resources are scanty). The idea has been kept prominent that the press is, or ought to be, an evangelistic agency.

An understanding of what is meant by self-support is desirable. When I mention that I know of one press which received three grants in three years to help in clearing off financial entangle-

ments, it will easily be understood how a liberally subsidized press might seriously handicap another one having a higher ideal of self-support.

The foregoing points are suggested by a fourteen-years' experience of mission printing. They are not put forward to discourage legitimate rivalry. In the Lord's work we must strive to excel; but in that work should we not have the strength which comes from true union—a strength and union which are oftener more characteristic of the undertakings of the mercantile world than of the armies of the living God?

Not Competition, but Co-operation

Rev. Wallace Radcliffe, D.D., *Washington, D. C.**

By comity we do not mean, and personally I am free to say we do not expect, organic unity of the visible Church. The Church of Christ tried that sort of thing once on the banks of the Tiber, and it didn't work very well. There are great varieties of expression through which the Spirit will declare Himself, and will show His most powerful and most beautiful exhibitions. I personally do not look for the organic unity of the visible Church as long as the visible Church is made up of common men and women. The Churches, in their long and distinct historic lines of development, will assert various truths that need to be asserted and developed, various lines of Christian life which need assertion and development. I believe that we are coming more closely together in a federated union, and I will hail gladly and help earnestly all things that will aid, both at home and abroad, in the assertion, and active assertion of what we call comity.

What we seek for is more and more the wiping out of antagonistic ideas, and anything that tends toward rivalry and antagonism in the church life and church work. What we more and more must seek for is not competition, but co-operation, where we can stand shoulder to shoulder and heart to heart, recognizing differences of thought and differences of expression, having our own regimental duty and our own regimental pride, and very likely our own distinctive regimental achievements, but marching solidly, with one cheer, with one love, with one aim, under the one inspiring and all-conquering banner of our Lord, Emmanuel; and so we are considering to-day, very wisely, those things that will make for economy, that will destroy rivalry, that will more beautifully illustrate the unity of believers, the simplicity of our faith, the common ardency of our love, and will before the world set forth the fact that there is one Lord and one Father of us all, in Whom we all live, and move, and have our being.

Rev. J. H. Garrison, D.D., *St. Louis, Mo.**

The whole world is getting closer together, drawn by many common interests and the growing consciousness of human brotherhood. Shall the Church belie its mission by resisting this tendency to union?

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Jesus Christ, foreseeing the mighty issues of this age, prayed for the unity of His disciples, that the world might believe on Him. He clearly makes Christian unity a condition of the success of His mission. Shall we not recognize that fact and act accordingly?

That unity does not yet obtain among Christians. We are dividing and wasting our resources at home, and confusing the heathen world abroad. Missionaries in foreign lands are appealing to their boards to send them—not sectarian propagandists—but broad-minded men, who can preach Christ to perishing men, and leave denominational dogmas to the theologians at home. Shall we heed this request of our missionaries, seconded by the converts whom they have won from paganism?

These facts—not theories—raise a tremendously solemn issue with the religious world—namely: Denominationalism, plus its accompanying hindrances to co-operation, or the conversion of the world—which? This question should be answered by every one in the light of that petition which went up from the Master, from the shadows of Gethsemane and of the Cross: "That they all may be one; . . . that the world may believe that thou hast sent me." Let us see to it that we do not make an issue with the Master on this transcendent theme.

What mighty motives prompt us to be one in Christ! (1) The misery, crime, and wretchedness of the great ungospeled masses in our large cities appeal to us in trumpet-tones to bury our differences and make common cause against the sources of all this poverty, sin, and wretchedness. (2) The darkness and idolatry of the pagan world, whose population is increasing more rapidly than our converts, call mightily upon us to close up our divided ranks, and send the glorious gospel of hope and inspiration to the perishing tribes of earth. Every breeze that comes to us across the two oceans brings the pathetic cry of our brothers and sisters for the Bread of Life. (3) Large numbers of intelligent people in our own land, who are kept out of the Church by our denominational divisions and strifes, wait for a united Church, before whose moral and spiritual power they would yield their objections to Christianity and surrender to the Lord Jesus. (4) The great, loving heart of Christ, so long grieved by our unholy divisions, would rejoice in the unity of His followers, and lead them on to victory.

The signs of promise are all around the horizon. The heavens are red with the foregleamings of the brighter day. Denominational walls are getting lower and men are shaking hands across them. Interdenominational organizations are multiplying as an expression of the union sentiment. Our great Captain is marshaling his forces for the decisive conflict. Men are exalting Christ and sinking party differences. As when, during war, the commanding general gathers his army corps, divisions, and brigades from different sections, and concentrates them at a given point, a great and decisive battle is anticipated even by the common soldiers, so may we not see in this coming together of the scattered and alienated forces of Christendom at the call of our great Captain a sure sign of an impending conflict with the powers of

darkness, which shall result in a signal victory for the cause of truth and righteousness? Is it too much to hope that, when the gates of the twentieth century shall swing open, there shall pass through, at least, the advance guard of a federated Church, marching forward to the music of the Cross, to subdue the whole world to Christ?

God grant that it may be so! First Union, then Victory!

REV. ALAN EWBANK, *Missionary, South America Missionary Society.**

I wish this afternoon to say a little bit about the division of fields. It is not a difficult subject, because I intend to confine my remarks purely to the division of fields in South America. South America itself is more than twice the size of the United States. There you have hundreds of heathen tribes. The question is, how are we to divide up these tribes so that we may reach them?

I want to point out to you, leaving out the question whether the Roman Catholics are really heathen or not, that if you start away to the north and go right down to the south of the continent, you can travel in heathen lands, among people who do not know who God is. The whole of that Southern Continent, except the fringes around the edge, should be colored heathen. In one of the parts that is labeled Roman Catholic we have a missionary at work with hundreds of miles of heathendom around him. In whichever direction he looks, he can go hundreds of miles among people who absolutely worship not only not God, but nothing at all. Are those people Roman Catholics? They don't even worship the Virgin Mary.

Denominationalism a Hindrance

REV. G. OWEN, *London Missionary Society, China.**

It is very delightful to see the unanimity of these meetings in regard to co-operation in missionary work abroad. I have always myself been a warm advocate of co-operation, and I have done what I could, in my small way, to bring that about. But there are very great difficulties in anything like co-operation in the mission field. First, and foremost, there is a great lack of co-operation at home. There is not much of this comity, of which we are speaking, here in America or across the water there in England; and if you want comity abroad you must have something like comity at home first. Men, like sponges, will only give out what they have drunk in. I hold myself to be a broad-minded and liberal man, but I think if you could look into my mind—at least I fear—that you would see written over the broad-minded and the liberal the word "Congregationalist." And out there in China, well, we go there as Congregationalists, as Presbyterians, as Methodists, etc., and what we learned in youth, and what grew up around us, and the atmosphere we breathed, we take away with us out there into the foreign field.

There is another thing. We have different standards, different

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methods, different ways of carrying on our work; and if you will leave us a certain amount of latitude and divide us a little, we will get on admirably together. But I am not sure that we should get on better abroad than you do at home if you bound us too closely together. One day two gentlemen entered a drawing-room, and they saw a cat and a dog lying side by side, very comfortably, on the hearth-rug, in the warmth of the fire. "Why," said one, "talk about cat and dog life? Look at that picture of unity and peace." "Ah!" said the other, "but you tie them together and see what would happen then."

Let people have a certain amount, as it were, of individuality, with which they have grown up, and the denominationalism to which they are accustomed.

There is also another difficulty, the fear of losing our influence, the influence of the individual mission over the students in the high schools and colleges, should they become united. You know young converts are very pliable, and they are apt to take the tinge of their immediate surroundings in an alarming way. Suppose, for instance, a Congregationalist sent some of his students to a Presbyterian college; that is, a college over which the predominant influence was Presbyterian. Well, the fear would be that when that man came back to his own mission to work he would be out of sympathy, to a very great extent, with the methods of that old mission, and he would become a Presbyterian really, and there would be an element of friction.

Rev. E. B. Ryckman, *Brockville, Ont.**

I am not a missionary. My forty-four years in ministerial work have been spent in the work of a pastor; but I have been, to some extent, a student and observer. I have not only been delighted, but I confess myself somewhat surprised at the very strong, and warm, and noble terms in which missionaries on different fields, coming originally from different lands, belonging to different churches, have spoken of each other's characters and labors, and their disposition to work together.

Proposals for union, proposals for consolidation of institutions, such as publishing, and education, and others, come to us from the field. They come first to the boards. Now, we have had hints to-day that in some instances boards have given a quietus to proposals for union in certain directions. Well, now, I am satisfied that the governing boards of the various churches and missionary societies are most sincerely desirous of devising and putting into operation the very best possible plans, the best in their judgment, for the promotion of the kingdom of God and for the salvation of lost men. I have some experience in this field, and I am sure that the boards governing our missionary societies and operations are not influenced by denominational considerations, especially in any bigoted sense, in any narrow sense. Of course, each board has to look after the interests of its own society, but they are not unfriendly to any other society. And yet, we are told that the

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boards have looked unfavorably upon certain proposals for co-operation. I think that this matter has to go beyond the board, has to go behind the board, and that is the point to which I wish to speak.

The question is, are our people, the membership of our churches from whom our resources for the prosecution of missionary labors are to come, are they as undenominational, are they as free from bigotry as the boards and most certainly the missionaries? The question is, whether the people when appealed to for missionary subscriptions would support a mission or missionary institution that is not purely Baptist as liberally as if it were purely Baptist; would their hearts be open to support a part of the work that is not purely Methodist as they would be if it were Methodist throughout? And so other churches might be mentioned.

I think I shall have some work to do when I go home at anniversary time, missionary anniversary time, to preach on this very subject of comity in mission fields, and in mission work. I think we have a work to do as pastors in trying to reach the great body of the people over this vast continent, and I think that will be the result of this great Conference in this city to-day, to reach them in such a way as to bring them entirely into sympathy with this proposed union of work and of institution, that they may support it none the less heartily because it is not entirely denominational, but pan-denominational.

Rev. C. S. Bullock, *Baptist Missionary Society, Jamaica.**

One of the most vivid experiences and recollections of my school-days is attending a convention for home missions and hearing a man plead eloquently for a certain section of the city which was neglected, and he pleaded in vain. Another man followed in the same strain with the same result. Finally, a third speaker said: "Brethren, if we don't do this work the Presbyterians or Methodists will do it," and then came the money. I have wondered if the same thought might be the trouble in mission fields. We are so much wrought up whether we shall do a thing or whether someone else will do it, that we are not willing that God should have the glory, no matter who does the thing. When shall we be brought to the point that we do not care what kind of crutches men use, what kind of gloves men wear, so long as they are able to walk with their crutches, or able to reach out with their hands, to rescue men from perishing?

Rev. J. B. McIntosh, *Wesleyan Missionary Society, Jamaica.*†

In the West Indies we know somewhat of missionary duty, but there is much room for improvement. To the northwest of the island of Jamaica there are three small islands known as the Cayman Islands, which are dependencies of the colony of Jamaica—part of them. In the island second in size, the Baptist Missionary Society some years ago started a mission, but five years since a goodly number of the people there forwarded a memorial to our

* Fifth Avenue Presbyterian Church, April 26. † Carnegie Hall, April 26.

conference, asking that a Wesleyan mission should be started among them. Knowing the circumstances of the case and the population of the island being only about 600, we replied to the memorialists at once, saying that we considered their island was abundantly provided for by the presence and work there of the Baptist Missionary Society.

Co-operation Practically Exemplified

Rev. J. W. Butler, D.D., *Methodist Episcopal Church, Mexico.**

The territory of Mexico as a mission field, when compared with the vast Empire of India, may seem small, or our upwards of 14,000,000 people may sound insignificant by the side of the 400,000,000 the churches are attempting to Christianize in China. But these limitations only give emphasis to the importance of the question under consideration, when it is remembered that in our field we have the following emulators in "good works": the Congregationalists, three branches of the Baptist Church, the Episcopalians, the Friends, two Methodisms, four branches of the Presbyterian Church and two independent missions—*i.e.*, fourteen Protestant bodies.

There has been some considerable overlapping of agencies, some waste of time and money, and occasionally some little conflict which has resulted detrimentally to the cause we all love and are trying to serve. On the whole, however, there has been a disposition in favor of harmonious action, and between some missions an almost perfect accord. Could the condition of things obtain among all the missions which now obtains among most, we could soon have an equitable and satisfactory division of territory, a cordial and sometimes helpful exchange of workers, and the utilization of schools, hospitals, and presses that would greatly hasten the spread of a pure form of Christianity among the millions of Mexico.

How could this desired end be reached?

Some would say, bring all the missions laboring in Mexico under one administration to be located in that country. Perhaps no plan would better please the vast majority of our supporters at home. Is it not a fact worth considering that the majority of the laymen at home who give of their means have no desire whatever that our denominational peculiarities be emphasized abroad, so long as men are really turned "from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of their sins and an inheritance among them that are sanctified by faith" in Jesus Christ?

But if we are not ready to enter into such a scheme, could we not group all these missions in some such way as the following:

1. Unite all the Baptists under one administration.
2. The Congregationalists and all the Presbyterians under another.
3. The Episcopalians and the Church of Jesus under another.
4. The two Methodists and Quakers under another.

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Would not four denominations in Mexico be better than fourteen? The independent missions might choose one of the four with which to join. Such a union would be especially helpful to them, and avoid the disastrous results which have attended the heroic labors of the lamented James Pascoe and others who might be mentioned here.

But, we repeat, if one of these two schemes can not be carried out, we certainly can strive after perfection along the lines now obtaining among us.

Let us briefly review them.

1. Over twenty years ago the representatives of all missions laboring in the capital, organized a union tract society for the publication of such gospel tracts as would be entirely acceptable to all of the evangelical bodies working in that country. Since its first organization the society has broadened out so as to include all Protestant missions desiring to co-operate in the circulation of gospel tracts.

2. Later, conferences were held by the representatives of the different missions in Mexico City to consider all interdenominational questions which might arise. After much deliberation and prayer it was proposed (1) that no mission enter previously occupied territory unless it be in the case of towns having 30,000 or more inhabitants. (2) That no worker previously employed be received into another mission who failed to bring "a clean bill of health," and (3) that where joint occupancy of territory already existed, no inducement whatever should be held out to members to pass from one church to another. As one of the missions interested failed to sign the above rules, they were not considered as binding by all, but, we are glad to say, they have been generally adhered to by most of the missions throughout all these years.

3. In the conferences just referred to, many suggestions were made concerning the advisability of a union college and a union publishing house. As a result, a meeting was held later in the city of Zacatecas, which was attended by representative men from several of the missions, and which, after two days of earnest, thoughtful consideration, evolved a plan which was submitted to our home boards, looking to the establishment of a union college of high grade. The home authorities failed to concur for financial and other reasons. Notwithstanding this fact, the agitation of the matter in Mexico brought the workers nearer together, and has not been entirely lost sight of yet.

4. In 1888 the first general assembly of Protestant workers was held in the City of Mexico, and brought together the representatives of all the missions at that time in the country. Distinguished representatives of several home boards were with us. The most delightful Christian harmony prevailed, and such questions as comity, self-support, school, press, and evangelistic work were discussed with profit to all.

5. In 1897 a second assembly was held, when the same questions and the additional one of medical mission work were all under consideration.

6. At this second assembly a committee of reference was appointed, in which nearly all the missions of the country have personal or proxy representation. In this committee matters of mutual interest are discussed, and questions of differences arising between missions in the field may be hereto referred for arbitration. Happily, such questions are few. Indeed, as a rule, when there is a matter in dispute as to joint or single occupancy, or when occasionally a worker wishes to pass to another mission, the representatives of the two missions interested are generally able after a little conference and prayer to amicably adjust all.

It is a very common thing with us all over Mexico, to hold union meetings during the Week of Prayer. Three years ago a movement was started looking to a federation of the Epworth League, Christian Endeavor Societies, and the other Young People's Societies of Protestant churches in the land. From the magnificent convention held last June, in the city of San Luis Potosi, with its 340 delegates, some of whom traveled a whole week on horseback to reach the place of meeting, went out an inspiration and enthusiasm into all the churches, which abides with us still.

In conclusion, let me cite some of the advantages which will result from a more perfect co-operation in our field:

(1) The robust development of Protestant Christianity, and the day of self-support will be hastened.

(2) Our churches, institutions of learning, hospitals, and publishing houses will be more wisely located.

(3) We shall build all these more substantially and more attractively when we do not have to multiply them as rapidly as unholy rivalry sometimes suggests.

(4) We shall secure increased influence, and consequently more generous support from our home constituency.

(5) We shall make certain a greater influence with public men, and, therefore, have more ready protection, even than we now have, from the Government in time of need.

(6) A united front will multiply a hundred-fold our influence against the intolerant opposition of fanatical and misguided people.

(7) Such a front would unequivocally demand and surely obtain a mighty reforming influence in the Roman Catholic Church.

(8) Above all, we as workers, would surely enjoy greater peace of mind, the angels of heaven would have greater joy, and the glorious day be hastened when "pure religion and undefiled" would be the atmosphere of every home, and the conscious inheritance of every soul in all the republic of Mexico.

Rev. T. M. McNair, *Missionary, Presbyterian Church, U. S. A., Japan.**

I wish to give an instance of the beauty of practical union, and then to make one or two suggestions, by way of emphasis, of what has just been said. In our mission work in Japan, as many of you know, we have a union of Presbyterian bodies, but more than that, we have practical association in work with other than Presbyterian

* Fifth Avenue Presbyterian Church, April 26.

bodies. Some three years ago an attempt was made to bring together the Methodists with ourselves, or to join them, in the preparation and circulation of Sunday-school literature. They had, for some years, been preparing lesson leaves, lesson series, as we Presbyterians had been doing; and for now two years that work has been joined. I just hear that the Baptists and the Congregationalists are associated with us in this work. Reference has been made also to publication work. The Methodists have an admirable publishing plant at Tokyo. We Presbyterians avail ourselves of it, and we are very glad to do so, thereby saving ourselves from establishing such an institution, and helping on the Methodist interests of that character.

It may be suggested that there are conditions on our mission ground which are national in their character, which will foster such union; and if we on the mission field have the assurance from the boards, and more than that, from the churches that are behind the boards and behind us all, that such union would be welcome, I am very confident that the fellowship and desire on the part of missionaries to harmonize their work and to avoid friction, to avoid any waste, would be encouraged, and definite proposals would sooner or later come to the Church here at home.

Rev. Julius Soper, D.D., *Missionary, Methodist Episcopal Church, Japan.**

I have been a missionary in Japan for nearly twenty-seven years, and I am glad to say that there are friendly feelings and harmonious relations existing between all the missionaries, or nearly all the missionaries, in Japan. I am glad to be able to report that to-day.

We all are agreed, in a large measure at least, upon these great fundamental principles of comity, but the great question is how to apply them. The Presbyterians have all united in Japan in one ecclesiastical organization, and so have the Episcopalians. We ought to have in Japan to-day only five, at the most six, Protestant organizations, and I believe the day is not far distant when that will be a practical realization. But, in regard to the Methodisms, all have united in having one Christian paper. That is a glorious beginning, and we work practically through one publishing department. But what we want at a very early date is unity; we need union in higher educational work and in theological work. We have to-day, at least, three Methodistic theological schools in Japan. In these three or four theological schools or departments we haven't to-day twenty-five students. To carry on these schools and to teach these twenty-five men we have to employ the time of at least five or six men. We could do it with at least three or four. I feel that there ought to be very early in Japan an organization of those four or five Methodist bodies. Why is it not so? That is the question. It is not because the missionaries do not desire it.

The difficulty is not in Japan, but for some reason the difficulty lies here at home; and my prayer to-day is that God's Holy Spirit

* Carnegie Hall, April 26.

may come down upon the Methodisms in the United States and Canada, and so influence the minds of our good brothers and sisters here that in less than five years we may have one Japanese Methodist Church.

Rev. E. W. Parker, D.D., *Missionary, Methodist Episcopal Church, India.**

I am a very strong believer in Christian unity, in co-operation in work, and in mission comity. In North India, in the beginning of our work, our fields were divided. The Methodist Episcopal Church had a field in which there were no other missionaries, except in one province. The other missionary societies occupied fields in the same way. In the large cities there would be more than one missionary society, but in the country usually but one. In Lucknow, for the six years that I was there, we had Christian unity. There were the Church Missionary Society missionaries, the Wesleyan missionaries, the Methodist Episcopal Church missionaries, and every month we had our prayer-meeting together, and every quarter we had a meeting for consultation concerning our work, and we worked together in perfect harmony. It happened so that when we went to Oudh, the province in which Lucknow is the center, the Methodists had much of the field outside of the city. The Church of England brethren said to us one day, "Almost all of the country belongs to you, in a way. You commenced there first, can't you give us part of it?" I asked, "What part would you like?" They said, "You yourself suggest." I suggested a division of the province on condition that they would take care of our native Christians within the bounds of that field. My suggestion was perfectly acceptable, and we made arrangements, giving them a part of the field in Oudh. And they are occupying that field still, and we withdrew. In other provinces last year there was a field in which we were working among low caste people. When we commenced there our Presbyterian brethren were not working among that class of people. Last year they commenced. I said to them, "That, naturally, is your field. Will you take care of those Christians, if we will make that field over to you?" They said, "We will." We made over a certain portion on one side of the river that naturally came to them, and they are working it now.

I believe in working in this way, unitedly and harmoniously, and while we can not form an organic union, and would not—for I am a Methodist all through and through—yet we can work harmoniously together in this way. In our theological school we have educated the London Missionary Society young men for the Hills for several years. They have no theological school. They send their young men to us, and we try our best to make them good Methodists and send them back to the London Missionary Society again. But they never have complained that we made them too much Methodists, I am glad to say.

Still, while we can work this way harmoniously, I do not believe you can divide territory so that it will always remain divided.

*Fifth Avenue Presbyterian Church, April 26.

When we commenced as Methodists to work among the out-castes, our work spread naturally, and we were the only mission at the time that was giving special attention to training men for those out-castes and working among that people, and hence, as our work spread, and our people were converted, and their friends were converted over the line in another's territory, and the missions there were not working among that class, and they had no men fitted to work for that class, our work spread into the regions beyond. But we worked only in those places among that class of people which had not been touched and were not being touched by the missions there; and never in my experience, as I have worked among those people, and our work has spread over into other fields, have I ever touched one of the converts of another mission, or one of the preachers of another mission; but I have been glad a good many times to give them some of ours.

Rev. Thomas W. Pearce, *Missionary, London Missionary Society, China.**

I shall confine my remarks to the subject of comity from the missionary's point of view, and with special reference to the field where my work lies. The conditions of such comity were set forth in a striking and felicitous way on one occasion by my friend, the late Dr. Wright, of the British and Foreign Bible Society. He said workers in the same field are like men and women climbing the same mountain by different paths, paths which converge as they near the summit.

"Then draw we nearer, day by day,
Each to his brethren, all to God."

In the field from which I come, there are more than fifty missionary societies represented. And why are there so many different societies there? Because of the life, the vigorous, aggressive life in our Protestant churches. Thank God for the life that throbs throughout Protestant Christianity. We are thankful for the brethren who view Christian truth from their own standpoint, though their standpoint be very different from our own. And I am here to express my gratitude to God and to acknowledge here before you what benefit I have received by working in perfect harmony during twenty years with brethren belonging to seven sections of the Protestant Church.

At every large center there are regular conferences of workers on the spot. Such conferences should be used to a larger extent to foster real unity. Their watchword should be not organic unity, and not uniformity; but the watchword should be true unity, the unity that allows of differences of administration, of diversities of operation, but the unity which renders impossible schism in the body. I would have at every one of these conferences of workers maps showing the whole field occupied and unoccupied, with which that conference can possibly be concerned. I would have an intelligence committee show by flag-markings not only the principal stations and out-stations, but the theological schools, the

* Central Presbyterian Church, April 26.

itinerations of colporteurs. Every worker in that field should have his place on the map, and I would have such maps accessible at all times, especial attention being called to them at the general conference of missionaries on the spot. I feel sure that information, clear, and accurate, and full, set forth in the way I suggest, would lead to further co-operation in itinerancy and evangelistic work. I may say that I have itinerated with missionaries belonging to nearly all the seven sections of the Christian Church to which I have referred, and I have found the greatest joy in such itineration in evangelism.

Then, in reference to literary work on the mission field. Surely here is another ground for co-operation. I would have intelligence or advisory committees supply catalogues of all the publications which can be of use with which the conference is concerned; not only lists of existing books, but other lists of books that are required to supplement the existing literature. Surely, this action would avert some overlapping, a multiplying of books that are not needed, when so many good books are so needed to forward the work of that particular mission.

Then education affords another point of contact where workers can work harmoniously together in a useful activity. I have the honor to be associated with the London Missionary Society at the Hong Kong station. We have no training-school for native agents, for young men whom we wish to train for the ministry. Our way during the last twenty years has been to send such young men to be trained at the Lutheran Mission College, and other young men to the American Presbyterian College in Canton. Now, I have to testify that the advantages to our own mission of this course of action are so manifest that I do not think we could have had more satisfaction had we trained the men ourselves. The men are not preaching Lutheranism or Presbyterianism. We find them efficient workers, at least as efficient as we could have hoped to find them, had we trained them ourselves. This is a very practical matter, and here, certainly, we may find a common ground.

Then I know something about the working of hospitals, medical missions, of opium refuges, of foundling houses, of asylums for the lepers, of various Christian philanthropic agencies in the mission field, and I say that where these are worked by two or more societies in union, the better it is for the work that is done in these philanthropic institutions. I do think that this branch, this sociological branch of our mission work, affords the best opportunity for union without the sacrifice of principle. You know, I dare say, if not, I can tell you that in China a large portion of the funds that maintain such institutions as I have referred to, are collected from the non-Chinese communities, from the Chinese communities, too, but from the foreign communities on the spot. Such institutions as hospitals, and foundling houses, and asylums of various kinds appeal much to the sympathies of our foreign countrymen at the coast ports where missionaries live. Now I venture to think that this appeal would be greatly strengthened if these institutions were worked by the different missionary societies in har-

mony. Here, certainly, is the possibility, a large possibility. My own strong opinion is that many laymen who give liberally to Christian missions do not care much by which society the world is evangelized, or any part of the world is evangelized, so long as it is evangelized. I think that many of our best subscribers to missions have their hearts set on seeing Christ's work done and well done, but I do not think they are anxious to have that work done specially by one society or by another particular society.

In conclusion, sir, I wish to touch another practical point. I think a home board might say to a young missionary going to the field: "Now you must enter into the closest possible relationships with the best workers of every society represented in your field. You must cultivate the acquaintance with the missionary specialists on the spot." There are men in every large center who are specialists in evangelistic work, men who are specialists in educational work, others who are specialists in literary work. Surely, a young man might be instructed to seek to know such men, to get all the help possible from such men, and it might become a kind of unwritten law in the mission field that men of light and leading, men whose experience is large, who are in every way qualified to do it, should devote at least a small part of their time to helping the young man, to showing him how mission work should be done as the result of their long, varied experience; and then, I think, in conclusion, the bonds of union would be formed at the outset of every young missionary's career, such bonds as would be strengthened as the months and years went by and he tested by experience the value of the help given to him by the older missionaries. Then I think, sounder lines would be adopted and better traditions would grow up at every mission station.

Comity and the People of the Field

Rev. Thomas Barclay, *Missionary, Presbyterian Church in England, Formosa.**

I think we shall certainly agree that the subject is a very important one and one that deserves much careful consideration. I would just like to say, however, that it is, perhaps, well to enter a caution here lest we should be misunderstood and lest the Church and the world should gain the idea that the want of comity and co-operation is at present very great in the mission field, and acting very disastrously upon our mission work. I do not think that is the case. No doubt our mission work does suffer for want of this comity and co-operation, and, no doubt, not to the extent that we might believe, and it would be a pity if you or others should gather from the amount of time given to its discussion, that it is a very important and critical question. Especially, I think, we are apt to be misled by what we hear of the effect of this want of comity on the heathen world. We sometimes have it put to us as if they were very largely hindered by the presence among them of warring sects, each of them Christian, intent on making their own proselytes and spending their time in misapprehending one another. You do,

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sometimes, hear of a Hindu or a Japanese who makes this objection, who says, if the Christians were only agreed among themselves, he himself would become a Christian also. Now, in any case where I hear such an objection, I always think to myself, this is not a real reason for his not becoming a Christian, only an excuse, only something he has got hold of to ward off a more than usually earnest appeal to his conscience. It is an excuse and not a reason.

And further, there may be a feeling that if we were more united the gospel might proceed much more rapidly. Well, my own experience is as follows: Take the case of the Island of Formosa in which I live. That island, from north to south, and from east to west, is entirely Presbyterian. There is not a representative of another Christian church in the whole island, and, yet, we do not find the heathen simply pouring into the church in such numbers as this argument would lead us to expect. Our experience in Formosa in regard to comity and co-operation has been very satisfactory. About thirty years ago or more, our mission of the English Presbyterian Church began work in South Formosa. Two or three years later the Canadian Presbyterian Church sent out their representative, Dr. George Mackay, whose work on "Far Formosa" deserves your careful perusal. Instead of settling down in our field, he proceeded at once to the north of the island, and by a sort of tacit understanding it became agreed that we were to work northward to a certain river, and he should work southward to that river, and that arrangement has never been interfered with, and we have had perfectly harmonious and helpful work in the island, working together in this way without any interference, one with another, and the arrangement has been so far satisfactory from our point of view. But I do not find it has had such a wonderful effect on the rapid conversion of the heathen as you might expect, from what we sometimes hear said in the other direction.

My own belief is that this idea that the heathen are observing our business is very much exaggerated. We sometimes hear that in China disturbances are made against missionaries as foreigners, because Chinese are not sufficiently observing to be able to distinguish between a missionary and a merchant; and if they are not able to distinguish between a missionary and a merchant, it is not likely they are able to distinguish between a Baptist missionary and a Methodist missionary. In fact, we may say one of our difficulties in missionary work arises from their not being able to distinguish between missionaries. I mean in regard to the Roman Catholic Church. When we go into a field where the Roman Catholics have been at work, we have to share in the odium and ill-feeling, which I am sorry to say, much of their work has brought down upon them. Now, if they do not distinguish between a Roman Catholic and a Protestant, they won't find those differences to be a stumbling-block, I believe. I certainly can recognize that there is a question calling for consideration, but my meaning is that it is rather from our point of view to avoid difficulties between the missionaries themselves, to avoid overlapping, to avoid waste of

energy, and waste of money especially. I think this is the question pressing at the present time when China, and, I believe, other fields, are open to the preaching of the gospel as never before, when we are calling for re-enforcements as never before, and when re-enforcements are not coming, and when it is necessary for us to use all the forces at our disposal, and not to waste our forces in doing work which another can do as well as we, but rather to do what we can to use our forces against the common enemy.

This question is really a home question, to a great extent. The difficulty lies at home, and so long as the churches at home are divided as they are, it is inevitable that they should be divided on the field. But I do not think the waste of energy on the field of missions is owing to this division into different camps, as we may say, or into different regiments, and I do not think that the trouble abroad is as great as it is from similar reasons at home. There are earnest and loving Christians who wonder why we should go abroad and spread those peculiar doctrines of Episcopacy or Presbyterianism, or any other church organization; why can't we simply bring the heathen to Christ Jesus and content ourselves with that? This is impracticable. You may start individual missionaries with such a desire, and possibly to some extent in the case of individuals you may satisfy yourself with that, but in the case of no large organization can you apply it. It is not sufficient for the Christians in China that they should be, if I may use the expression, simply Christians. They must have some church organization, some organization which shall help them as our church organization helps us at home. They go to the missionary naturally, who has been influential in leading them to Christ Jesus, for his guidance, and the missionary naturally—at least I would do so—the missionary being himself convinced as to what is the wisest form of church government—and if not, why do we belong to these different churches—will naturally advise in a certain line, and so perpetrate a distinction. It is inevitable. What we desire is to avoid any waste of strength under competition.

Now, we are not the Roman Catholic Church. The Roman Catholic Church has solved this question, or some such question as this, by supreme authority. In China, for instance, different provinces are allotted to the different sects into which the Roman Catholic Church is divided; so that I believe the province of Canton is served by Dominicans, the province of Fu-kien is served by Franciscans, who are mostly Spanish, and, so in this way the provinces are divided. But we are not Roman Catholic. We have a different life, and while we rejoice in that life, we must know there are certain disadvantages and certain things can not be arranged in connection with Protestant work as with Roman Catholic work, and, therefore, it seems to me that there is a great difficulty in coming to any definite conclusion as to what is wisest to be done. More depends on the spirit in which we go to work than any regulations which can be laid down. I believe, myself, that probably more could be effected by the secretaries and missionaries of the different societies meeting together around the table with a good

map to decide each concrete case as it arises, than by a large popular meeting in which the beauties of Christian union and harmony are dwelt upon. You have those fields where missionaries are already, and we must recognize the fact that there are certain portions of the field where missionaries do congregate, and we can only trust largely to their action as Christians, even as Christian gentlemen, that they will come together in such a way as to forward, not the interests of their own sect, but the interests of Christ's kingdom.

One thing that the Church at home can do; it certainly shouldn't lag behind the missionaries; it should in no case interfere to prevent union and to prevent co-operation, as, perhaps, has sometimes been the case. I imagine, sometimes, the missionaries themselves have hindered union in this way with the native Christians, who, dwelling together and loving one another, might have been prepared for Christianity, were it not that they were kept asunder by the fear that the missionaries who were the means of their conversion belonged to different Church organizations.

Now, take this illustration from the town of Amoy, the treaty port of Amoy, and the missionary work there. There are three missions working there: the London Missionary Society, the American Mission of the Dutch Reformed Church, and our English Presbyterian Mission. At an early date they divided that field between the three, and this has been observed during this whole half century, so that there has been very little clashing or overlapping between the two, American and English. From an early period the Reformed and Presbyterian missionaries agreed that while they were connected with two boards, there was no reason why there should be two Presbyterian churches in the neighborhood of Amoy, and consequently, there was only one church in the neighborhood. The critical question came when the Presbytery came to be formed. The question was whether there should be two Presbyteries formed, one of Americans and one of English, and the missionaries on the field, led by such great and good men as Dr. Carstairs of our own mission, and Dr. Talmage of the American Reformed Mission, resolved that there should not be two Presbyteries. Our English Presbyterian Mission gave them permission to go forward to set up one Presbytery. The American mission, according to their professed practice, sent out instructions that that could not be done, that the universal practice of their Church was to set up a separate Presbytery, and, therefore, that their American missionaries should prepare to set up a separate Presbytery. The missionaries altogether objected to such a course, and they wrote back to their board, saying they would undertake no such responsibility of breaking up what hitherto had been a united Church of Christ; that if the board wished there should be two churches instead of one in Amoy, they must send out some other men to do that work, and they sent back their resignation as missionaries rather than take such a step. This, of course, led to a reconsideration of the matter, and permission was given, and the one Presbytery was set up; and from that day to this there has been no breach of harmony. Later on, when it was necessary to divide

it into two Presbyteries, the division was not at all into American and English, but into North and South, according to the requirements of the native church. Of course, the expenses are borne by the different boards, but the churches are one, and the native pastors are called indiscriminately by churches belonging to either mission. The statistics of the churches are published all together, although the home statistics are sent home on two sheets. As an illustration of how this works in the economy of labor, we have at all our centers a high school and a theological training college. In Amoy the two missions have united to have one school and one training college. The high school is under the charge of American missionaries, and all the boys go there. The theological training school is under the charge of the English missionaries, and all the students are trained there for the work of the ministry. In this way there has been much harmony, much economy, and much lessening of labor. It is not given to all missions to have such men, but in all missions, if Christ rules in the hearts of men both at home and abroad and we are able to sink our own interests, sink our own desires, sink our own glory as a Church, a missionary organization, and seek the glory of Jesus Christ, there is need of no serious difficulty, I think, in carrying forward some wise and well-considered plan for the increase of the comity and co-operation of our missions abroad.

Rev. A. Sutherland, D.D., *Secretary Department of Missions, Methodist Church in Canada, Toronto.**

I think that more and more it is growing in the thought and feeling of Christian men and women who have had to do with the great enterprise of missions, that this, after all, is one of the great strategic points in the work of the future. We have been so accustomed to locate these strategic points in the mission field among the heathen, that we almost overlook those strategic points which are in the churches at home, and I think, when the Church has practically solved this question of mission comity, it will have taken a very long stride forward in the work of evangelizing the world. There are various aspects of this question of mission comity. One of the practical aspects of it which is continually coming up is the possibility by means of co-operative work of exercising a greater degree of economy than we have done in the past. There are so many open doors, so much work that we could do if we only had the means wherewith to do it; and the disposition is to blame in somewhat unmeasured terms the Christians who withhold the means they have which could be used to such glorious advantage. It has sometimes occurred to me that perhaps there is a deeper cause for this than we have hitherto understood. What if it be true that He, in whose hands is the gold and silver of the earth, will not intrust us with more until He sees that we are using faithfully what He has already given us. And we can scarcely be said to be using it faithfully if we are using it on separate interests that could accomplish vastly more by co-operative effort.

* Fifth Avenue Presbyterian Church, April 26.

The Argument of the Need of the World

H. G. GUINNESS, M.D., *"Regions Beyond" Missionary Society, London.**

Our conferences ought to make it a central, pre-eminent matter to forcibly present to the Church of Christ the unreached and imperative need of the heathen world.

May I just give an instance. A dear friend of mine in London, a hard-worked pastor, knocked at the door of my house one day, and I invited him in. He invited me to speak at the new church he was just opening. Willingly I agreed to go. But I asked him: "How is it you need a new church?" "Well," he said, "you see my neighborhood is very destitute. The fact is, we haven't got a really evangelical place of worship within a quarter of a mile." He saw me smiling, and asked me why I smiled. I said: "My dear brother, I was only thinking of the contrast. I was only thinking, for instance, of one of our stations in Africa, on a tributary of the Congo. It is 800 miles from the coast." I told him I was thinking of how, when I stood there and looked northward, there was not an evangelical place of worship for 2,000 miles. There was not a place of worship to the east of it until you reached the ocean, unless you came a little out of the eastern line direct and touched the blessed work on the Nyanza Lake. There is not an evangelistic place of worship until you reach the waves of the Atlantic. And if you turn to the south I presume you would have to go down 1,500 miles to where the wave of gospel blessing is coming in with the advancing civilization.

We might divide our subject into suggestions for home co-operation and suggestions for co-operation in the field. In connection with home co-operation, for reaching these regions beyond, may I suggest the following, the Saviour's own words: "Look on the fields." I understand that not only to involve study but to involve careful study, and prayerful study, and strategic study, and persistent study on the part of the Church of Jesus Christ and those who are interested in this thing; and if I might venture some concrete suggestions I would say this: Let every missionary society that wishes to co-operate in this holy task give itself not merely to report what has been done, but to report definitely what is not done. Let every missionary paper give a definite section to allowing the Church of Christ as a whole to understand what remains to be done. Let people give, say, money prizes, or what not, to stir up magnificent research essays on that subject. Let there be definite study and instruction with regard to those great unreached fields.

As to finance, we have had a great Twentieth Century Fund at home. The Twentieth Century Fund has cut pretty deeply into some of the missionary work. Why should not we have a great fund for reaching the regions beyond? Why should not Christian financiers say: "We will put down money for that express purpose." If I were a millionaire, that is what I should do at the present moment.

* Fifth Avenue Presbyterian Church, April 26.

I feel that comity is going to be based on committee. I don't know whether you catch my thought, but you may view comity as a restrictive element. You may say: "This is my parish and you are not to come in here," and call that missionary comity. I believe that the true view is a helpful, not a preventive view; it ought to involve a meeting together, it ought to involve the positive co-operation of every society represented in any given field: firstly, in earnest study as to what is not being done; secondly, in strategic suggestion as to what might be done; and, thirdly, in communicating to the home societies any alterations that might be effective, so that workers might be liberated for this great work. I will tell you what such committees might do. I was much struck when I walked in your park to-day, at the contrast that I saw between the trees there compared with Central Africa. I was in Stanley's great forest, and there the trees, oh! in what profusion they shot up, and the stunted undergrowth could not get any light at all. The trees were encroaching on one another's domain. Take that most beautiful stretch of trees yonder, that avenue in Central Park. Ah! the trees are separated, their branches meet and produce an exquisite shade over the road beneath, but although the leaves meet, the trees are so stretched apart that there is no kind of infringement upon each other's domain. And we want to produce a gracious shade in heathendom, but in order for that there must be a separation of the trees, and in order to do that there must be an intelligent planting of the trees, and in order to that there must be co-operation in the field and co-operation at home, so as best to discover how those trees may graciously be separated.

Another thing. Not only could they prevent overlapping, but they could suggest certain strategic steps. Look at Stanley. Stanley made a suggestion to the Church Missionary Society, and said: "Why not send someone clear out to the Victoria Lake." It struck the imagination, it struck the heart, and the Church Missionary Society did it. Beloved friends, may we not believe that if earnest consensus of opinion and conviction could be obtained from the foreign field, the home society could be induced to do strategic and useful things?

I believe that there can be co-operation along the line of extending business facilities to foreign bodies. For instance, one society in the west of Africa wished to send out some mission to the Congo. We said "Go. Don't you trouble to establish missions down on the coast; don't trouble to put out an agent to attend to your business. Use our paraphernalia; use our experience, use our business houses, use our transport; we will do it all for you, and thus enable you to get into regions that otherwise you could not attain." I believe that if independent effort—and independent effort is going to be the order of the day, you may depend upon it, in reaching many of these places—if independent effort would only consent to co-operate, I believe that a great deal could be done; if, instead of encroaching upon the sphere of some other society, they were to go, before entering the field, to this society and say: "Could we co-operate with you? Do you think we could be useful

in getting into regions still untouched?" I feel that a fraternal bond would be immediately formed and blessed suggestions might immediately take place; and I think the most practical method of co-operation in reaching untouched regions would thus be brought about.

Did you ever hear the old illustration, written by my dear mother, now in heaven? She supposed herself standing in an English railway station, and saw one of those carriages charged with the lights that were about to be put into the train. All the lights were congregated together in one flaring mass. But now the porter has taken one and dropped it into its place, yet another and dropped it into its place, and presently the lights are distributed and the whole train is illuminated. Unfortunately, in the foreign field, there are aggregations of light that are very considerable in many parts, and some of us can not help thinking that conferences in the field would enable some of those lights to be removed, some to be planted in regions of darkness, and thus, to a certain extent, even without sending out one more worker, we believe that conference, or as I put it just now, committee, might form the base of comity, and we should be able, with our present forces, more strategically to occupy the enormous unreached areas.

Conferences of Missionaries

J. HUDSON TAYLOR, *Superintendent China Inland Mission, China.**

This subject is one of immense importance and great interest to us as missionaries. There has been so much said and well said on the subject that one scarcely knows what one can add to it, but I think that practically it may interest you to know that about a year ago I took part in a large conference of missionaries in Western China, in which this subject was before us. We did not consider it simply in an abstract and theoretical way. The conclusion arrived at was one very satisfactory. All the missions concerned united in forming—shall I call it a board or a committee?—to deal practically with this question. There are three large provinces in Western China—Szechuen, Yun-Nan, and Kweichau. Representatives of the missions in each of these provinces were present, and a united committee or board was formed to deal with this subject. In the first instance, they were instructed by the conference to study the fields, to look on the fields and see what required to be done. When we began practically to consider what was required to be done, it really seemed as if it all required to be done, as if there was nothing done. All that we had done was so small, and the work as yet done so very incomplete, no place could pretend to be properly occupied. There was the most cordial concurrence and agreement between the missions represented, the Episcopalian and Methodist, and really, I am not quite sure how many other denominations were there. Baptists were present, and I can not tell how many others, for I did not ask my neighbors what denomination they were, and they did not ask me, and I have no

* Fifth Avenue Presbyterian Church, April 26.

doubt that sometimes we were in doubt as to one another's relations; but in Christ Jesus we all felt we were one; and, with a vast proportion of the country wholly unevangelized, anything like undue overlapping or trespassing on one another's ground we felt would be waste time and waste effort. And, we have, by means of this association on the spot, a board that will advise with any newcomers and recommend them to go where they are most needed, and there will be the most happy co-operation, I feel quite sure, in the future as there has been in the past, to a very large extent.

During the forty-six years I have been connected with missions in China, I have seen sometimes very bad mistakes made from the absence of such a board, from the absence of missionary comity. It is very disastrous if native Christians get an idea that there is rivalry between fellow-workers, if, instead of co-operation, competition comes in and is a temptation to those who are weak in the faith, to look out for the society that will pay best rather than the one where the services are the most needed. I am so glad that these things are, I believe, things of the past. I hope they will never occur again as they have occurred in the China Inland Mission. Having been a pioneer mission we have had the privilege in many cases of leaving a field altogether when we found it would be sufficiently occupied by others. It truly seems to be a very small matter who are those who reap the harvest, if we only sow good seed and it is reaped. When we get to heaven we shall be very glad to appear together and we shall belong to one society. We shall all be one happy family there.

I trust that in every part of the world the suggestions that have already been made will be carried out, and there will be more reference to the work that needs to be done and can not be done without co-operation than any fear of being too thick on the ground. It is really very trying to travel, as I have traveled in China, weeks together without coming across any place where any attempt has been made to preach the gospel to the masses who are living without God and dying without hope. Let us bring it before God in prayer and look to Him by His Spirit, so to knit our hearts together that we shall all co-operate. I have great hope that the boards at home will not put difficulties in our way. So far as I have had personal contact with them, they have been just as eager as we are, and that is saying a good deal, that the best shall be made of the missionary staff at present available.

Federation

Rev. G. W. Knox, D.D., *Union Theological Seminary, New York.**

It is perfectly apparent that there is deep dissatisfaction with the present method of foreign missionary work. And there is good reason for dissatisfaction. It is wasteful, inefficient, schismatic, and needless. Its greatest fault is it multiplies agencies needlessly. Take an illustration from Japan. In the city of Tokyo there are four missionary colleges, and not enough students in them all to

* Carnegie Hall, April 26.

keep one faculty occupied; six theological colleges, and not enough students in them all for one. And in Japan, how many denominations calling themselves Christians? Presbyterians, North, and South, and Cumberland; Reformed, German and Dutch; Methodists, South and North; Episcopalians from the United States, from England, and from Canada; Congregationalists; Lutherans; Christians; Salvation Army; Friends; to say nothing of the Romanists, and Greeks, and Unitarians, and Universalists. I am told that this condition in Japan is extraordinary. But this is true, that if the Church of Jesus Christ sends forth the re-enforcements necessary, what is now extraordinary in Japan will be ordinary everywhere.

And it is inefficient, because the differing denominations, in their effort to go everywhere, are unable to do their duty anywhere, and from the multiplication of their stations can equip no station as it should be equipped. Then, it is schismatic, and I will appeal to every missionary in this land, whatever denominational name he bears, if it be not true that the missionaries of Jesus Christ preach the same gospel, and proclaim everywhere the self-same tidings of one common Lord. Your missionaries do not preach denominational peculiarities. They do not go forth to preach those things that divide us one from the other, but missionaries everywhere and always proclaim the same truth by which the Christian lives and for which the Christian would rejoice to die. Divisions which are not essential are schismatic.

And then the present method is needless, because the other method is so plain and so easy. It is already pointed out. Missionaries in Japan of differing denominational names, have proved that union can be effected. Four Presbyterian bodies with two Reformed bodies united in organic union, and three Episcopal bodies united in organic union, but otherwise union on the foreign fields has been defeated. It is possible to unite those that stand so near together on the foreign field, if the Church at home will only say, Amen.

Then, beyond that, it is possible to unite in a federal union every branch of the Christian Church—in a great federal unity. Comity is too weak, far too weak; we must have more than that. Comity is too weak for the work; our faith is too weak for the unity of the Christ; too weak for the organic union which will come when the Christian's prayer is answered. Meanwhile, we can have a federal union of Protestant churches for the proclamation of God's truth to all the world. We can have it when the churches at home recognize three things: first, that the present method is wasteful; second, that it is inefficient; and, third, that we are one in our faith in Jesus Christ. Recognizing these, surely we can have as much wisdom in the Church as the founders of our country had when they bound together these differing States and made in one glorious Union room for men who differed as much as the dwellers in Louisiana from the dwellers in Massachusetts. And in such a union as that—such a federal union—the Church of Jesus Christ can husband all its resources and use them best for the winning of the world to Christ.

Various Aspects of Mission Comity

REV. A. SUTHERLAND, D.D., *Secretary Department of Missions, Methodist Church in Canada.**

In discussing the subject of Mission Comity it is not to be assumed that there is any friction between the boards at home, or any conspicuous lack of brotherliness among missionaries abroad. There are no breaches to be healed—no quarrels to be made up. But in the rapid development of missionary enterprise now taking place, and the still more rapid development that may be expected in the near future, it is quite possible that mistakes made in the home fields may be repeated on a larger scale abroad, resulting in waste of money, waste of effort, the retarding of self-support, and the creation of jealousies and antagonisms among missionaries of different boards. The conviction is evidently growing that a time has come when these possibilities should be honestly faced, and such mutual understanding reached as will obviate the overlapping of work and the unnecessary multiplication of agencies in fields that are fairly well supplied, so that destitute fields may be more quickly reached and occupied.

It should also be understood that the advocates of an enlarged measure of comity in foreign mission work are not aiming at a comprehensive organic union of Protestant Churches at home, or even abroad, but only at such mutual adjustment of plans and distribution of territory as will result in efficient work, rapid extension, and economical administration. However much we may seek to minify the differences which separate the great divisions of Protestantism, it still remains true that each division stands forth as the exponent of certain aspects of truth which it regards as fundamental; and it would not be reasonable, nor in accord with Christian charity, to expect men to surrender even methods which they deem important, much less principles which they hold sacred.

At the same time, we should not forget that there has always been a tendency in human nature to exalt opinion into dogma and to mistake prejudice for principle; and this tendency is responsible for not a few of the divisions so characteristic, alas! of Protestant Christianity When closely and impartially investigated, the causes which keep evangelical Christians apart shrink into small proportions—too small to plead as a justification of rivalry, wasted resources, and vast portions of the vineyard left untilled. And, although the time may not be opportune to introduce the large and complicated question of the organic union of Protestant Christendom, yet, in presence of the colossal problem of the world's evangelization, there are strong reasons why at least churches holding the same general system of doctrine and church order should consider whether a closer, or even an organic union, would not be in the interest of the work of God among the heathen. The comparatively recent union of five Methodist bodies in Canada, and of the Presbyterian churches in both Canada and Japan, are illustrations of what may be accomplished in this direction, if only there be, first of all, a willing mind.

* Carnegie Hall, April 26.

As to the desirableness of comity and co-operation in foreign mission work, there is now a remarkable consensus of opinion among missionaries, and also among leading members of the home boards. This indicates not so much a change of opinion as a growth of conviction. A quarter of a century ago it was only an occasional voice that could be heard echoing the sentiment of Dr. Duff denouncing rivalry and pleading for comity; but this was not because the missionaries were opposed to a policy of comity and mutual helpfulness, but because few of them had come as yet into personal contact with the evils arising from the undue multiplication of agencies and the organization of rival churches. Until recently there has been a strange misapprehension between boards and missionaries on the question of comity. Boards seemed to think that co-operation was desirable, but impracticable because of opposition on the mission field, while missionaries thought it quite feasible if only the boards would consent. At the present time there need be no doubt as to the attitude of these two parts of the missionary force.

Assuming, then, that comity and co-operation, in the foreign field at least, are both desirable and practicable, the way would seem to be open for a consideration of underlying principles, of the direction and limits of practical comity, and of the methods to be pursued to accomplish the best results. Among the principles to be kept in view are the following:

1. That the supreme aim of all missionary effort is the establishment and extension of the kingdom of God among the heathen; hence, everything which does not contribute to this end should be studiously avoided.

2. That in prosecuting this aim each mission has rights which every other mission is bound to respect, and the measure of that respect is indicated by the precept, "Whatsoever ye would that men should do unto you, even so do ye also unto them."

3. That rivalry in the Lord's work, or striving against each other is altogether foreign to the spirit of the gospel. "For one is your Master even Christ, and all ye are brethren."

4. That wasting resources is as much to be deprecated as hoarding them; hence all unnecessary expenditure is to be avoided if we would escape the guilt of the unrighteous steward who was accused of wasting his lord's goods.

If these principles are valid, the application of them will go far toward solving the problem of mission comity. They also indicate, to some extent, the scope and limits of the problem. But in what direction and to what extent is practical comity possible? In directly evangelistic work, perhaps only to a limited extent—at least at the present time; missionaries of different boards have their own methods of working, and may not be disposed to change them; and each missionary, as things now stand, will feel an obligation to gather his converts into his own denominational fold; but this need not hinder—has not hindered—meetings for mutual consultation and prayer, nor need it hinder united effort in evangelistic services, and a frequent interchange of preaching between missionaries of

different boards. These are measures well calculated to promote the spirit of comity, and would probably bring before native converts a wider range of truth than under the labors of a single missionary. But there are other directions in which practical comity may be worked out in a more definite way. Among these may be reckoned:

1. Printing and publishing interests.
2. Hospital and dispensary work.
3. Higher education.
4. The division of territory. It should be an understood principle that where a town or village is so occupied that the religious needs of the people are fairly well provided for, other missionaries shall refrain from entering in; and even where there is room and need for additional workers there should be consultation as to the ability of the existing mission to provide re-enforcements; and only in case of its inability to do so should another mission feel justified in planting a station. There might also be a readjustment of boundaries, or even exchange of stations, when, by so doing, the work of God will be promoted; and when, by the union of several weak congregations belonging to different missions, a strong, self-supporting church can be formed, there should be no hesitation in taking steps to that end. The policy of several missions competing for a foothold in communities where the agents of one society can reach all the people, is utterly without excuse, either at home or abroad. Then, in regard to the occupation of new territory, let there be frank and full consultation among the missionaries of the various boards, and let that mission occupy the ground which is best prepared with money and workers to do it effectively.
5. The employment and remuneration of native helpers. Comity demands that the agents of one mission shall not offer inducements to the native helpers of another mission to change their church relations, either by promise of preferment or higher pay. An approximately uniform scale of remuneration would hinder native workers from seeking transfers from mercenary motives, and in any case transfers should not take place without the consent of the mission directly concerned.

What has been said is sufficient to indicate the principal directions in which practical comity is desirable in the foreign mission field. A word or two in regard to the best methods of achieving the desired results will now be in place. In the first place, in promoting the spirit and practice of comity there are certain things which should be studiously avoided, such as:

(a) The unnecessary overlapping of fields of labor. I say unnecessary, because there may be circumstances where it is unavoidable. Let us take almost any province in China by way of illustration. In that province there may be a city which, because of geographical position or other circumstances, is a natural center or headquarters for missionary effort. Besides, the population may be large enough for the operation of half a dozen boards. Then there may be other strategic points in the same province which must be occupied if successful work is to be done at all, and

many places populous enough for several missions to operate without friction. Outside of such limitations the principle of non-intrusion should be allowed full scope.

(b) Encouraging, or persuading converts, or native workers to forsake one mission and join another. All such transfers should be voluntary and with the mutual consent of the missions concerned. Breaches of the true spirit of comity may sometimes occur through inadvertence or lack of information, and may be easily forgiven, but the deliberate proselyting of converts or workers is a death-blow to comity and can not be too strongly reprobated.

(c) All unfriendly criticism of the missionaries of sister churches or their methods of work. Nothing will more quickly or surely poison the spirit of comity and render co-operation impossible. A safe rule to be observed is this: Of our brethren let us speak nothing but good.

In the second place, there are certain things to be carefully cultivated. The spirit of comity needs to be cultivated among the missionaries. Some will doubt this, and be ready to indorse the testimony given in a missionary conference a year or two ago, that "among missions in Eastern Asia there is everywhere the most complete unity, and harmony, and brotherly kindness among the missionaries." If this optimistic view is correct, then this whole discussion is out of place. If there be no problem there can be no discussion. The simple fact that an important place has been assigned in this Conference to the question of comity, shows clearly that in the minds of those who framed the programme, the problem does exist and has not yet been solved. Perhaps the misapprehension has arisen from a slight confusion in the use of terms. The friendliness, the brotherliness which undoubtedly exists among many missionaries in their personal relations with each other, has been taken as synonymous with that deeper and wider comity which stands ready not only to recognize the rights of others, but to adjust its own plans and aims in view of those rights. The results aimed at can not be brought about by resolutions of conferences or instructions of boards, but if the true spirit of comity be cultivated among missionaries, all the rest will be easy.

The same spirit needs to be cultivated among members of the boards at home. Very many of them now favor comity and co-operation in the abstract, but are hardly prepared for it in the concrete. This arises, in part, from the fact that few of them have ever visited a foreign mission field, and hence, have not felt the sore need of a policy of co-operation. They judge largely by what they have seen at home, where obstacles to comity and co-operation have grown up through many years of denominational rivalry, and they apply the same rule to countries where the conditions are very different. The cultivation of the spirit of comity at home would do much to promote its acceptance abroad.

But to speak more definitely, methods like the following would be found helpful:

(a) Conference between representatives of the home boards as to the lines on which comity and co-operation are desirable.

(b) Instructions from the home boards to their missionaries, not only to cultivate assiduously the spirit of comity, but by conference with other missionaries to promote the policy of co-operation in mission work. I am of the opinion that many questions in practical comity could be settled by the missionaries on the ground without the necessity of referring to the home boards at all, except by way of information.

(c) The formation in each foreign field of a committee of consultation and reference, composed of representatives from each mission willing to co-operate; such committee to consider the larger questions of practical comity, such as amalgamation of small congregations, occupation of new fields, and the establishment and maintenance of printing-presses, hospitals, and dispensaries. The judgment and recommendation of said committee to be sent to the home boards for approval or otherwise.

It goes without saying that a universal acceptance of such suggestions as I have made is hardly to be expected in the immediate future. Indeed, some may consider the whole thing as visionary and impracticable; but I submit that nothing has been suggested beyond what ought to be done, and I cherish the unwavering belief that what *ought* to be done *can* be done, and in the not distant future, *will* be done. That all the boards and missions will at once co-operate would be too much to expect; but if even two or three could be induced to lead the way and demonstrate the practicability of comity and co-operation, doubtless other missions would soon follow; and if, in this way, we can reduce to a minimum the evils of rivalry and competition, guard against the sin of wasting our Lord's money, give increased efficiency to existing agencies, spread the gospel more swiftly in the regions beyond, unify the aims and efforts of the native churches, and demonstrate before the world the essential oneness of Protestant Christianity. Such results will justify a far larger sacrifice of denominational preferences and prejudices than we have yet been asked to make, and will do much to hasten the fulfillment of the Saviour's prayer, "that they may all be one, even as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou didst send me."

CHAPTER XI

THE MISSION

Its Organization and Administration—Relation to Native Church—Stations and their Location—German Missionary Methods.

Basis of Organization

REV. T. S. BARBOUR, D.D., *Secretary American Baptist Missionary Union, Boston, Mass.**

There is almost nothing among the marvels of Christianity greater than this fact: that when the Lord Jesus had bidden us to do so great a work, when He had said, "Go ye into all the world and make disciples of all the nations, teaching them to do all things whatsoever I have commanded you," He said no more. He did not tell when that work was to begin; He did not tell the agents who should be selected for carrying the glad tidings to the end of the earth; He did not instruct His disciples as to the method by which this work was to be prosecuted.

When Christ had given this great commission, He did say: Lo, I am with you, personally with you, always, even unto the end of the world, and that being so, we might say that, the problem is a very simple one that is presented in the question, How is this work to be done? Why, here are the two agents—an obedient servant, and an all-powerful Lord, always present with His servant. He can direct him, He can lead him, disclose to him the wise way that he is to follow. And I think it is one of the most glorious testimonies of Christian missionary workers that the Lord does this work at times by direct interpositions; that He does give impulses that they know come from on high, and could not come from any human source. We may believe that He will not fail us in any sudden emergency. He is present to do whatsoever needs to be done for His servants; but it is true—and, perhaps, that thought needs to be recognized and emphasized—that God guides, not alone through impulse, but that He guides through the use of the faculties He has given to His children. And so to His servants there has been left this problem of deciding by the use of the faculties that He has given, and which He interpenetrates by His own indwelling life. It is true that "The more we connect the missionary cause with the person of Jesus Christ, rather than with effort and organization, the more divine will be the inspiration for the work."

*Chamber Music Hall, April 24.

Administration of the Mission

Rev. W. H. Findlay, M.A., *Missionary, Wesleyan Missionary Society, India.**

It is right that the subject of mission administration should have in the programme of this Conference a place second only to those questions which regard the spiritual principles and motive forces of the missionary enterprise. Free lances, "independent workers" have no doubt done and still are doing good service here and there. But they must ever be the exception to the rule. The transfusion from Christian to heathen lands of the fullness of the blessing of the gospel of Christ is no simple, easy process to be effected just by eager and confident devotion. It is an undertaking stupendously vast and complex, and in addition to mighty faith, fervid zeal, patient and strenuous toil, calls for the exercise, under Divine guidance, of such judgment, skill, and wisdom as men apply to the greatest worldly concerns: to waging war, to extending commerce, to founding and administrating empires. History, common-sense, and Scripture alike indicate that it is in marshaled regiments and armies, and not by an unorganized, undisciplined horde that the Lord's battles can best be fought and won.

The natural articulation of mission work seems to be as follows: The unit is a station, with one or more resident missionaries and with out-stations around it. A group of stations form a "mission," a group of missions in the same or neighboring countries, a "field." A number of fields are embraced in the area of a "society"; and the system would be gloriously completed, and a splendid unity and incalculable impetus given to the whole advance of the army of God, if the societies could be knit into an ecumenical confederation. Would that this Conference might herald, might even initiate, such a union!

I shall apply myself mainly to the question of the administration of the mission, asking what should be the constitution and the function, what the duties and rights of a local administrative body formed and related to a group of neighboring stations. I have two reasons for this choice: First, that I believe the most serious of the remediable defects of missionary administration center here; and second, that in determining the relation in which the mission, as an administrative unit, should stand to the home committee on the one hand and to the individual missionary on the other, we settle many of the chief questions regarding both the society and the station.

That local administrative bodies are a necessity in a well-ordered missionary organization, would scarcely need arguing, were it not that some societies, swayed by irrelevant considerations of ecclesiastical policy, have repudiated them, and tried to administer each station direct from headquarters, and independently of its neighbors. This intrusion of the doctrine of independency into a non-ecclesiastical sphere is to be deprecated for two strong reasons. The stations of a society are rarely scattered in wide isolation. A healthy evolution can only produce a group of stations in the same

* Chamber Music Hall April 24.

locality; so that each station has comparatively near to it a number of missionaries familiar with it, instructed in local conditions, experienced in the work. That a home committee itself, thousands of miles distant, should decline to use for administrative purposes the collective knowledge, experience, and judgment of its own missionaries in the locality, and should choose to deal direct with each station on the mere representations of the missionary or missionaries resident on it, is a perversity hard to credit. Informally, no doubt, the opinions and wishes of the mission in general will find expression and will influence the action of the home committee; but common-sense indicates, and in any other department of affairs it would be reckoned a truism, that such a body of local experience and judgment should be formally organized, and that the distant home committee should devolve upon it much of the administration of details and be largely guided by its authority in all matters affecting the stations.

And the local administrative body, while an invaluable auxiliary to the home committee, is still more urgently called for to give unity to the mission. Both missionaries and home boards tend too much to think of the work in terms of stations rather than of missions, to look on the stations as independent centers of work, grouped into missions for purposes of description or other convenience, instead of recognizing the mission as the real unit of operation, and the stations as its component parts. No single station can advance far in its history without ceasing to be self-sufficing, and the justification of the grouping of stations in the same locality is that they may help each other and promote a broad Christian movement throughout a whole district, rather than merely plant churches in particular spots. A well-ordered mission is an organization in which each station has its separate functions, and each contributes to the progress of the whole; so that no station can say to any other, "I have no need of thee." It is obvious that for the healthy existence of a mission in this conception of it, a local administrative authority is indispensable. Institutions for the common service have to be maintained, a common policy in various matters of aim and practice to be enforced, apparatus to be provided for various forms of mutual help and for combined operations beyond the strength of a single station. Objects such as these can only be compassed by organizing the mission under a local administrative authority with not inconsiderable powers.

Taking it as proved, then, that there should be a local authority to administer the mission, I go on to discuss various questions regarding this authority:

1. What should be the area of a mission? How many stations should it embrace? These questions must, of course, be very variously answered according to varying circumstances, but a limiting consideration at either extreme may be indicated. On the one hand, the number of stations grouped into a mission should, if possible, be large enough to provide an administrative board superior to personal bias, or to the influence of single strong stations. On the other hand, the area should not be so large, or embrace such

heterogeneous conditions of life and work, that the members of the administering body can not be in intelligent and sympathetic touch with all that they have to administer. Where the number of missionaries in a locality exceeds, say, forty, it would probably be best to organize two or more missions in the locality, and then, for certain purposes, to group the missions into a field.

2. What should be the constitution of the local administrative body of a mission? The practice of the societies affords some singular answers to this question. Here, a single missionary is autocrat of the mission; there, every missionary, old or young, man or woman, ordained or lay, has an equal voice in the administration. In one mission the committee comprises all the ordained ministers, foreign or native, and no laymen, foreign or native; in others it is confined to foreigners. In nearly all cases the settlement of the question has been influenced by an extraordinary misconception—the error of assuming that considerations of church polity should govern mission polity. The student of varieties in mission administration finds that in Congregational societies the tendency is to give independency to the missionary on his station, in the Methodist body, to subordinate everything to the connectional principle, and so on. Now it is natural, and on many grounds desirable, that when native churches begin to appear they should be organized according to the polity of the church by whose efforts they have been planted. But there is no reason why mission work proper should be regulated by the same principles. There may be excellent and scriptural reasons why one church should not be under the authority of another, but they are all irrelevant to the relations between mission stations; for a mission station is as unlike a church as a military camp is unlike a township. Synods, conferences, presbyteries, diocesan courts may all have much to say for themselves as ecclesiastical institutions; but this gives them no status whatever upon the mission field until indigenous churches are found there. The missionary can no more expect to carry with him to the mission field the surroundings and relations of his church life at home than the soldier to enjoy on foreign service the rights and comforts of a citizen in his own land. No one would dream of applying to the army in the field the administrative principles that regulate civilian life in a settled community; everything must there yield to the one aim of military efficiency. Similarly a missionary society should hold itself absolutely free to adopt on the field whatever administrative arrangements will best promote the success of the work; and the missionary, whether in his relations with his fellow-missionaries or with the home committee, must be prepared to dismiss all prepossessions of church order and status.

Among the main objects to be sought in constituting a mission administrative committee are that it should command the confidence, on the one hand, of the home board, and on the other hand, of the missionaries; that it should provide for stability and continuity in mission policy, and that it should engage in the task of administration the best wisdom and experience of the mission. In

pursuing this ideal much variety of method will naturally be exhibited; but two or three generally applicable rules suggest themselves. One is, that some minimum of experience of mission work should be required in order to qualify for a seat on the committee; a provision secured in some missions by the wise regulation that only missionaries who have passed their vernacular examinations shall be appointed, whether to stations or mission administration. Except on the ground of inexperience, it is generally advisable that all members of the mission, that is to say, all workers sent out from the home country by the home committee, ordained or lay, men or women, should belong to the committee. If this would make the committee too unwieldy in size, it is important that the members of the mission should at any rate elect the greater part of the committee. The isolation of missionaries, frequently from each other, necessarily from the home authorities, brings danger of misunderstanding and friction in administrative relations, which it is as important as it is difficult to avoid. Hearty, cheerful, whole-souled work is only to be expected from men and women who feel that on their stations they are not unduly hampered by authority, and that they have due opportunities of influence and service in the counsels of the mission. This is a strong reason why the committee should either include, or at least fairly represent, the whole body of the mission, except those newly arrived on the field.

At the same time there is no reason why the committee should be limited to members of the mission. Christian residents in the area of the mission who give practical proof of sustained interest in its work and can bring sound judgment and local knowledge to its administration, will as appropriately be found on the mission committee as lay supporters of the society are found on the home boards. Such additions to the committee, where opportunity is afforded for them, not only attach valuable supporters to the cause, but insure for the deliberations a breadth and balance that is sometimes lacking when only the professional missionary point of view is represented.

"Should the mission committee include natives, or consist of foreigners only?" is a question much debated to-day in some parts of the field. Intelligent members of the native churches raise the cry: "No race distinctions! The same rights for the native pastor or professor as for the foreign!" To which the answer is made: "Foreign administration for foreign funds." Neither claim nor counterclaim seems to me to treat the question from just the right standpoint. On the one hand, the question is not one of "rights," whether of the foreigner or the native. The missionary has as little technical "right" as any native Christian to a voice in local administration. The home churches which subscribe the funds are free to make through their home committee what arrangements they please for the expenditure of them. They are not obliged to institute a mission committee at all; they are not obliged to give this or that missionary a place on it; and they are certainly under no more moral obligation to make the native church their partner

in the administration than to invite the help of a neighboring mission of another society. Rights and status the native Christian has, but they are in relation to the indigenous church and the administration of its funds; he can have none in relation to funds from a distant land that come or cease to come quite independently of his volition or effort. On the other hand, the cry, "Foreign administrators for foreign funds," equally puts the matter upon a wrong footing. It has an odor of race jealousy about it which only its absolute truth could make supportable; and when tested, it turns out to be one of those assertions which try to pass themselves off as axioms, because they can never hope to obtain the degree of Q. E. D. A home board, in constituting mission committees, is no more bound by any principle to exclude natives than to include them; and circumstances are easily conceivable in which a native committee would admirably administer foreign funds. The question, in fact, is not one of principle, but of expediency; and the solution I should offer of it is as follows: Native knowledge of native character and life is of inestimable value in a thousand matters that come before a mission committee; and where there are in the area of the mission natives of ripe judgment and experience, and of proved attachment to the cause, wise policy will find a place for one or more of them upon the committee as readily as for foreign non-missionary residents. At the same time wise policy will dictate that the missionary element on the committee shall always be strongly predominant, and this for two reasons, of which neither has any tinge of race prejudice. The first lies in the fact that the missionaries have been sent from the home country purposely to carry on the work of the society and manage its affairs, and so long as the administration of the stations is mainly in their hands, the administration of the mission should naturally be there too. A stronger reason—indeed the cardinal consideration of the whole matter—is that, if missionary money is to be spent economically and with a due sense of responsibility, it must be administered, predominantly, by men who are in close touch with the contributing churches. It is an axiom of good administration that license to spend money should be as little as possible separated from responsibility for raising it. Set people to administer funds that come into their hands merely as so much money to be spent, and, however conscientiously they may approach the task, they will not manage the funds with the same sober economy, the same scrupulous regard for the aims of the donors, as if they realized what it had cost to raise the money. The same reflection which warrants confidence in intrusting to native administrations the funds of the native church—namely, that the burden of raising the money is tied to the privilege of spending it, and givers and spenders are in intimate touch with each other, indicates that a mission committee should consist mainly of missionaries, who, by religious association and spiritual instinct, are more closely identified than natives can possibly be, with the supporters of the society. The missionaries may have had little of the actual burden of raising the missionary income, but they have lived among the people from

whom it has come; they can measure its cost and realize the faith, and love, and hope which it expresses; they have proved their harmony with the spirit and aims of the whole enterprise by giving themselves to the cause to which the money is given. Such money is not mere coin or paper; it is prayer, and faith, and zeal, it is tears and even life blood; and should be handled by those who can best realize its sacredness, and can most intimately enter into the aims and the spirit which it expresses.

3. What should be the functions of the committee of a mission? If carefully constituted on lines such as those suggested above, it may safely and with advantage be intrusted with considerable authority. The home committee, so distant from the field and with so little personal knowledge of it among its members, can not feel itself competent for the detailed administration of the stations. Even when, as sometimes happens, men are on it who have resided on the field, experience gives room to doubt whether their local knowledge is of real service to the committee. Such knowledge soon gets out of date, and especially in regard to such rapidly changing fields as those of the East may in a few years serve only to give its possessor a delusive self-confidence and a dangerous authority. The case is different, no doubt, with the executive officers of the society. The knowledge they obtain by constant correspondence with the missionaries, supplemented as it should be by frequent visitations of the field, doubtless goes far to qualify them to deal with all questions that arise. But I have little doubt they would be the first to welcome the aid of, and to be willing to transfer authority to, a competent body of local administrators.

The natural division of functions between the home and the mission committees is that the latter should conduct the detailed administration, while the former, receiving from the mission committee full minutes of its proceedings and full annual reports, statistical, financial, and descriptive, of the work of each station, will watch the general trend of affairs and lay down the broad lines of policy that the mission is to follow. It will insist, for instance, that its specific sanction shall be required for the adoption of new, or the abandonment of old, methods or spheres of work; it will, perhaps, allow superintending missionaries to appeal to it against the administrative action of the mission committee; it will certainly reserve for itself the final decision in all serious cases of discipline affecting missionaries. As the authority of the mission committee is only delegated, and the home committee can exercise a most effective veto by its control of the purse, the mission committee can not easily get out of hand, and may safely be intrusted with whatever powers are necessary for effective administration.

An undisputed sphere for the activities of the mission committee is found in those agencies, institutions, and operations which concern the mission as a whole. Maintenance of seminaries and other central institutions, preparation of statistics and reports, conduct of journals, arrangements for conventions, united evangelistic campaigns, etc., representation of the mission in public movements, and in co-operation with other missions; all that makes the mission a

unit and wields it as a single weapon in the great warfare, forms the province of the mission committee, as his station is the sphere of the individual missionary. And on the careful, wise, and vigorous administration of these common agencies largely depends the health of all the stations and the general progress of the cause.

More debatable questions emerge when we examine the relations in which the mission committee should stand to the stations and to the native church. The missionary loves his independence at least as much as the average man does, and in adjusting the relations between the mission committee and the stations, it is a matter of some delicacy to steer between over-control, such as would chafe the energies, discourage the enthusiasm, and repress the originality of the missionary, and under-control, such as would risk mismanagement of stations and would enfeeble united action. If it be true, however, that the progress of the whole mission is in the long run more important than the development of individual stations, it must be wise to give to a mission committee, constituted so as to command the general confidence of the workers, a considerable measure of control over everything in the mission. It may be well to consider the question under some of the chief heads of administration.

Appointments. It is the practice in many societies to appoint direct from home to the stations and not allow any control to the local administrative body over the location and sphere of work of the missionaries. I can not but think this a mistake. It encourages, for one thing, the mischievous tendency to put the emphasis in missionary work on the station rather than on the mission, and tends to connect missionary and station more closely than the best interests of the mission as a whole would dictate. It also often involves needless injury to stations through their being left vacant during furloughs, or transferred suddenly from an old to a new missionary when the old leaves the field. The wiser course would seem to be for the home committee to make appointments simply to the staff of the mission, and to leave it to the mission committee—subject always to the home committee's veto—to distribute the staff among the stations. The intimate knowledge which the mission committee has, both of the capacities of the men and of the needs of the stations, can thus be used to provide suitably for those posts, such as seminaries, which are the concern of the whole mission, to make transfers such as shall maintain the continuity of the work on stations temporarily or permanently vacated, and to maintain in the mission that elasticity of adjustment to changing conditions which is as essential to its welfare as general stability of arrangements.

Agents. There are obvious reasons why a common policy should be maintained throughout the mission in regard to the pay, qualifications, discipline, etc., of most classes of native agents. While there will commonly be some less-qualified and lower-paid agents, whom the missionary in charge of a station may engage or dismiss at his discretion, the bulk, especially of the evangelistic workers, should be reckoned as agents of the mission rather than

of the missionary. The status thus given to these workers increases their self-respect, their attachment to the mission, and in general their value to the cause. It should, therefore, be the business of the mission committee to lay down the necessary qualifications for each rank of native agents, to admit them, train them, and fix their pay, supervise their conduct and work, and promote or dismiss them. The committee should also have power, at least in the case of the more important agents, to locate them and appoint them their work, so that each may be employed in the sphere for which he is best fitted.

Finance. The chief financial functions of the mission committee should be:

(a) To advise the home committee as to the appropriations needed.

(b) To distribute among the stations the appropriations granted.

(c) To review the expenditure at the end of the year, and

(d) To audit the accounts of the stations and the mission.

In some societies the home committee judges of the financial needs of the missions mainly by their estimates for the coming year; in others it relies chiefly on the expenditure schedules of the past year.*

Whichever method be followed, the mission committee should form an invaluable intermediary between the home committee and the stations. It is competent, as the home committee can not be, to criticise in every detail the estimates or the expenditure of the stations, and can prepare for the home committee consolidated statements which will exhibit to it the financial situation much more effectually than would a mass of minute information from each station. The same considerations suggest that the appropriations should be made to the mission as a whole, and distributed among the stations by the mission committee according to its judgment of their needs. That broad control over the policy of the mission, which it is alike the right and the duty of the home committee to maintain, will be amply preserved if it divides its allotment to the mission under departments, such as foreign agency, native agency, subsidies to native churches, medical work, etc., and forbids the mission committee to transfer from one head to another. And in distributing the allotment among the several stations the mission committee can, by a similar arrangement, at once maintain that general control over them which wise policy requires, and leaves to the individual missionary freedom for the exercise of his administrative gifts.

Native churches. We have seen above what defects in the constitution and action of mission committees have arisen from the curious error of confusing them with church courts; another mischievous result of the same confusion is that they have in many cases assumed the position of church courts in relation to rising native

* The labor spent in many missions in preparing detailed estimates six months or more before the year begins, only to find, perhaps, that the appropriations granted are from one-third to two-thirds below the estimates, so that the budget for the year's expenditure has to be entirely recast, seems a waste of time. Seeing that the home committee's allotments must be governed primarily not by the needs of the missions, but by the Society's income, the expenditures of the missions n the previous years would appear to be a sufficient guide in fixing the appropriations.

churches. It is true that in the infancy of the work, when native Christians are yet too few and too uninstructed to be organized into a church, the mission committee must in some respects fulfill toward them the functions of a church court; but its action in this department should from the first be kept quite distinct from its regular administration of the mission, and should be recognized as a strictly temporary expedient for the present welfare of the infant church. The funds contributed by the native church, whether for its own pastorate and church buildings, or for aggressive work similar to that done by the mission, should never be confused with mission funds proper; the discipline of members of the church in their relation to it should never be confused with the discipline of mission agents in their relation to the mission. Close to the great tree of the mission organization, the tiny shoot of the native church has to push forth, and live, and grow; and in determining the functions of the mission committee, the greatest care must be taken not to repress, or absorb, or overshadow even the smallest beginnings of ardor, liberality, intelligence, independence in its infant neighbor. As the child is allowed to run alone long before it has reached the steadiness and vigor of the full-grown man, so the native church should be administered by its own courts and should have charge of its own funds, even when its mental and moral qualifications for such responsibilities are patently immature; for its capacity will only reach maturity by exercise. If it is still unable to support its own pastorate, and the mission committee is subsidizing it, such subsidy may afford a ground for representation of the committee on the administering body of the native church; but, except for such temporary connection, the two bodies should be entirely distinct, and the attitude of the mission committee to the native church should be: It must increase, but I must decrease.

Considering how vast and momentous is the foreign missionary enterprise, and what unity of ultimate aim characterizes all the diverse energies applied to it, it is strange to observe how unorganized, how little tinctured by scientific method, how slow to profit by communicated experience and counsel, are the multitudinous agencies at work. It should, under God's blessing, be one of the achievements of the coming century to co-ordinate, in a scientifically marshaled campaign, the companies and regiments of the churches so that without waste of force and folly of misdirection they may be hurled against the kingdom of darkness. And the first step toward reducing the chaos to order may, perhaps, be the evolution of the mission as the carefully constructed unit of missionary organization. Order introduced here will tend to spread downward to the station, and upward to the society; uniformity established here will render possible great co-operative movements, which, in the present disorganization, are hopeless dreams. May this great Conference bring us nearer together, not only in brotherly sympathy and affection, but also in understanding, in methods, in systems; so that in the years to come, as heart answers to heart, so hand may be joined to hand, and step march with step, in the great and glorious enterprise to which God has called His Church!

Rev. R. H. Pitt, D.D., *Editor "Religious Herald," Richmond, Va.**

It is proper to say in the outset that problems of administration are more or less modified by forms of church government. Naturally they are not precisely the same in Episcopal, Presbyterian, and Congregational polities. The views here presented are from the standpoint of a denomination whose polity is distinctly and preeminently congregational and democratic.

It is the policy of our Board, while retaining ultimate authority and control, to exercise these as rarely as possible. The details are left almost entirely to the missionaries on the field. Important changes in stations or missionaries come before "the mission," and the board gives great weight to their suggestions and recommendations. A spirit of mutual confidence and brotherly love prevails, and it has hardly ever happened in the history of the work that any radical difference has arisen between "the mission" and "the board." The matter of organization is still further affected by the circumstances in the particular field in which the work is progressing. In some of our fields the missionaries are few and far apart, and the board finds it better to deal with them individually. In a word, then, the policy which commends itself to us is flexible and adaptable to a variety, not to say a contrariety of conditions.

In the matter of government of missions, the same general rule prevails. It is constantly borne in mind that the men who are giving their lives to the work in the far-away lands are very likely to be alert, attentive, responsive to the situation; that they have better sources of information concerning the needs and promise of their respective fields than are open to the board, and that the board ought to treat with perfect respect all their recommendations. At the same time it has been abundantly shown that the board can judge far more clearly of the relative needs of the various fields, can take a far more comprehensive view of its own ability to meet these needs, and so can act more judiciously on the whole in the administration of its trust, than if it followed wholly the views of individual missionaries, or of groups of missionaries. The very zeal and consecration of the laborers are apt to cloud their judgment. However, we know very little of arbitrary authority. We have a slight formula of specific regulations to prevent misunderstandings and alienations, but in the main we govern our missions by letting them govern themselves.

It is, of course, very important that missionaries shall have as many opportunities as possible for conference. The sense of isolation, of unutterable loneliness must often be oppressive beyond description. They, in common with all Christian workers, and to a degree far beyond those who work amid favorable surroundings, need the elbow-touch of other workers; need companionship, fellowship. Moreover, the many novel and perplexing questions which arise in the course of their work need for their solution mutual counsel.

* Chamber Music Hall, April 24.

We seek to have at least two male missionaries at every station. This is not always practicable. Sometimes one man must hold the post for a while at least, until we can send him re-enforcements. Usually, however, this man has a faithful and godly wife to cheer and help him. But "two and two" the Saviour sent His followers forth, and not less than two ought to be sent to any one station. The companionship in toil and responsibility thus secured, will go far toward lightening the strain which missionary work, particularly in great pagan cities, must create. As the work grows and the ability of the board justifies, other laborers are sent out.

Dr. Gustav Warneck, *Professor of Missions, Halle, Germany.**

The historical and theoretical study of missions has been my special work for over thirty years, embracing more and more the full extent of the field, and this work has become my very life. As a veteran, therefore, in mission service, perhaps I may venture to call your attention to a few thoughts and wishes which have occupied my mind, and which are as much based on missionary experience of the past as they appear to me of importance for the mission work of the future.

The nineteenth century is rightly called a mission century. As regards the number of mission workers, the total of mission expenditure, the extent of mission enterprise, and the organization of mission activity, this century has no equal in former missionary periods. Through God's grace, much has been done; but we ought to have the humility and the courage to examine honestly whether everything has been done well. A conscientious examination of our missionary methods based on the facts of mission history, appears to me to be one of the chief purposes of the Conference.

The mission century behind us has accomplished great things, but greater things are expected from the one before us. The longer we study them the more clearly should we not only understand theoretically the special mission problems, but also be better able to solve them practically.

What we need beside expert mission directors is, above all, missionaries really capable for their great work. The general cry is more missionaries. And let me add emphatically more *men*. But the petition that the Lord of the harvest should send forth laborers into His harvest, has also reference to their quality. Missionaries must be weighed, not merely counted. Spiritual equipment is, of course, the chief consideration. But the experience of more than a hundred years should prevent us from falling into the mistake of thinking that this alone suffices without a thorough training.

It is a hopeful sign of the increase in missionary interest that a growing enthusiasm for the work is spreading among young men and students. Very energetically are the watchwords promulgated nowadays, "expansion," "diffusion," "evangelization of the world in this generation." I will not deny that in view of the present openings all the world over, such mottoes are entitled to

* Union Methodist Church, April 25.

consideration, and so far as this is the case, I certainly have no wish to weaken their force. But without due limitation and completion, I consider them dangerous. The mission command bids us "go" into all the world, not "fly." *Festina lente* applies also to missionary undertakings. The kingdom of heaven is like a field in which the crop is healthily growing at a normal rate, not like a hothouse. Impatient pressing forward has led to the waste of much precious toil, and more than one old mission field has been unwarrantably neglected in the haste to begin work in a new field.

The non-Christian world is not to be carried by assault. Mission history should also teach us not to specify a time within which the evangelization of the world is to be completed. It is not for us to determine the times or the seasons, but to do in this our time what we can, and do it wisely and discreetly. The catchword "diffusion" is really a caricature of evangelical missions, if its antithesis "not concentration" leads to the destruction of organization. If evangelical missions are suffering from one lack more than another, it is the want of organization, in which the Roman Catholic missions are so much their superiors. The many so-called free missionaries are not an addition of strength to the evangelical missions, but a waste of strength.

Perhaps the greatest of all mission problems is the implantation of Christianity into the foreign soil of heathen nations in such a way that it takes root like a native plant and grows to be an indigenous tree. No doubt, the first object of mission work is to bring the individual heathen to faith and through faith to salvation. But the object of mission work must be also national and social; to permeate whole heathen nations with the truth and the power of the Gospel; to plant in them a true Christianity and to sanctify their social and national relations. If the native Christians become estranged from their national and popular customs, Christianity will never become a national and popular power. There is a great danger of confounding the spread of the gospel with the spread of European or American culture, and as far as I can see, this danger has by no means been avoided everywhere. If I am not greatly mistaken, a chief reason why the success of missions is not greater is to be found in the fact that the national character is lacking to-day in so large a part of the Christianity of mission lands. A not inconsiderable percentage of the native helpers (Chinese perhaps excepted), and of the young people who have passed through the higher schools, is more or less denationalized and mis-educated. Hardly any mission has been exempt from this experience, but it is chiefly noticeable in many English and American mission fields. We must have the courage to see this, if there is to be an improvement.

While a proper attitude to the customs of the natives has in many cases not yet been found, another side of the problem in question claims particular attention—namely, the fostering of their own language. Without doubt, evangelical missions of all nationalities and denominations have in the course of this century produced excellent results as regards native languages; there are among evan-

gelical missionaries linguists to whom is due a position of honor in the science of languages. Also the principle is generally accepted: each nation has a right to hear the gospel in its mother tongue. On the other hand, the fact can not be denied that this principle is not always put into *practice* in our preaching and teaching. There are plenty of missionaries who never become independent of the help of the interpreter, nay more, who have scarcely understood the language problem at its real root. This problem is the difficult one of becoming so completely acquainted with the spirit, the whole mode of thinking and reasoning of the foreign people, as to be able to render Scripture terms into their language, so that the truths of the Gospel, naturally foreign to them, shall be fully understood by the natives. This is, perhaps, the greatest intellectual task demanded of the missionary. English has become the language of intercourse throughout the wide world, but that must not tempt us to make it the language of missions. The missionary command does not say: "*Go ye and teach English to every creature.*" Not more, but less English in the missions, this should be the watchword of the twentieth century in this respect, if the great missionary problem is to be solved.

One more point in conclusion. It is now generally acknowledged among evangelical missions that the aim of the work is the formation of independent churches of native Christians. This has only been perceived in the course of the work; the beginnings of missionary activity seldom took the roads to reach this goal. And to this day there is in many missions a neglect in this respect which should be remedied. On the other hand, too much haste and unwise impatience have been shown in placing native churches on an independent footing, especially where republicanism has joined hands with ultra-independent theories. The result has been unsatisfactory everywhere. It has even damaged the young churches because they were not yet ripe for full independence. Here we have another great mission problem, toward the solution of which catchwords will not help. It can only be solved by slow and solid work carried on with patient wisdom and keeping the end aimed at always in view. The great majority of those upon whom our missionary efforts of to-day are exercised can not be treated as Englishmen or as Americans, nor as the Greeks were treated in apostolic times; differences of race, of education, and weakness of character forbid it. Let us pray for both patience and wisdom that we may, under the guidance of the Holy Spirit, become in every respect true educators, and not spoilers, of the heathen nations, to whom, by the will of God, we are permitted to bring the gospel.

The Station

MR. W. HENRY GRANT, *Assistant Secretary Ecumenical Conference.**

There is a wide difference probably in the experience of many here, brought about by the character of the country they live in,

*Chamber Music Hall, April 24.

or brought about by their mission tradition, somewhat by their home organizations, but a great deal by their mission traditions—the way things started, and the way they found them when they got to the field; and missionaries, like other people, are very conservative about adopting any new form of organization.

We ought to be wise enough, when we see that our work is not succeeding in the degree to which we think it ought to succeed, to take in new ideas. Considering the world as a whole, there are certain principles for which we can make some claims, at least. One of these is the principle that strong central stations have a greater influence upon a mission as a whole than scattered stations, with individual missionaries. The paper of Mr. Findlay has brought out the question of how much administration should be committed to the missions of the field. Now, unless you have a mission organized, or unless you have a strong central station, you must have a large amount of the administration from the home office. But when you have a strong central station to which the other stations naturally defer, then a much greater degree of the responsibility can be borne upon the field.

But there are other objects of a strong central station than that of mere administration. I think one object is the sustenance of the missionary himself, keeping him up to the standard; surrounding him with such mental and moral influences as sustain him, and for lack of which many men break down. Of missionaries that go out and live alone in stations, the larger number, I am sure, break down from this cause of isolation. Moreover, the station becomes more or less stamped with the stamp of their personality, and it is very difficult for some other person of larger or smaller shoes to step into their tracks.

A strong central station has two other very decided advantages. One is in regard to differentiation of work that may fall to individuals. I know of one very strong central station, in which each individual goes out to two or three county centers, and holds in those centers two or three days every month a sort of rally for all the leaders in that part of the field. And there come in to them those who wish to make application to go up to the central hospital, or to secure directions as to what is best to do in medical lines. Then they have meetings for several days for those who desire instruction. And so that sub-station gradually works itself into a recognized, strong, central church body, without too much of the presence of the foreigner in it. That foreigner falls back upon the central station for his home life, and for his inter-work with the others. But, since he really does everything, he is virtually the medical adviser—not the physician—he is the superintendent of schools, and he directs the distribution of the Scriptures, and he does the evangelistic work of the county with the assistance of one or two native helpers. In a much older station of the same mission, about sixty miles distant, there are six men engaged in superintending different lines of work. There is the literary man, the medical man, the superintendent of schools, the man who looks after the church, the man who gives theological instruction, and so

on. If one man lives alone, he can not leave his station, he can not leave his wife and family. If two live together—well, what are they unless they agree? And if three live together, it is almost certain that two of them will gradually grow together and leave the other one out. We need four or five in the station to bring that balance which makes it strong, which makes it easy, which takes the friction out of it, to allow young men to go in and get the language, and get settled before the responsibilities of authority are thrown upon then

Rev. J. H. Brock, *Missionary, American Baptist Missionary Union, India.**

There are two general kinds of missions in India: organized and unorganized. I praise the Lord that I belong to an unorganized one. When I went to India, I believed in an organized mission.

One of our most respected missionaries made a tour through India. He was an advocate of organization in our mission. When he came back to our conference his report was that he found that some of the missions were organized to death. All of the individuality which some of the men had was screwed out of them. I do not believe in the organization, at the present time. I have had only eight or nine years' experience, but I do not believe in having five or six missionaries in a station. Instead, in the Telugu District stations, we have one man for five or six stations. We haven't even got men enough to put two men in one station; it is not possible to have five or six men in one station for one thing, and I do not want to be in a station with five or six missionaries. I can get along pretty nearly with myself, and I think nearly every missionary is made on pretty nearly the same plan. It seems to me that missionaries get along with themselves better than with anybody else.

Rev. A. C. Fuller, *Missionary, American Baptist Missionary Union, India.**

As far as my experience goes, the individual on the field is best. Scatter your forces among the forces of the enemy as much as you can, in order to accomplish the greatest good to the greatest number. We should follow the example of Christ. Now, we read in the Scriptures that His name was given to Him, " Immanuel, which is, being interpreted, God with us."

God did not, from His great headquarters in heaven, save His people, but He sent His Son among us.

Now, if God has sent His Son among us so that He has seen things through our eyes, and understands things as we understand them, isn't it right that we, instead of centralizing ourselves in great headquarters, should go out, so that we can each of us see the conditions through the eyes of the people among whom we labor, and be ourselves intimately associated with everything that pertains to them, instead of having our attention drawn aside by one another, as it would be apt to be if we were located in large

* Chamber Music Hall, April 24.

central stations? Although I do agree that there is a great deal to be said upon the other side, yet, according to the way in which I look upon it from my local field, and from the region round about where I am, it seems to me that a man located here, and another at a distance, some miles away, will accomplish most. I had for my field about 600 square miles in area, about twenty-five miles one way by twenty-five miles the other, with about 70,000 people. Another missionary is beyond, in another area equal to it, and another missionary at the right, and another missionary to the left, and another missionary to the rear. Is it not better that we should be thus separated, and be each of us accomplishing what we can with those about us, understanding them fully, than it would be that we should dwell together? I would not miss an hour of my experience, although I have had some bitter experience through being alone. Christ sent out His people two and two. Now, I think that is a good example for us, and I think the two and two idea—man and wife—is the true idea. If the woman is consecrated, she will be willing to dwell alone while her husband is on tour; if need be, God will protect. Has He not protected us? And will He not, whether we leave a wife alone in the station, or whether we leave her with three or four others there?

Now, how shall we best reach the people? Shall we best reach them by great centralizing organizations, having one, say, in Madras, and others, say, in Rangun, and Bombay, and Calcutta? What does the business world do? Every village must have its postoffice. A great postoffice here in New York isn't enough. Each must have its own. So it seems to me that in our work we must divide our forces. Well and good; if we can have here and there a central station, it would be a great help, but we should need larger forces. It seems to me that in the present time of need it is hardly desirable.

Rev. George Scholl, D.D., *Secretary Mission Board, Evangelical Lutheran Church (General Synod).**

I believe most thoroughly in organization, and even think that the last brother who spoke believes in organization. You want your postoffices planted here and there, but we have a Postmaster-General, and all must work together. But there will still be left enough individuality in every missionary who goes out into such a vast field. A field of 60,000 souls—now, look at it, brethren. Our pastors in this country have parishes of anywhere from 100 to 500, and when a man gets over 500 parishioners, he begins to hint to his session that he needs an assistant. And this brother has 60,000 raw heathen, possibly 10,000 of them babes in Christ, who are just out of heathenism. I know I would plead as for nothing else, for more men, more helpers; but the question is whether a man can magnetize that mass of people; whether it is wise to attempt it; whether it would not be better to plant himself down with a dozen men, as the Master did, and try to set them on fire, as the Master did, and send them out, instead of trying to spread himself over

* Chamber Music Hall, April 24.

60,000 people. If he wants to follow the Master, there is one conspicuous example for him to follow. The training of the twelve seemed to be His great work. For that we want organization, systematic work, co-operation among the missionaries, not taking too great an area of influence, because the influence becomes too much dissipated. We want central organization in this country, we want central organization in the field abroad. How much better it is to combine the experience of a dozen men through a period of fifty years than to go by the experience of one man for nine years. Organization; thorough, complete organization, is what the work calls for, in my judgment.

Rev. J. L. Dearing, D.D., *Missionary, American Baptist Missionary Union, Japan.**

During the ten years I have been permitted to labor in Japan I have seen a great variety of methods in use. It seems to me that one of the arguments which was made in the earlier part of the session concerning scattered missions was answered in the very speech of the man who made it. He who would have stations with only one man, was found in his own speech defending stations with no one there to man them. It seems to me from my experience on the mission field I have seen more waste of money, more wasted effort, more loss through locating stations in such a way as that: sending only one man to open a new station. That man stays there and wears out, or for some reason he must go away, and the station is left alone, and no one to care for it, and there is great loss through this scattering; the church there losing property invested in buildings, and in various other ways. And so it seems to me that the stations should be so located that at least two men should be in one station; then, when one man must go away, there is still left one brother to hold it until another one shall come to work by his side.

In my early life in Japan I heard a missionary say something like this: "It is unwise to have two missionaries in one station, because they can not agree." In Japan we have found that men of that sort do not accomplish very much anywhere. Those men do not agree with the natives of the local church. A man who has not the spirit of giving up to his brother of the same blood, will not be likely to have the spirit of giving up in dealing with one not of the same blood.

One other thought which has not been very much dwelt upon this afternoon: it seems to me that there is call for greater wisdom, and greater prayer, and greater thoughtfulness concerning the location of stations. My own experience has been that there has been a great deal of haphazard location of stations. A station should be located in a central point, so that the missionaries not only working in that city, but reaching out into the country beyond, may come in touch with the native churches, with the unevangelized towns of the surrounding country. So they shall cover a large territory. The central station where the missionaries reside, is a

* Chamber Music Hall, April 24.

place of residence and a place from which influence may radiate in all directions. In a country the size of Japan I would have one strong centrally located station, where you put your educational, especially your theological plant, where you should congregate your translators, and also make it a strong center of influence.

This trying of experiments—it is time it ended. Brethren, we have carried on mission work long enough to know something of the science of missions. We ought to gather up the experience of the men of the past. We ought to be able to go forward, saving money, saving strength, concentrating the work, and making it more profitable for the advancement of God's kingdom.

Rev. E. W. Clarke, *Missionary, American Baptist Missionary Union, Assam.**

After an experience of several years as a foreign missionary in Assam, I believe if I had the whole force of Assam here to-day they would say: "These two brethren are right." They would say that it is not a man and a woman to be sent, but a man and his wife, and another man and his wife—two men and two women. We could bring statistics here from Assam that would astonish you in respect to this matter. We have wasted thousands upon thousands that were needed in the Assam mission by stationing men and their wives singly. We have had most marvelous results where two or three men have been stationed together, and have been able to encourage each other, to give each other suggestions—one of these missionaries being more adapted to a certain work than the other—and in these stations where we have had two or three missionaries together, working heart to heart, our results in baptisms, and in the upbuilding of the Christians, and the evangelistic work in general, have been some of the brightest in all missionary history and work. We have had our missionaries at isolated stations. They have been some of the most wretched in all history. Our missionaries have broken down in some stations and have gone home, just as I did myself, and nine years passed before ever another missionary visited that field. And that is just an illustration of what has gone on over and over again in Assam.

As I say, there is no field in the world where results have been larger for the money and men expended, when we have had two or three men together, and possibly no field in the world where the results have been less, when we have had our men in isolated stations.

German Missionary Methods

Rev. Dr. A. Merensky, *Inspector Berlin Missionary Society, Germany.**

It is of very great importance to have a clear understanding regarding the methods in which mission work is to be carried on.

I am to speak of German missionary methods and will do so with pleasure, because our German societies, according to my opinion, have made more progress with regard to uniformity in their work

* Chamber Music Hall, April 24.

than your American or the English societies. We have a long missionary experience behind us and have been benefited by it.

This uniformity has also been promoted by the constant exchange of experiences of the different societies, and one periodical has been founded with the express purpose of discussing questions of methodic character, the well-known and highly estimated "*Allgemeine Missions Zeitschrift*" of Prof. G. Warneck. We also have held and still hold conferences where the unity of purpose and the uniformity of method are constantly recalled and aimed for. I refer especially to the conference which is held every four years at Bremen, to which the German and other continental societies send their delegates.

In giving a summary of our experience and practice regarding these matters, I would first of all call your attention to the very important question: Wherefrom do we draw our supply of missionaries? Our Master has said: "Pray ye the Lord of the harvest that he will send forth laborers into his harvest." We, therefore, agree; missionaries we can not make, nor produce them through our education or teaching; God must give them. In former years our good brethren, the Moravians, have tried to find them by ballot, now they rather call upon those whom they deem fit for the service and ask them whether they are willing to go, and more than this, they follow the example of the other German societies in taking in those who call upon them for help and guidance regarding their preparation, thoroughly believing themselves to be called of God. Applications to be admitted into service are coming into the hands of every German society by hundreds every year, but, as a rule, only those are accepted who are below twenty years of age and are not married. Out of the list of applicants we select some who are to be tested with respect to ability and sincerity during the course of one year, and after that time the ablest are admitted into our seminaries. None of our old German societies are sending out men who did not receive their education in one of our universities or in one of our seminaries, because it is our common experience and conviction that a foreign missionary must have a sufficient scientific education. Such as can not acquire sufficient knowledge may be sent out as missionary helpers. So it happens that missionary education by seminary training has been cultivated in Germany more than in other countries. We have in Germany eight seminaries of this kind with about 350 students. But remember, only those study here who are willing to go to the foreign field, and all the instruction they receive points directly toward this object. So we have in Germany not only the larger number of seminaries in which missionaries are educated, but we can be proud of the fact that the first Protestant seminary of this kind was opened in our country 100 years ago. The time of study required in these seminaries is from four to six years. We ask of the students to master the Hebrew and Greek languages sufficiently to be able to read the Scriptures of the Old and New Testament in the original. Also some Latin and English is taught, and of the other branches of theology, dogmatics, ethics, homiletics, and especially

exegesis, as much as the limited time of preparation will permit. When the student has finished his course he is expected to pass a thorough examination. Our societies have, in course of time, raised the standard, not lowered it, for experience has taught us that the better prepared a missionary is when going out into the field the more useful he will be. We expect of those whom we send out that they will serve a lifetime. We not only give them a good outfit, but hand to them a book of rules which comprises in compact form the essence of missionary wisdom and experience that we have been able to gather in the time past.

With regard to the field of labor to be chosen, I am happy to state that it is our principle never to invade the sphere of labor of any other Protestant society. Since all our German societies uphold this principle, they in friendly consultation fix a line of demarcation which is not to be overstepped by either party.

Regarding the special work of the missionary, we believe that it is not wise to intrust a young and inexperienced man with an independent piece of work. Therefore, we ask of him to pass through a time of practical training under the supervision of some elder missionary. Under his guidance and with his assistance, he will study the language as well as the character of the people. For to acquire a full knowledge of these seems to us one of the most essential conditions for the efficient labors of a missionary. We, therefore, do not like so much that missionaries go from one tribe to the other, for a man staying for years among one and the same people will in every case gain an influence and be universally known and respected.

Regarding the establishing of stations, we try to find places in a large population where the conditions for health and work are favorable, and after the station has been founded we hold this fort under all circumstances. We do not leave the place even if our labors seem to be in vain, and if the workers die they are at once replaced by others. We have ofttimes found that the hearts of the heathen have been deeply impressed by this persevering spirit manifested by our missionaries. The head-stations we surround with as many out-stations or preaching places as possible. Such head-stations we try to plant all over the country and to link them through preaching stations into a network, and we have found that through such united efforts greater results have been accomplished.

The great medium to convert the heathen is for us the preaching of the gospel, and mark this, if you please, not in German, nor in English, but in the language of the native people. Medical work, erecting of schools, and so forth, we only value as means to prepare the way for the message of salvation. In their preaching the missionaries are told to avoid polemics, but to put before the people the love of God revealed to us in Christ.

If now it is given to some souls by the Father to come to the Son, and if they ask: What must we do to be saved? they are taken under special care and instruction. The time of such catechetical instruction varies. In India and China it requires at least six or eight months, in Africa from one to two years. We do not at

once insist that the catechumens should break caste or abandon their wives if they are polygamists. As regards things to be learned by heart, we only require of them to learn the Ten Commandments, the Lord's prayer, and the words by which our Lord has instituted the two Sacraments. Young people learn how to read, but young and old we earnestly try to bring to Christ, teach them how to pray and to make them fully know and understand the way of salvation.

Who is fit to be baptized? We hold, all those who can answer in the affirmative the three vital questions which in the early Church, were put to the candidates applying for admission: First, Do you renounce Satan and all his works? Secondly, Will you give yourself soul and body to the Lord our God? And, thirdly, Are you from your own free will and conviction desirous to receive the sacrament of baptism? The question, however, whether baptism should be granted, is decided not by the missionary alone, but the congregation is given a hearing in the matter.

Those who are baptized we care for as new-born babes. They are not as yet intrusted with offices of responsibility. We hold it to be our sacred duty to look after them and see to it that they not only attend the Bible class and go to church on Sunday, but prove their Christianity in every-day life. If it is necessary and practicable, we open and provide for them means of support by either buying land and letting it out to tenants, or by planting industrial schools, as the Basel Mission has done most successfully in India and on the west coast of Africa. We also superintend the education of the children who have been baptized, and see to it that they be brought up in a Christian way. We try to impress the parents with the sense of duty in this respect, and we erect schools where those children receive daily religious instruction. At all our German mission stations you will find a good vernacular school. The course of instruction is finally completed by the lessons which they receive during the year before admittance into full membership.

About the administration of the congregation, we agree in German missions that congregations gathered from a heathen population must exercise a strict discipline over their members. Those who have offended God and men openly must be punished openly, and those who do not show repentance must be put away from the church.

Again, I may mention, that we foster the spiritual life of our Christians by creating a Christian literature; no German mission is slow in doing so. Translations of the Gospel, of the New Testament, of Biblical history, catechisms, hymns, and schoolbooks are prepared as soon as possible. In the Transvaal our German missions were founded in 1860; there we have now a Christian literature in the language of the natives, and two Christian periodicals are published there monthly by our missions.

Part of the education of native churches is the endeavor to make them support their churches and schools by their own contributions, and we have arrived in that respect at very favorable results. The Rhenish congregations in South Africa number about 15,000

souls. They provide not only entirely for themselves, but contribute to the expenses of their society more than 200 pounds a year. The Rhenish Society has in Sumatra fifty congregations which are self-supporting. Our Berlin mission has in South Africa about 36,000 souls, who contributed in the year 1898 the remarkable sum of £120,000. But then it is not our way to part with such self-supporting congregations entirely; we do not let them go in order that they might do as they like on independent footing, but we provide for them ministers and schoolmasters as before, and try to help them on in the ways of the Lord.

If congregations are to be educated in such a way, the church records are to be promptly and exactly kept in order from the very first beginning of the work. Such records and roll books are those of baptism, of the children going to school, of those who were baptized as children and admitted afterward to membership, of the deaths, and also books showing income and expense of the station, and contributions of the congregations.

We employ faithful Christians as helpers, elders, deacons, and church wardens, without offering them salaries; other helpers, such as schoolmasters, evangelists, and heads of out-stations, are salaried. Our aim is church organization, and our mission organization we simply consider to be the framework, which may be taken away after the building is completed.

Though our experiences and our methods be somewhat different in minor things; though English missionaries follow out one plan and German missionaries another, I am convinced and rejoice to confess that in the great and single aim and purpose of our work, we all stand united as one man in Christ Jesus.

CHAPTER XII

THE MISSIONARY

Choice—Qualifications—Training—Marriage—Environment—Health

Choice and Qualifications of Missionaries

Rev R. P. Mackay, *Secretary Foreign Missions Committee, Presbyterian Church in Canada, Toronto.**

The Rev. John Ross, of Manchuria, in a letter bearing upon this Conference, says: "Far and away the most important topic in the programme is the mission staff. Without the proper man as missionary, every method is certain to be a comparative failure, and discussion on other topics will be purely academic. The home churches have hitherto quite failed to realize the overwhelmingly vital importance of the kind of man sent into the mission field. If you have the proper man you may leave him to discover and utilize the means most likely to be effective. Every mission station must be dealt with specially and individually. No methods can succeed without the proper man; such a man will succeed under any methods. . . . One Paul did more for the spread of Christianity than the ten Apostles. If the Conference can depict the ideal missionary, and make Christian lands ring with the special need for him, he will be found, for he does exist. Here, and here only, is the key to unlock all the obstacles in the way of expediting the kingdom of God throughout the world." These sentences give no uncertain sound. They really sum up the whole situation.

1. If then the man exists, who is he? and how can he be found?

Can it be repeated too often and with too great emphasis that none but Spirit-filled men are wanted? There are other traits of character of great importance, such as health, capacity to acquire a foreign language, consideration for the feelings of others, and a temperament that can co-operate with others. Yet no lower qualification nor combination of qualifications will compensate for the lack of that Divine vision that has captivated the heart and life for Christ, that makes a man live, move, and have his being among the unseen realities.

Selection and preparation should be considered together. It is too much to expect any board, however sensitive and devout, to decide satisfactorily as to the suitableness of candidates by one or more interviews. At Antioch, Paul and Barnabas had already made proof of their ministry, and the definite call of the Holy

* Church of the Strangers, April 24.

Ghost made the path of duty plain. But it is not always so plain. Young men and women make application who have not been tested as Paul and Barnabas had been. With the best intentions they may be self-deceived. The most hopeful to the eye of man may prove unfit, while the modest and self-distrustful may in the day of trial approve themselves true and valiant soldiers of Jesus Christ. It is as important to candidates that they should discover themselves, as to the Church that only competent agents be sent. Hence we say that in the course of preparation the colleges should come to our aid. The period of training should be a time of self-revelation. How can a man satisfactorily know his fitness for a work, or department of work, when he does not know what the work is? A man does not enter blind-fold upon an engagement in the home land. Yet men pass through our seminaries, absolutely ignorant of the climatic and social conditions, and the intellectual and spiritual requirements of even the mission fields of the church to which they belong, and in which they hope to labor.

When foreign missions have grown to such proportions, is it not a reasonable demand that colleges should give some attention to such studies as directly equip men for that work—and studies, too, that cultivate the intellect and heart, as well as help men to take their own measurements, to determine the place in the world's economy for which they are designed? Ordinarily, an honest man is himself the best judge of what he should do. If his inclinations are the result of prayerful and intelligent study of himself, and of the conditions of the work to which he aspires, his own judgment should be a large factor in the decision.

Boards can not be too careful. They can scarcely be guilty of a greater wrong than by disposing of this part of their work in an easy-going and indifferent way. Selection demands to-day thought, and conference, and fasting, and prayer, as much as in Antioch in apostolic days.

2. If the right man has been discovered, the question of support is simplified. He will be too honest and too loyal to Christ, too thoughtful as to the poverty of the many whose self-denying gifts support him, too tender toward the souls to whom he is sent, to spend needlessly upon himself money that would help to send other laborers into the whitening field.

He, on the other hand, will be too sane to risk his own health, and life, and efficiency by a false economy. Boards generally fix the salary upon the basis of comfortable support, which, of course, varies with varying conditions. It is unfortunate, however, that such great disparity exists as to the interpretation of what "comfortable support" means. Slight variations might be easily accounted for by incidental conditions, or tastes, or early training, but when the disparity amounts to 50, or 75, or 100 per cent. in the same field, it is not so easily explained, and is disquieting to the Church at home. Yet, after years of experience and contention neither solution nor compromise has been reached.

3. Closely allied to the question of support is the question of

the marriage of the missionary, at least, in the initial years of his ministry. It need not be said that this is not a question as to whether a celibate is in itself superior or more holy than a married life. It is simply the question of the most economical and most effective expenditure of life and money for the salvation of souls in the foreign field. The arguments for both views are well known. On the one hand are recited the value of the Christian home, with the mutual respect and affection of parents and children, and the freedom and dignity of motherhood as an object-lesson; the effect of home life in sustaining the physical and spiritual vitality and tone of the missionary, and the direct missionary work done by the wife, perhaps in departments of work that the husband could never by any possibility reach. On the other hand it is said that thousands of pounds of mission funds gathered for the purpose of converting the heathen are expended on the support of children who are not and never will be any direct benefit to the mission; thousands of pounds more are expended in travel, owing to the sickness of wives or children, requiring also, the absence of the missionary from the field, the work, thereby, ceasing, but the expenditure going on; the necessary restraints, especially in pioneer work, arising from domestic responsibilities and cares; the distraction and diversion of energy which is unavoidably associated with parental relations; the frequent abandonment of the work after years of preparation. These and other reasons are certainly not without weight. The argument is not all on one side. The lives of Paul, and Patricius, and Columba, and Bishop Patteson, and MacKay of Uganda, still speak. It can scarcely be doubted that if there were more of that high consecration and singleness of purpose so supremely important and needful, there would be less haste in entering upon matrimonial relations. Men would wait, at least, until they had seen the field and the conditions in which they were to work, before forming alliances that, for many reasons, may prevent them from fulfilling their highest destiny. Surely, if loyalty to queen and country cause men to leave wife and children in times of war to endure hardness in camp and battlefield, it ought not to be accounted an impossible thing for men and women to abstain from some domestic comforts for His sake, who became poor that we might be rich.

The resolutions adopted by the New York Inter-denominational Conference in 1896 are cautious, and probably wise. In substance, they state that it is desirable, especially in pioneer work, that missionaries should remain for a limited time unmarried, and that it is also wise, for those who are so led by the Spirit of God, to follow literally the high example of the Apostle Paul in devoting an entire life to the work of a single missionary for the Master's sake. It is manifest that mechanical laws and prescriptions will not accomplish the purpose sought. Better have high ideals in whose light and inspiration men will lean to the side of freedom, and courage, and sacrifice, and strive to follow in the footsteps of the heroes who have made an imperishable impression upon the

world, who endured the cross and despised the shame, for the joy that was set before them.

4. The same high ideal will determine the length and continuity of service. The furlough problem is one of growing difficulty as missionaries multiply. In no other service known to us is so much of life spent away from life's work. The difficulties are evident, and again we say mechanical regulations are unsatisfactory. We must revert to the thought stated at the beginning, and with which we close, that no methods can succeed without the proper men. Such men will not be creatures of any method, but will make methods, as they make themselves, subserve the end of their being: the glory of God in the salvation of souls.

W. H. THOMSON, M.D., LL.D., *President of the New York Academy of Medicine.**

The first instructions to Christian missionaries were given by our Lord Himself, as we find them recorded in the tenth chapter of Matthew. Among other directions, He commanded them to be wise as serpents, and this injunction is as binding now as ever. To be thus wise implies on the part of the missionary a correct appreciation of circumstances and conditions, and then acting accordingly. Now circumstances and conditions vary indefinitely, and particularly so by change of time. Thus the experience of the Apostles and of the Church in the apostolic age is often cited as an example for the modern Church to follow in its missionary work. But the field which the Church of Antioch sent Paul and Barnabas into had very little resemblance to any part of our present foreign field. Humanly speaking, those first missionaries would have had no success had they turned east instead of west, because God had not been preparing the East for them as He had been preparing the West. For many years before the Apostles, the devout Jew had raised his synagogue in every large city of the Roman Empire, and thousands of men and women who had wearied of the vanity of idols had entered its gates and there first learned the infinite superiority of the religion of the true God. A wonderful introduction had thus been amply provided for the first herald of Christ to render his announcement glad tidings, indeed, to great numbers waiting at the door of the synagogue, and it was thither that the missionary always first bent his steps. Not a single modern missionary ever had such a preparation or introduction for him anywhere in Asia, Africa, or in the Pacific. Had Paul presented Christ to people like our contemporary Hindus, Chinese, or Africans, not a recorded speech of his would have been understood.

Now human history may repeat itself, but Divine times and seasons never do. We can not seek for the conditions of the Dispersion nor of the apostolic age, but we have other preparations made for us such as the Apostles did not have, nor any other age of the Church ever had. The signs of our times portend opportunities for the Church to go forward as never before, and what should be the first aim of the modern missionary is a wise adapta-

* Central Presbyterian Church, April 30.

bility to present conditions. For this purpose the first requisite of a foreign missionary is to learn how to put himself in others' places. I mean by that, to ponder how he would be likely to think and to feel if, instead of being born in a European or an American environment, he was born in, for example, a wholly Asiatic environment, whether Arabic, Hindu, or Chinese, etc.

But even this is an easy undertaking compared with the effort needed to recognize how the other's environment has created *him* in his thought, conceptions, beliefs, and above all, feelings. Now one of the greatest obstacles to the spread of the gospel is mutual misunderstanding. I emphasize the word mutual. To be wise as a serpent the missionary should first fully understand those whom he is seeking to convert. He very commonly does little of the sort, but approaches his man or men with preconceptions which often are utter misconceptions. If men could truly understand one another, human enmity would greatly diminish everywhere, but especially between those who, by birth and by race, are primarily foreigners to each other. Hence the next duty of the missionary is to have his men understand him. Generally, he is at first a very suspicious enigma to them, and the old human distrust and dislike of foreigners always operates as a great and long-continued obstacle. The first endeavor of the missionary, therefore, which should precede all others, even that of preaching the gospel, is to show that, though a stranger, he is a friend. Once let him really prove that, and he can begin to work with hope, and not before. This is because his is the religion of love, and he need not expect to spread that religion unless he himself is loved.

How is the missionary to do this? One effectual way is by showing that he can and does appreciate and admire what is good in them and about them. For example, among the advanced Asiatic peoples like the Arabs, the Chinese, and the Hindus, there is nothing so acceptable as a missionary's appreciation of their literature. We are apt to forget how much those ancient races revere their literature and in what high esteem they hold their learned men and scholars. I shall never forget an illustration of this, which occurred in Damascus, a city whose streets have been reddened by the blood of thousands simply because they bore the name of Christians. Yet in that city an American missionary once passed an evening in a circle of famous Mohammedan learned men who themselves personified the fiercest spirit of Islam, and they proceeded to test his knowledge of Arabic learning and literature. Their astonishment at finding that he was quite their peer in these respects was only equaled by their admiration for him, and led to an entire change in their attitude toward American missionaries as such. Again, when two American missionary families once went for the summer to a village of bigoted Mohammedans in the Lebanon, the people at first were very shy of them, until a great learned man, who lived among them and whose fame extended to distant Mohammedan lands, visited the missionaries to find whether they were learned men or not. I was present at that interview, and soon found that the grave and dignified Arab was certainly a remarkable man and a great scholar. The missionary talked with

him for two hours on Arabic poetry. The next day the people informed us that the great sheikh had told them that these men were a different kind of Christians from any other, and that they should treat them as brothers, which they afterward did.

Another prime duty of the missionary is thoroughly to learn the social manners and customs of the people he is living among, so that he can become a perfect gentleman in their society sense. He may then find that this does not call for any real change from being a gentleman in our own strictest sense of the term, in fact, that a true gentleman is a very cosmopolitan being, and quite as likely to be a pure-blooded Japanese, or Chinese, or Arab, as a pure-blooded Anglo-Saxon. To have gentlemanly manners in social intercourse is worth one's while in foreign lands, whatever the reason for going there, be it for trade or travel; but for a missionary it is one of the first requisites. In this respect it must be admitted that Roman Catholic missionaries are often more proficient than our own, but at any rate, it is not out of place to note that in the matter of manners we are certainly the inferiors of the Asiatics. They are much more affable and polite to strangers than we are; they do not laugh at foreigners making mistakes in their language, and they are more courteous in conducting either conversation or discussion. The Lebanon peasant always salutes you with a raised hand and smile, while the Connecticut farmer stares at you as if he resented your nodding to him. I never pitied a man for a deserved humiliation more than I once did an Anglican bishop, who brusquely contradicted a remark of a highly descended Druse Sheikh. The Sheikh at once bowed with the utmost dignity, and protested that he could not presume to know as much as the great Englishman, who knew more than an Arab could think. The American Board once sent to Syria two excellent men, who would have done very well somewhere in America, but nowhere in Asia. Among other conceptions of duty they believed and practiced the doctrine that if Christians stopped drinking tea and coffee and would devote the money for such superfluities to spreading the gospel, the world would be converted much sooner. One of them was sent to begin a new station at the city of Homs, where it was reported that a decided movement had taken place among the people to have a missionary come among them. As soon as he arrived, the Mohammedan governor of the city sent an invitation for the missionary to call upon him, and he received him very kindly, saying that he was glad to hear that the missionary proposed to open a school there, because American missionaries were noted for their learning. Soon the inevitable little cup of black coffee, which Arabic etiquette prescribes for every visitor, was brought in and our conscientious brother refused to taste it. "I am not going to poison him!" angrily exclaimed the governor, nor was it possible for the missionary to convey to him the faintest comprehension of his real reasons for putting aside this graceful piece of Oriental courtesy. The result was that the open door in Homs was completely closed for eight years by two tablespoons of coffee.

"Why do you not like the Rev. Mr. ———?" I once asked an Arab. "Oh! he is a he-goat," was the answer, "and his family in your country must be fellahs."

We have, indeed, to go to Asia to find that general and public sociability which well nigh has departed from us, owing to our habit of betaking ourselves to the daily newspaper instead of speaking to our neighbors. In the Oriental bazaar everyone is talking to everyone else, and perfect strangers meet with a free interchange of civilities and mutual expressions of pleasure at making each other's acquaintance. That this great element in Oriental manners, which affords complete accessibility of every man to every other, is an ordering of God for us to take advantage of, goes without saying. Political opening of doors into countries is as nothing compared with this social entrance which the missionary can find free to him if only he will walk therein and gladly avail himself of every opportunity to meet men with wise Christian good-will.

After all is said, men, the world over, are constituted to be won by good works whose benefits they feel. It is a good trait in men to return good-will for good received, and our Lord Himself appealed to that element in human nature when He went about conferring benefits upon both the rich and the poor. I have seen many an object-lesson in that same Galilee of how His days were spent, when to an American missionary physician would be brought, at each stopping-place, all sick people. They came to that missionary physician, because, like his Master, he was known to be among them to do them good, and I can bear testimony to the fact that this part of the Gospel work was not in vain.

That particular American physician was my first preceptor in medicine, the late Dr. Cornelius V. A. Van Dyck, and I will mention two instances in his career which will illustrate our subject better than any detailed exposition which I may give.

On Dr. Van Dyck's return to his station in Sidon after a year's visit to America, a cavalcade of hundreds of the people, including the leading men of all sects in the town, met him, beginning at a distance of three miles from the city, and gave him a welcome as if he were one of the greatest rulers of the land. On the celebration, at Beirut, of his fiftieth anniversary as a missionary in Syria, the Sultan himself sent orders to the Governor-General of Syria to present in person an expression of the Sultan's esteem. On that occasion a large deputation of leading Mohammedan Ulemas or learned men was followed by a similar deputation from every one of the religious sects of the land, who, though all so bitterly hostile to one another, yet joined in doing honor to this veteran representative of American Christians.

A physician has unusual opportunities everywhere to come nearer to men and to men's hearts than other men. If he is the right kind of man he makes fast friends as hardly anyone else does, and this privilege does not leave him when he goes abroad, but rather follows him the world over. Moreover, his gifts, unlike the giving of money, do not tend to pauperize the recipients. Instead, it puts them under more real obligation to him than even

do alms. Under that sense of obligation I have known men to raise no opposition to him as a missionary when, otherwise, opposition would have been strong and persistent. It is true that many who are helped by him soon forget all about it. So it was with Christ Himself, and so it is with thousands of recipients of medical charity in our own land, and yet the title "beloved" still remains a very frequent designation for the medical man, and nowhere more so than where he is following the example of his Lord in preaching the Gospel as he goes about healing the sick.

For this purpose, however, the equipment as regards medical training and education should be the best which can be obtained. I have no patience with any system which would make it easier for a man to become a missionary physician than to become one at home. Medical science and practice have made great progress in our day, and by so much has that progress given increased powers to the medical missionary. But all the more does that necessitate the most thorough education of those who, in the foreign field, generally find themselves called upon to perform every kind of professional work, while at home it may be committed to different specialists. Let the intending medical missionary, therefore, be furnished with the best facilities which his own country can afford to secure for him, the completest professional education, and, if need be, let that be done for him by the churches which are to commission him for his doubly sacred calling. By so doing the modern Church will only be adapting itself to one of the providential conditions of the field of the present world, and while nothing will take the place of love for preaching the Gospel, as the first requisite for Christ's laborers, yet to make that love effective, one of the greatest helps is a vast possession of modern medical science.

Training of Missionaries

Miss M. O. Allen, *Folts Institute, Herkimer, N. Y.**

A training school for missionaries is expected to give what it is not the province of the college or the university to furnish—a technical education.

It aims to prepare the student for the specific work of bringing men to Christ and raising the degraded to the Christian plane of living.

As a basis for all training, personal character should receive the most careful attention. When the strongest searchlight is cast upon it at home or abroad, there should be revealed strict integrity, absolute uprightness, unselfishness, generosity with fellow-workers, dignity, good temper, Christian courtesy, self-restraint in speech, and a due recognition of the opinions and even the idiosyncracies of others. The instructors in a training school should get at the root of each individual nature and develop, strengthen, restrain, or remove as may be necessary. To this should be added, where needed, training in the best social form. Many a noble missionary has been denied an entrance to hearts sorely needing her, on account of lack of what the world calls good breeding.

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The intellect should be trained to its utmost power of concentration and acquisition; to habits of painstaking investigation, thoroughness, and accuracy, whether the field covered be great or small; to habits of rapid right thinking, quick perception of right relations, and clear expression of thought.

The subjects taught should embrace:

The historical movement of the Gospel in its conquest of the world, a survey of religious ideas and movements of the world, the social movements of the present, and the relation of the Christian worker to the whole social movement, including the great race movements of the day.

The training should include accurate knowledge of the laws of mental development and of the quality of mind with which the missionary will come in contact. To a study of sociology, comparative religions, psychology, etc., should be added a study of kindergarten methods, and of vocal and instrumental music.

The English Bible should be studied first, last, and through all, scientifically, lovingly, as an authority and source of power.

The training school should also give opportunity for development in dealing with people. Skill may be acquired by practice.

The missionary candidate must be trained to obey the laws of health as a sacred duty.

The atmosphere of the school should stimulate to breadth of thought, noble achievement, patient endeavor, unwavering faith, supreme love; love to Christ, love unfailing for the lowest and most debased of our fellow-creatures.

Examples of Training Systems

MRS. L. O. GEORGE, *Hasseltine House, Newton Centre, Mass.**

If great spiritual results are to follow the missionary work, then the workers must be called of God, that they should be ensamples to those who believe, in word, in manner of life, in love, in faith, in purity, able to exhort in sound doctrine, and to convict the gainsayers. How shall we know that those who want to go will be all these things and more? Can we accept the verdict of partial friends, or of busy pastors, or even the pleadings of the applicant?

The board of managers of the Woman's Baptist Foreign Missionary Society felt they must have a personal touch with young women before they could accept them as missionaries; a touch which would give them a real insight into their hearts and lives.

Hasseltine House, at Newton Centre, Mass., is the outgrowth of this desire on the part of the board. It is simply a home where graduates from colleges, normal, or training schools, who feel God is calling them to higher service in foreign work under our Society, may spend a year in preparation.

The faculty of Newton Theological Seminary admit these young women as students. They receive the same teaching, take the same examinations as the young men who are preparing for the ministry. A very thorough course in the study of missions is given; in the methods and work of different denominations, the

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needs of the world, different religions, racial problems, and customs of the heathen. Such a presentation of facts tests the motive and call of the candidate. Romantic notions take flight before the test, and sometimes the timid girl goes with them.

For ten years this quiet work has gone on. The benefits of Hasseltine House to the Society and to the candidates may be briefly stated:

Thousands of dollars saved to our treasury in the sifting out of those unfitted for service.

A beautiful and loving fellowship between those who enter the service and the members of the board of managers.

Higher ideals of service, with a clearer knowledge of the policy and methods of the Society.

Improvement by simplifying the work of designation or choice of field for candidates. Each year confirms our conviction that this way is an improvement over the old way of selecting workers.

Miss S. T. Knapp, *Training School for Deaconesses, New York.**

The New York Training School for Deaconesses was first opened in 1890.

Candidates for admission to the school must not be less than eighteen years of age; and thirty-five is the maximum limit generally observed. The applicant must be well indorsed by a clergyman and physician, and must pass an entrance examination, unless she possesses a certificate of graduation from some approved school or college. That women who enter the school should be gifted, is most desirable. That they should be industrious, is a clear necessity. The course required is to be successfully accomplished only by the industrious and persevering. But the indispensable qualifications for a deaconess, either missionary or parochial, are, first, the spirit of consecration, and second, the spirit of harmony. Without the first, no woman, understanding herself, would assume such a life and work; without the second, no woman in such a life and work could hope for success. The two years' training given to the student is divided into two periods each year. The scholastic course lasts seven months, from the first of October until the last of April, and the hospital course begins the eighth of May and closes the last of July.

The intellectual work required of the student is similar to the course in a theological seminary, and it is the steady purpose of the authorities of the school that a high standard for the intellectual work should always be maintained. There are in the faculty seven clergymen, one physician, and four women.

Thorough instruction in the Bible is given, also in theology, liturgies, Church history, and, if desired, the Greek Testament. A class in teaching is held, in which the students prepare lessons upon an assigned passage in the Bible, and in the class they present and discuss their analyses of the passage and their scheme for teaching

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the lesson. The practical studies in the winter course are hygiene, bookkeeping, and cooking.

During the school year the students are expected to teach Sunday-school classes, and also to make a study of certain important parish and institutional works. They devote one afternoon or evening of each week to this part of the training. Each student remains one month, or, if advisable, two months, in the work she is studying, and is then moved on to another. In this way she has an opportunity to visit the sick poor in their own homes under the guidance of a physician, to conduct mothers' meetings, to teach in the different grades of a sewing-school, to assume duties in a day nursery, etc. Those who have had their first three months of hospital training are also admitted to certain dispensaries to assist at the clinics.

The school gives careful attention to the study of missions. In addition to the courses of lectures on missions, there is a missionary society under the direction of the house-mother, the aim of which is to contribute annually to the support of certain missionary work, and to provide a missionary service for the students and deaconesses of neighboring parishes. We have sent graduates to China, Brazil, Alaska, and other less remote fields of the West.

German Systems of Training

Mrs. J. Fairley Daly, *W. F. M. S., Free Church of Scotland, Glasgow.**

From the very inception, the deaconess work was connected with foreign mission work, although begun for the needs of the home field. Fliedner sent out four deaconesses to Jerusalem, April 17, 1852, to begin the work among the sick. The sisters, since 1868, have also worked in the orphan home, "Talitha Kumi," at Jerusalem, educating the destitute ones. In Smyrna, Fliedner began the work of higher education. In 1852, a hospital for the deaconesses was founded at Constantinople. Eight years later, 1860, marks the beginning of the orphans' home, Zoar, at Beirut, after the massacres of the Lebanon.

This work, to which must be added many institutions in other German fields, determines the course of training. It must be (1) for work among the sick; (2) for education, both primary and higher. In general no special training is provided for the foreign field. The candidate must be between the years of eighteen and thirty-six, must possess a certificate from her pastor and from a physician as to a sound body and mind, and must also give evidence of Christian life and character. A good general education is required, and if there is a deficiency in any branch, it is made up. Special emphasis is laid upon the knowledge of history and geography, and of those who go to the foreign field, a knowledge of the peculiar work to which they are called is required. The initial period of probation is six weeks in Germany, followed by a year of practical work in schools and hospitals, and then by the regular course of instruction. After another period of probation

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lasting at the utmost six years, the candidate is consecrated as a helping sister and afterward dedicated to full work.

In Philadelphia the initial probation is from October to Easter. Then follows a year of instruction and a period of probation for from four to six years; but the instruction continues even beyond the special time of instruction. During the time of probation the sisters are under a mother-probationer. Afterward the instruction is imparted by the pastor or rector of the house, and the other training is given by ministers and by teaching sisters. The sister must be in sympathy with the work of the church in which she serves; but she is made acquainted with the whole sphere of Christian work and activity.

Marriage of Missionaries

Rev. John Morton, D.D., *Missionary, Presbyterian Church in Canada, Trinidad.**

With regard to the selection of missionaries, you can not make a missionary by selecting him. The preparation of the foreign missionary should be rather the preparation of all workers, at home and abroad.

Let missionary candidates, if they are young, take churches at home, and show what they can do; and then, having all ministers imbued with a missionary spirit, obey literally the commands of the Lord Jesus; whenever there are openings, ask Him to thrust out the right man; to thrust him out, to make him uncomfortable until he goes to the mission work.

Of course, many settle for themselves the marriage question. But whether that be the case or not, the question has been widely discussed at home in favor of sending out young men unmarried. Some came out unmarried, but I do not think any of them lived any cheaper than we did; I do not think that any found housekeeping less trouble or anxiety than we did, and I know by experience that their housekeeping was of a quality very inferior to that of those who had wives. I am in favor, therefore, of treating this question of wives on general principles. Train all your men at home; let them go to work at home as city missionaries or ministers to gain valuable experience, and get a wife, and then let them come out prepared with a certain amount of quiet, self-possessed determination to stick to the work, having the confidence of the Church behind them. Of course, a man may live in a smaller house if he has not a wife, but the question of health is so very important that it should be looked at in connection with the question of marriage. It is good to have something like a healthy house. A waste of mission funds far greater than any waste in connection with wives and children of missionaries is to have men scarcely fit to drag themselves about, barely living, yet feeling that they are bound to remain in the field until the end of their five years' term, and to have them then spend a year and a half in their native country before they are fit to go back. Far better to give them something like a comfortable home and keep them in health. Far better spend the

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money on wives and children rather than on doctors and quinine. Then note that the wife comes in as a factor in mission work, and it is worth paying for some women to go out as missionaries!

The question of health is a difficult question. One remark I wish to make is this, that I think ministers break the fourth commandment more than any class of people I know. I know if I have any sin on me, it is that I work the whole Sabbath day from morning to night. Monday is a busy day, because it is market-day, and all the other days are similarly busy, and the result is we get no Sunday rest and get sick. Another reason why missionaries break down is that they interpret wrongly the idea of having only one thing to do, one great impulse; and the missionary sometimes suffers because he takes it too much to heart, and thinks that every little diversion from his work is a waste of time. It is a great mistake; it would be better for him if he would go out and play golf or some other healthy pastime. In my own case agriculture is a diversion, and it works beautifully in with our school system and school work; the missionary should not allow his mind to become too much absorbed and narrowed into one idea, which is always wearing on the brain. The law of self-sacrifice is a great law, but the law of self-development is another, and the man is sinning against his own soul who is so intent upon saving others, on developing and training others, that he has no time to give any attention whatsoever to self-development; no time to let his life broaden out. There is plenty of time to do the work if we only lay it out properly, do it deliberately, and then allow Providence to ripen His own wheat when we have watered it just as well as we can.

Rev. J. G. McLaurin, D.D., *Missionary, American Baptist Missionary Union, India.**

It was written in a very good book a long time ago that it is not good for a man to be alone, and I want to say that in my observations of over thirty years, in one of the hottest countries upon the face of the earth, more men are saved from going home by the wives that they have been sensible enough to marry before they went out, than are sent home on account of their wives. I am an example of this fact myself. I believe that, humanly speaking, I would have been dead three times at least, to use an hibernicism, if I had lived during the last thirty years, were it not for my wife. And I believe that the wife should go out with the man; I do not like that idea of her going out two or three years afterward. I believe that the wife, other circumstances being equal, should learn the language by the side of the man. My wife did that with me, day after day, and she could talk the language as well as I could, and could use it safely, and I am not sure but what she was the better half of the two in the work and the influence that she exerted upon the people with whom she came into contact. Thank God, she is living yet, and she is a stronger man than I am, too! These unmarried men, in nine cases out of ten, have to depend upon some other man's wife, for, unless they establish monasteries,

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they must live in some other man's home and eat food cooked by some other man's wife. We are referred to Paul, and we thank God every day for Paul, and we thank God for every man that has had the call that Paul had, to go out as he did; for Livingstone, for instance, after the death of his wife, and the work that he did. They have a call, but the call is not universal. Paul never went outside of the zone of his own climate. Paul never went outside the customs of his own home. He was always surrounded by his fellow-countrymen, and he was never outside the home influences. He was almost always in a brother's home.

Rev. L. B. Wolf, *Missionary, General Synod Evangelical Lutheran Church, India.**

I believe that our English societies and German societies have been settling one of the questions which confronts the Christian Church and the missionary world at the present time, and that is by sending out a missionary unmarried for a certain number of years until it has been demonstrated that he can stand the climate, and can acquire the language of the country in which he is to labor.

Several English and German societies test their men three or four years in these two particulars of which I have spoken, and I think that is wise.

But when the marriage question does come up, and we do get married, what then? I stand here after sixteen years of service in South India. I do not know at the present time which way to turn. I had a Christian home, which I believe under God, was as powerful in India as my own work. But that home is broken up. Why? Because I dare not keep my children on the plains of South India; and if I go back as a missionary now, I must go back alone. That is the other side of the shield. What are we to do, then? We must go back after years of hard work, with no loving family around us, but as single missionaries to all intents and purposes.

Now, that is the situation. I am not speaking of one case alone; but let me ask all the missionaries in South India if that is not the position which presents itself to every missionary, if he wants to do his duty toward the family which God has given him.

Breakdowns in health, I believe, even in South India, are easily avoided if men will use common-sense. I do not think God gave me a stronger body than to any other man, but in sixteen years I have spent but six months outside of India, and I am not broken down. I came home because I had to bring my family home, and for no other reason. All that has been said by the brothers on health is absolutely true. Lay strong hold upon God; place yourself in His hands and go on where He leads, and then do your work systematically. After two years in India I was invalided. Why? I did not use that sanctified common-sense which is always needed, and I tried to do two men's work. Then I listened, as I hope every young missionary going out to India will listen, to the advice of my senior missionary, who said: "Wolf, when five o'clock in the evening comes, shut up your books and go out and take a

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change, and try to get new life and new blood for the next day." And with that I began to pick up. I played golf and tennis, and I believe I served God as well when I played tennis and golf as when I worked in the college.

Rev. R. M. Mateer, *Missionary, Presbyterian Church, U. S. A., China.**

I have been in China for nineteen years and have had to do with the opening of a new station. As an American missionary I stand in a somewhat different relation to my wife, and she to me and the missionary work, than if I were an English missionary. We are not only the husbands of these American wives. The Church in this country expects and practically demands that a missionary's wife should be something more than a mere wife, occupied with the care of him and his family, and doing no missionary work. Our American women are first and always missionaries; and their work and their influence are not one whit behind that of the men. We have eight of them in the station where I am, and I am prepared to say that they have had more to do with the great results of the work in that station than the men. It is unfair to ask the women to stay at home four or five years before they join the men they are going to marry. Let them have an equal chance with the men. Our American Church knows that no successful station can be established without women, and no successful station can be established, as a rule, without an older man and woman in that station, so that the church with which I am connected has made the rule that an older man should go along with the young men to establish a station. But what happens? You take three young unmarried missionaries with the older missionary and his wife, and you expect these latter to take care of those young men. I lived there with a wife who tried to take care of young men that came to her under those circumstances, and in two years I laid her in the grave. It is unfair, inexcusable, and unwise; irrational from every standpoint, to undertake to establish a station without women; and it is unfair to expect that one woman should be called on to bear the burden that belongs to the station. The men ought to be married for the sake of the women.

Then, again, as to the study of the language. If the wife goes out with her husband, we provide for her until she learns the language. But when she goes out later she has not the benefit of his companionship and help in learning the language; she is called upon to undertake the duties of the home, and she gets discouraged, and is really only the "wife" of that man. She is not a missionary. In learning the language she is at great disadvantage.

Suppose you do send a young woman out, it is natural that a young, unmarried missionary should fall in love with her. Now, what are you going to do about it? The board has asked the young man to go out for three or five years without being married. Are you going to ask those young people to remain in their station unmarried? You can not do it in any heathen country. You can

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not question whom the man shall marry, and it is a very serious responsibility that the board assumes in such a matter. I say emphatically, that no board has a right to take God's place and decide for the missionary in this matter. When I first went out, without another foreigner within forty miles of the place, I know I should have broken down if my wife had not been with me.

You talk about Paul. He was under different circumstances from ours. Paul was constantly having a change of scene or association. He did not have to deal with an alien language nor with an alien climate. We have to wrestle with a trying language and the depressing effects of isolation and monotony in a heathen country.

Regarding this whole matter of missionary policy and administration, I say, leave a little for God to attend to, and when God provides a helpmeet for a man he should leave father and mother and cleave to his wife. If that is necessary here in this country, it is infinitely more so in a heathen land. Do not encourage this halo of romance and sentimentality. This is a time for a great campaign to be undertaken on rational principles. So I say, let the wife accompany her husband to the mission field.

Rev. J. Hudson Taylor, *Superintendent, China Inland Mission.**

All the world is not in similar circumstances. Mission fields differ, there are many questions to be considered. One of my best friends—an American missionary—has six of his wives lying side by side in a cemetery near the place where I have done a good deal of work. His seventh wife lies in America, not with the other six.

Now, my dear friends, it is a very easy thing to say: marry whom you will, when you will, and as you will, but a sight like that is calculated to impress a thoughtful man. In China, where I have labored for some forty-six years, the climate is far more serious in its effects on a woman's life than on that of the man. You will meet in China with a large proportion of missionaries not more than thirty years of age, who are living with their third wife. Is not that a serious question in mission work? After we buried so many young wives, we were constrained to make rules in regard to the matter. Our rule is now that our men and women must pass two years in the field, must break the back of the language, must prove their physical powers before they are united in marriage. This rule has cut down our death rate of missionary wives fifty per cent. It is a very serious thing, indeed, to send out a woman under circumstances which practically condemn her for life, either to sickness, or to leaving the field altogether without her husband, to taking her husband away from the field, or to other contingencies which I must not dwell upon. I do not know any more difficult question in the whole missionary problem. I have had the pleasure of living as a married missionary for forty years and I know all the advantages, and the comfort, and the blessing to the work of having a faithful and competent partner by one's side; but for near-

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ly twenty years of my married life, my wife has had to be in one part of the world while I have been in another. Mr. Wolf brought this question before us in a very practical light: what is to be done with the children, or wife, or both, when they can not live in the country to which the missionary is called? There is nothing for it, if he go back to his field, but to become practically a single missionary. In the statistics of our mission I may tell you that twice as many married as single missionaries have to take furloughs. In our experience, single men and single women do not break down in the proportion of the married missionaries. With the latter the sickness of either man or wife brings the missionary home. The matter of expense ought not to be considered in this question. The glory of God and the good of the world are the only questions that we have a right to consider.

One other topic which I should refer to, and that is the acquisition of the language. It has not been the experience in our mission—which has 800 missionaries connected with it—that those who went out married have acquired the language either as accurately, or as fully, or as easily as those who have gone out single. Nay, so serious has been the disadvantage that in not a few cases married missionaries have voluntarily separated for a season from their wives in order that they may have more of the advantages that single persons enjoy in this matter of study.

Environment and Home

Rev. Irwin H. Correll, D.D., *Missionary, Protestant Episcopal Church, Japan.**

To our mind the first work which should engage the attention of the newly arrived missionary in any field is the acquisition of the language of the people among whom he is to labor. It has been the case that men who have come into the mission field have either been assigned to, or allowed to spend their time in, work which prevented them from beginning the study of the language at once, with the thought that after a time they could be relieved from the duties claiming their immediate attention and then they could apply themselves to it. It may, however, be stated as a rule, with very few exceptions, that the missionary who does not get a fair knowledge of the language within the first two or three years of his missionary life, will never make a success of it. If his energies are devoted to any other work, the probabilities are that he will be a disappointed man ere many years pass. We do not wish to be understood as saying that there are no fields in which the missionary can work by using the English language, but we are prepared to say that no missionary can do his best work for the Church and the salvation of souls in any field if he is ignorant of the vernacular of the people.

It is a mistake to suppose that the acquisition of the language is important simply to enable him to communicate his thoughts to the people and deliver to them his message in their own tongue—essential as this is to his real success. He needs to get into the

* Church of the Strangers, April 24.

very thought and life of the people, learn their true condition, so that he can get down by their side, not to lower his standards, but in order that he may in true sympathy and love lift them up and become instrumental in bringing them into such relations with God and each other as their Maker intended. This can be done successfully only when he can speak to them in their own language.

While the missionary is engaged in his work, environments have much to do with the maintenance and growth of his spiritual life. The atmosphere of heathenism is filled with bacteria which threaten not only the vitality, but the very spiritual life itself, and it is entirely lacking in those soul-invigorating, vitalizing, and nourishing qualities so marked in Christian lands, and so essential to full, vigorous manhood and womanhood in Christ Jesus. The missionary at his best is but human, and, although he has not only the promise of, but can also unquestionably enjoy, the companionship of Him who said: "Lo! I am with you alway," yet he has no greater claim upon the fulfillment of this promise than has the laborer who dwells in so-called Christian lands. While the latter needs his seasons of refreshing and communion with those who give him a spiritual uplift, the missionary is frequently cut off entirely from all these privileges. We would not for a moment think of giving the impression that the little church which the missionary raises up by God's help is no stimulus or source of comfort to him, but whenever he appears before these converts it is as a teacher; there is a constant giving out, with little or no taking in for himself. The blessed Master found it necessary repeatedly to retire with His disciples to some quiet place for rest and prayer.

For the missionary this place is the home. His physical, intellectual, and spiritual natures demand this, and they unite in calling for the very best that can be furnished. We say the very best, not the most luxurious. There is a wide difference between luxury and necessary comfort and nourishment. Who, let me ask, is more in need of, and more justly entitled to, a comfortable home and resting-place, than he, who for days and weeks has been traveling about exposed to conditions of life which are entirely opposed to what he has always been led to believe are requisite to health and longevity? The true missionary is very unlike the tourist. He, as a rule, can choose the places he visits, and these, naturally, are the most beautiful and attractive the country can afford; he can carefully select his hotels, etc., where he wishes to stop, but not so with the missionary; duty frequently calls him to enter the hovels of the humblest, and in the prosecution of his work, he will find himself in the midst of surroundings which are far from conducive to the comfort and rest of body which he finds needful.

After long experience of this character the rest of a Christian home, fashioned after the one in which he was born and reared, is necessary, that he may be prepared for the next tour he is to make. Not only is the physical man recuperated, but the spiritual nature which has become more or less depressed by its contact with heathenism and its deadening influences, is also quickened within the sacred confines of the Christian home, where it breathes an at-

mosphere purified by the presence of the Divine Spirit Himself, and uncontaminated by the degradation with which he has been so recently surrounded. It becomes, indeed, a haven of rest to the weary soul, where the hungry soul is fed and strengthened for better service.

A well-educated Japanese gentleman, who had spent a number of years in the United States, and had discovered the strong and active forces which assert themselves in a true Christian civilization, in speaking of his own country in contrast, said: "What we need in my country more than any other one thing, is the Christian home." He was right. The true Christian home possesses a power which molds nations and develops that which is noblest, purest, and best.

The missionary is sent to foreign lands to spend his time and strength in laboring for the evangelization of the people of those lands, and yet, in some places he can not close his eyes to the need of doing something to help those to live virtuous lives who have come abroad and are temporarily thrown upon foreign shores and surrounded by temptations of the most subtle character. What a wall of defense and place of refuge the missionary's true Christian home may become to these sojourners who find so much to ensnare and so little to help! We are convinced that much can be done in this respect. The Christian home, opening its sacred doors to them, introduces them not only to its pure moral atmosphere, but also to the work which absorbs the missionary's time. The influence of such visitors is gained and exerted in favor of that work, and the reports given in the home land are favorable to the work of Christian missions instead of pronouncing them a failure.

The greatest influence of the missionary's home, however, is that which is exerted upon the inhabitants themselves. What a marvelous contrast between a Christian and a heathen home! For a short time every day work ceases; all the members of the family, servants included, are gathered together, the voice of praise is heard, God's Word is read and prayer is unitedly offered. Morning and evening this hallowed influence rises from the altar erected there. The voice of prayer may also be heard in the heathen home, but as the monotonous, unintelligible prayers are accompanied by the doleful clang of the gong which is beaten at the side of the worshiper, it sounds more like the death knell of the spiritual life of the devotee than the announcement of a season of joy and refreshing for the soul. Perhaps the greatest contrast is noticeable in the family which comes out of heathenism into a true Christian life and, following the pattern given, establishes the Christian home. Before Christ came to reign in the heart and the home, the husband and father looked upon wife and children as far inferior to him, but when the home is Christianized, the inmates live in an entirely different atmosphere. The severe words of command are changed into the gentle words of request, the stern tones of continuous fault-finding are changed into the milder tones of admiration and approval for the good things done, and loving entreaty that the wrong-doing may be corrected. It should not be difficult for any

one to see at a glance what a power for good and what a recommendation to the religion of the Lord Jesus Christ this changed home would be. Thus, the missionary's home may be a constant object-lesson, proving clearly that the teaching of the meek and lowly Jesus is not only superior in theory to anything the world has ever known, but that in practical life it redeems its promises and brings to its believers untold comfort and joy.

We can not close this paper without referring to the personal character and influence of the missionary. His life is looked upon as the exponent of Christianity, rather than his words. He is in a very special sense the representative of Christ, for Christianity and its power are judged far more by what the missionary is than by what he says. As we carefully consider this aspect of the case and see the tremendous responsibilities which thus rest upon the missionary of the cross, we may well ask with one of old: "Who shall be able to stand?" and the answer comes from one who had fully tested the source of all needed grace: "I can do all things through Christ which strengtheneth me." Through Christ who is formed within me. Then it is that the influence of the Christ which we have appropriated to ourselves can exert itself through us, and we can stand as His representatives before the nations of the earth.

Hon. J. B. Angell, LL.D., *President University of Michigan.**

I sometimes think that those of us who have never been upon the foreign field do not altogether understand what the real trials of the foreign missionary are. I think it is true that the real trials are often not those which we suppose to be so, and that the trials of which we know little are the real trials of the missionaries themselves. I have had the good fortune to be in the homes of princes and in the palaces of the rich in many lands, but I am speaking the simple truth when I say that I have never been anywhere in the world in homes which impressed me so with the happiness of the dwellers as the humble homes of our hard-working missionaries on the foreign field. It was not the happiness of pomp, but it was that highest of all earthly happiness, which God grants to every man and every woman who makes the supreme end and desire of life to do the work of the Master, regardless of personal comfort.

We often think that the long journey from home is the great trial, or that the hard and discouraging conditions of the toil is the hard trial, but these the missionary goes from home fully determined to confront, and rarely finds them so very serious a matter. But there are three great trials, I venture to believe, which I simply wish to name, for I am not going to make a speech, which I think we ought to remember as the friends of all the missionaries on the foreign field, and if I mistake not, they are their greatest trials, and trials which, in some degree, we may, by prayer and by help, do something to alleviate.

The first of these trials is that which comes upon the father and

*Carnegie Hall, April 27.

mother when the sad day arrives that they must send their children home for education when they so need the companionship of father and mother, and when father and mother even more, perhaps, need the companionship of their children. We can do something to help in this matter by caring in all ways possible to us for the comfort and help of the children at home.

The second trial, which it is impossible for one to understand who has not been in a non-Christian country for some considerable time, I find it somewhat difficult to describe. It is that great trial to the soul, to the moral and spiritual nature, which comes at last when, after months of solitude in a non-Christian community, the terrible weight of non-Christian thought and custom and habit weighs upon the soul and seems to stifle the spiritual life and hope itself. It is to the spiritual and moral life what imprisonment in a narrow cell is to a man where he is robbed of the oxygen of the vital air; and more than one missionary has found his reason has at last tottered under this great and abiding trial of life. All that we can do for them is to pray for their relief and support to the only Source of support, but it is a trial greater than you can imagine, and I would venture to appeal to every missionary here in confirmation of this statement.

The third and last which I shall name, is that great trial which comes upon the missionary when he finds that after he has begun to plant his seed, and there is hope of a harvest in sight, he is stunned by the sad tidings from home that there must be curtailment in his work, and that all his promises must be blasted because the Church at home is not ready to support him in this great and Godlike work. There is no trial like that to the human soul, and that it is that we can remedy. It is for us laymen, who have the purse, to furnish the comfort and cheer to our workmen who have gone to the front. There is no lack of workmen ready. I venture to say, as the president of a university, and I would appeal to every college president in the land for confirmation of my words, that if the laymen of this country will furnish the means the colleges of America will double the number of missionaries on the foreign field within five years.

Health

C. F. HARFORD-BATTERSBY, M.D., *Principal Livingstone Medical College, England.**

The question of the health of missionaries has been my life work. I have devoted the last seven years to studying the whole question, and I believe it is a question that is more neglected than any other in the missionary problem. We pay any amount of attention to the training of missionaries in theology and in all the branches of mental equipment, and yet, in too many cases missionaries are sent forth without any idea of knowing how to care for their health. They are sent forth into unknown climates to meet the dangers and difficulties they have to meet as best they can. Now, it is my great work in life to protest against this, and to try and remedy it

* Church of the Strangers, April 24.

where possible. I am not connected so much with the repair of missionaries, but rather with the preventing of their getting out of order. Prevention is a great deal better than cure.

I think one great difficulty that we have had to meet is the sort of way in which they have treated the terrible results of what we have called " climate " in the field. We find that missionaries go, for instance, to West Africa, or to other unhealthy regions; they get invalided; they die; and when the news comes we pass resolutions of sorrow and sympathy, but we do not realize the full importance of the sad events—that is, that many of these deaths are preventable—and it is merely because we do not use our sanctified common-sense that these sad events take place. We talk about the climate affecting people so much, but if we went about things in this country, or in Europe, or in any other civilized land, in the way that our missionaries go about them, the very same things would come without any question of climate entering into it at all.

Take the question of food. A man goes out from a country where he has been accustomed to get his food from a butcher store which can be relied upon; where he can get exactly the vegetables that he chooses, and have his bread baked in a proper place. Then our missionaries go to a mission field where all they are able to get is yams or plantains, or something of that kind. If they have been taught nothing of cooking they do not know what to do. We wish to teach people the food question and the water question; so I say in a word to them to boil the water. If we did even this, how many furloughs on account of sickness would be prevented.

We want to tell our missionaries what kind of house they ought to live in, and give them some idea as to its sanitation, and what the sun means in the tropical climates, and what the cold means in Arctic regions. If they are going to isolated places without any medical knowledge, we want to give them some sort of training which will fit them for those climates.

We are accustomed at the heat of the summer to take our annual holiday. I think all missionaries ought to be able to have an annual holiday, in order that after the strain of their missionary life they may have some opportunity of recovering their forces, impaired by their heavy work and overwork in the field.

Let us not forget that the missionary is not merely a spiritual being, but that he has a body, and let us help him to take care of it.

HENRY FOSTER, M.D., *Clifton Springs, N.Y.**

For fifty years returned missionaries have been coming to our house for repairs. We have felt that we have done as much good by repairing as others have by preparing. Acquainted with them and their work, we have come to be very much interested in the cause of breakdowns; for it seemed to us that there were too many unnecessary breakdowns among our missionary workers. I came to the conclusion at last that there are three factors in the matter. Two of them can be remedied to some extent; one can not. That

* Church of the Strangers, April 24.

one is the environments of the missionary on the field. The horrible sights and sounds, and vile odors, and the depressing influences that touch the missionary every day in all his work, remains and will remain until Christianity has lifted the people into a citizenship above heathendom.

The next factor is the neglect of the body, and we do not now hesitate to charge the missionary with that fault. They seem to think when they have received a mission from God to go out into the field to work, that their body belongs to Him, and He will take care of it, and they must put their whole force into the labor of the day and the night, and continue without cessation as long as they can walk. This is the great mistake; for under such continual labors they begin soon to weaken and fail to do their work. The nutritive functions are weakened, and they become impoverished, and finally they are so let down that there is but little of the original strength left, and, yet, gathering up the forces that they have, and putting their whole strength into the work, trying to bring something to pass, they still go on—and finally collapse. They are then sent home, sometimes never to recover; again, to recover and go back and do a better, a more intelligent work.

Now, they should learn something of the laws by which they live; something of their limitations, and conform to them, and get one thought into the mind: that they have no more right to transgress the physical law, than they have to swear. Yet, they do not carry reasoning to that extent. It is very strange that being Bible students they do not recognize the example set by our Lord Jesus Christ. When He came into the world, and took upon Himself our form, He came within the limitations of His humanity, and He could not break that law any more than the moral law, for had He done so, the redemption would have gone to the ground, and you and I to-day would have been without God, and without hope in the world. But He did not break the physical law. When He was laboring so hard that it was said that He had not time so much as to eat bread, He turned to His disciples and said to them privately: "Come aside and rest awhile!" It is not said what His motive was, but the act proves the motive, for He always went aside when the pressure became heavy, and when the burdens were hard. He always went aside and took His disciples and rested; and that was the motive.

Work never hurts anyone. Work is one of the conditions of long life and happiness, and health and success. Work itself is one of the greatest blessings—the greatest blessing, save redemption—that God has given to man. I would not exchange the seventy years of hard work that God has given me for all the gold of the nation; for, in that work, we touch the hand of the Lord Jesus Christ. In that work we touch His very heart, and have flowing in, as the result, the Divine strength and the Divine love.

There is another factor I will mention, and that is, neglect of soul. It may seem very strange to tell a missionary that he neglects his soul, for that is the very part he is after, and the very part he glories in, and has committed to God. Yet, he neglects it. The

fact is the soul needs feeding, constantly, more than the body, and we must give time to the feeding and refreshing of the soul. Paul, while this subject was before him, seemed to stand astonished. He said, What! know ye not that your bodies are the temple of the Holy Ghost, whose temple ye are? And the Lord Jesus said, It is needful that I go away. If I go away, the Comforter will come; and when He comes He shall lead you into all truth, and bring all things to your remembrance whatsoever I have said.

Now, that Holy Spirit, enthroned in the body, permeating the entire being, dominating the whole nature, becomes wisdom's guiding light, strength, and help. It is our duty to take in the Divine Spirit as the dominating power of our nature and of our being, and then to receive from Him direction, and guidance, and help, and we will find that there will come inflowing thoughts, impulses, directions, and unfoldings of truth that we never dreamed of; that they come without taxing the body, without taxing the nature, but come with a divine uplifting and a divine strength that gives new impetus and new help.

The humble soul that is committed to God, and goes to Him thus for help, will find ever a response to that honest inquiry. There will come back the will of the Father, with all the fullness and glory of an inner life that give an uplift and give a joy. The missionary should be able to go rejoicing all the while, instead of with a pack on his back and borne down with the awful reality that is before him, of humanity lost unless saved by grace.

The fact is, if the missionary would come into that state of mind and live there, he must spend hours in communion with God. He must spend hours before Him in waiting for His will, asking, receiving. No soul breaks down under such circumstances, for he comes under the guiding Spirit, and the Spirit leads him to do the thing that Christ says, and that is, to obey the physical law, and when there comes a time for rest—it may be an hour, it may be a day, it may be weeks—he should strike the balance as often as possible, and by work and alternation there will come the largest amount of success, and he will grow stronger as he goes on. We have missionaries who can testify to this. We have those whose experience proves it to be true; and it is true of every Christian in foreign lands, or at home.

Better it is for any missionary when he has been accepted by any board to stay at home until he has learned the science of health and of right living.

CHAPTER XIII

INCIDENTAL RELATIONS OF THE MISSIONARY

Relations to Science, Commerce, and Diplomacy—Careless Criticisms—Relations to Governments.

To Science, Commerce, etc.

G. A. KING, ESQ., *Religious Tract Society, London.**

The importance of the topic propounded for our consideration is manifest. In any enterprise the points of external contact with other enterprises must be material factors, not only in its well-being as a whole, but in the determination of its domestic details and internal institutions.

Mutual relations imply interchange of that which is valuable to each; the giving and receiving of assistance, information, experience, for which not the thing given, but its equivalent of the same sort, is to be returned, and I present for your consideration, therefore, each of the suggested subjects in turn, considering in each case what missionaries and the missionary boards may contribute to it, and what it may contribute to the Divine enterprise of missions.

1. Discovery is our first subject; by which, with delicious egotism, we always mean the discovery by us of someone else. What does the missionary owe to the explorer, and the explorer to the missionary?

It is a happy thing for both and for the world when their mutual relations are clearly defined and thoroughly understood. I suppose the most striking example of the contributions of discovery to missions is the action of Mr. Henry M. Stanley, who, finding himself at the court of Mtesa, convinced that astute and undesirable potentate that it might be advantageous to have a missionary at his capital, and at once sent off his challenge to the Christian Church to enter the open door. Everyone here knows how that letter, taken from poor Linant de Bellefonds's boot after his death, reached Europe, and among the members of this Conference is the very first missionary to reach Uganda (Rev. C. T. Wilson, C. M. S.). Missions owe to the explorer this fruitful mission field, in which, though but a small fraction of the population has as yet been won, there have been during the last few years between 2,000 and 3,000 adult baptisms every year. The contributions of missions to exploration and discovery, both in the general sense of the promotion of science and in the particular sense of assistance given to individual

* Union Methodist Church, April 25.

explorers, are sufficiently familiar to members of this Conference, and only too unfamiliar to the world. In general the former are minimized; the latter either ignored or ill requited by acrid and ignorant criticism. It is only too clear that in their wider relations both missions and discovery would be none the worse for more charitable consideration of, and the more cordial co-operation in, each other's enterprises.

2. That which in discovery is local and transitory, becomes in geography permanent and continuous. Two immense advantages are possessed by the missionary with regard to his mission fields: he is there first, and he is there to stay.

The missionary, in many cases, is the only skilled observer available. There are not a few parts of the South Seas in which navigation is possible or safe by reason only of the geographical and meteorological observations of English or American missionaries which form the basis of the accredited charts. These contributions of missions to geography might, with great advantage, be enlarged and encouraged; and I venture to suggest to missionary boards that it is quite worth while, from a missionary point of view alone, to afford candidates in waiting some definite training in the faculty and methods of geographical observation.

For, while the contributions of missions to geography are considerable,* the contributions of geography to missions are far from insignificant. Missionaries can collect facts, though their leisure is far smaller than geographical societies suppose; but the collation, comparison, investigation, and publication of those facts is the return with which the geographer discharges his obligations to the missionary. But there is another method in which the geographer may contribute to missions—I mean the acknowledgment of missionary authorities and the inculcation of missionary facts as part of the ordinary teaching of geography in schools. It would be a real gain to the cause of missions if children were early familiarized, casually and by the way, with missionaries' names and with their observations in the course of secular education, and the infant mind no longer left to picture to itself the missionary merely as "A thing you put your money into."

3. Every missionary, even to the most primitive nations, is concerned in commerce; every merchant is a condensed missionary society. What, then, are their mutual contributions; what should be their mutual relations? To commerce the missionary contributes opportunity and direction; he gives it fresh chances and helps it with principles and practice by which alone it can be either beneficial or permanent. Commerce was not unknown in Uganda before the missionaries came, but to compare its volume then and now, is to compare a runnel to a river, or a pond to the Nyanza. That which has happened in Central Africa has happened in almost every other continent. In the missionaries' wake have followed merchants and then colonists. They have not always followed the missionary's principles, but they have always benefited by his

* Out of sixty-one authorities quoted in the paper on Africa in 1879, by Rev. J. O. Means D.D., forty-four were missionaries.

pioneer work. The saying that, "The worst kind of traders precede the missionary, the best succeed him," is well exemplified from Uganda. The earlier Arab traders, whom some paradoxical persons would have us regard as the missionaries of civilization and the most efficient elevators of the African, had taught almost every vice. The present traders may not be perfect, but they are a great improvement on the former.

The principal contribution of commerce to missions consists in means of communication—physical and mental—transport, and language. The former is, perhaps, more necessary, the latter more remarkable. Without transport, missionary operations are restricted; without a common language, they are impossible. It is not only our true wisdom, but it is also after the apostolic model to develop our missionary operations along the great trade routes; and the areas covered by great commercial languages like Swahili or Haussa are as clearly, thereby providentially, prepared for evangelistic operations as was the ancient Roman empire through the prevalence of Greek. I trust I am not trespassing upon the province of any other speaker when I urge the importance of the speedy preparation of a complete version of the Bible in every such commercial language.

There is, however, a method whereby commerce may contribute to missions, to which I desire particularly to call attention. I mean the agency of business men in the mission field. There are many Christian business men to whom no missionary or ministerial call has come, but who may be perfectly prepared to go out to suitable openings in heathen commercial centers, with the double view of showing to the heathen the effects of Christianity on their lives, and on their commerce, and of rendering to the missionary bodies assistance similar to that which they are already rendering to the parochial clergy at home. This is a department of auxiliary missionary operations which will amply repay organization. I am not aware, however, that it has been definitely attempted, except by the London Lay Workers' Union of the Church Missionary Society, who have a special sub-committee for the very purpose.

4. The mutual relations of missions and colonization are intimate and necessary. Each mission station can not but be a colony in miniature. The colony which is not missionary has failed to grasp either its opportunity or its duty. I fancy the results have not been wholly uniform. I do not suggest for a moment that the intentional formation of a colony, when one is in process of being formed, should not proceed upon Christian lines, but I understand it is more than questionable whether the formation of Christian colonies is a really remunerative branch of missionary enterprise. Are they not something like greenhouses, which, indeed, have many advantages with a few defects, but which lose every utility so soon as the sharp division between them and the outside world begins to be obliterated?

The contributions of colonization to missions are distinct enough. No one can read the Acts of the Apostles attentively without seeing

that the success of apostolic missions depended very largely upon the nucleus which the Jewish colony in every city provided.

But I am told by a candid friend that, in what I have just said, I have missed the real point of the subject propounded for our consideration, and that the mutual relations of missions and colonization are most important, not during the inception of either enterprise, but when both are fully grown and are working side by side. Those relations are not always harmonious, the missionary and the colonist look at the natives in different aspects; the one from the point of view of commiseration, the other from the point of competition. From this arises that necessity of seeing that "the Indian has a square deal," which is not only, as Governor Roosevelt told us the other night, an important adjunct of missionary work, but often the imperative, though incidental, duty of the missionary.

5. What should be the relation of the missionary to the Minister; of the ambassador of heaven to the ambassador of earthly powers?

It is clear that the mutual relations of missions and diplomacy may be of the greatest benefit to each if they understand each other. Comprehension is essential to co-operation. Too often in the past the missionary's idea of diplomacy has been that it is an organization of hide-bound officialism, administered by persons whose main attitude is an unsympathetic aloofness, whose main occupation is to obstruct promising enterprises, and to be absent on a holiday when their interposition is most desirable; while the ambassador thinks of the missionary as a middle-class nonentity who acquires a fictitious notoriety by getting murdered or assaulted at inopportune moments.

The mutual relations of missions and diplomacy are well illustrated by the present situation at Peshawur, the great British military station on the Afghan frontier. In the military hospital there the doctor keeps a map of the adjacent Afghan territory in which, for the present, diplomatic considerations prevent direct missionary work. On his map are ringed in red the villages from which patients come to the hospital, and to which they return with new ideas and seed thoughts which they have acquired during their sojourn there. It is impossible to overlook the fact that the restraint placed upon missionary enterprise by diplomatic considerations in this case may ultimately prove exceedingly beneficial, and that the sporadic preparation which is thus forced upon the nation may be the foundation of a far more permanent and extended work than would otherwise have been possible.

On the other hand, the same example illustrates most clearly the assistance which missions give to diplomacy. What the diplomatist wants is quiet, and it is difficult to conceive an influence more likely to produce good-will to Europeans than that of men who, conscious themselves of the practical benefits they have received from loving Christian hands, diffuse a general knowledge of those benefits in localities which are inaccessible to the political agent.

To sum up, then, the great desideratum in the relations of missions to discovery and geography, commerce, and colonization, and diplomacy, is an extended co-operation; and co-operation

means "give" as well as "take." And this, of course, on both sides. But our concern is mainly with missionary action, and we may well be ready to realize that there are lessons by way of example, as well as warning, which the missionary may learn from the explorer, the geographer, the merchant, the colonist, the ambassador; ready to realize that our methods are not the only methods, nor of necessity the best, just because they happen to be ours.

Rev. Joseph King, *Agent, London Missionary Society, Australia.**

I have not yet discovered that there is any antagonism between spiritual fervor in evangelistic work and scientific research. The most earnest missionary I ever knew along the line of spiritual work in the mission field, a man who spent forty years in evangelizing the natives of Samoa, was a Fellow of the Linnean Society.

I went along the coast of British New Guinea three years ago. One thing pleased me not a little. As we passed along that coast we continually came upon mountains, and bays, and rivers, and large river deltas, bearing names which had been given to them by our missionaries. There are missions and periods in missions when the missionaries are of necessity the geographers. It is from them we glean our first knowledge of these new countries.

Just before I left Australia I had a correspondence with a gentleman about starting an inland mission in New Guinea. We went over to see him and his wife, and the result was he gave me 2,000 pounds toward starting it. It was decided to start the mission around Mount Douglas, and after going into the question with a map before us, we found there were two Mount Douglases. This was a difficulty, and one of our missionaries in New Guinea suggested to the Governor that one of the mountains should have its name changed. The Hon. John Douglas consented, and it was decided to name the second mountain Mount Angus, the name of the gentleman who had given us the £2,000. So there is a very distinct connection between geography and large gifts to missions. If there are any friends here in New York who want to have their names on mountain tops away in New Guinea we would be very glad to receive their contributions.

Mr. Eugene Stock, *Secretary, Church Missionary Society, London.**

I will confine myself to two illustrations of the relations between missions and the outside world.

The first is with regard to the progress of geographical discovery. There went out to Africa as a missionary of the C. M. S., a German, named Ludwig Krapf, in 1839; and a few years after that he went down the eastern coast, not far from Zanzibar, and there began a series of journeys, and inquiries, and studies in regard to the center of Africa, which was an absolute blank on the map. He was the pioneer of all subsequent discoveries. It was in consequence of his discoveries that the great geographers went out. His com-

* Union Methodist Church, April 25.

panion in the missionary service, John Rebmann, another German, one day as he was walking in the hill country about 300 or 400 miles inland, discovered a snow-capped peak, and he inquired of the natives what that was. They said it was a dreadful place, nobody could go up there, they had tried to go there, and spirits bit off their fingers and toes up there. We know what that spirit was. He sent home the discovery, and it was published in Number 1 of the *Church Missionary Intelligencer,* which happened to be started in that year, 1849. When the discovery was announced the scientific men laughed. Oh! he is only a poor missionary, what does he know about snow-capped mountains. Ridiculous! There can't be such a thing under the equator! So, that came back to him, and he said: "Well, I was bred in Switzerland, and if I don't know a snow-capped mountain, who should." That mountain, Kilimanjaro, has been measured since then, and his statements vindicated.

Half a dozen years later another German, Erhart, who is living to-day in Germany, constructed a map which went far beyond the journeys of these brethren into the interior, showing regions of which they had only heard from the native tribes. On the basis of the information given by natives, he constructed this map which showed a gigantic inland sea at twelve degrees of latitude in the south, and of great extent. This was brought home to England, and hung up in the rooms of the Royal Geographical Society, a missionary's speculative map. We have recently published a facsimile of it. As soon as that appeared, Captain Burton and Captain Speke, the first two explorers of East and Central Africa, went out to see what this meant. They discovered the lakes, Tanganyika, and Victoria and Albert Nyanza, and in that way the geography of Central Africa began. Of the other discoverers, Livingstone, and Stanley, and others have mapped out the whole of Central Africa.

Now, those German brethren, at the beginning said they did not go out to be geographical discoverers, but to preach the gospel to these dark people, but God has rewarded them as He rewarded Solomon. Solomon asked not for riches and wealth, but for wisdom to govern the people, and God gave him that, and in addition, a tremendous fame all over the Eastern world; and so God rewarded these men by making them the initiators of all those wonderful discoveries, which have resulted to-day in the practical partition of Africa among the great European powers.

And here is an illustration of the relation of the missionary to his Government:

There came to the Church Missionary Society about eleven or twelve years ago a young man who had been inspired by Gordon with a desire to go into the heart of the Central Soudan, the enormous territory occupied mainly by Mohammedans, and supposed to be populated by fifty or sixty millions of people, among whom there is not a single missionary. Wilmot Brooke was the name of that young man. He said to our committee: "I am going, and will go in connection with you if you will have me. I will go 300 miles up the Niger, and I am going to put on the Mohammedan dress and go right into the heart of the Soudan. Now, I ask one

thing, if I am taken prisoner by the Sultan of Soccoto, no consul is to come after me, no gunboat is to be sent up the Niger to rescue me. I want to be able to say to the Mohammedans, 'if you come to Christ and believe in the Saviour, you will probably be killed, but so will I. I want to be one of yourselves.' Whatever risks they run in becoming Christians, I want to run, too."

Well, of course, it was very natural that our committee should hesitate to let one of our brethren go up there to be killed, no inquiry to be made. However, he stuck to his point, and he was sent forth with a godspeed. And God called him to Himself within a couple of years, so that he was not taken prisoner or killed by the Mohammedans.

That is the spirit of the true missionary, and when you hear men who don't know missionaries say that the missionaries in China are always asking for gunboats to go after them, just reply with the short word in the English language spelled l-i-e.

Rev. Dr. Y. R. Callenbach, *Representing Missionary Societies of the Netherlands.**

First of all, I have to say something about the work done by the Germans in our colonies. There is one text in the Bible I think the Germans are very fond of: Let not your left hand know what your right hand has done. And so they won't tell you all the good things they have done, and now I will do so.

There is one work the Germans have done in our colony in the north of Sumatra. When, some years ago, missionary work was discussed in our Chamber of Commerce, the Minister of Colonies arose and said: "Gentlemen, let me tell you that if the work of the Rhine mission had not been so good and so thorough, war would have spread all over Sumatra."

That was a help given by the mission to the colony.

Comprehension creates co-operation, and nowadays when missionaries want medicine our Government gives it to them gratuitously. When a large missionary hospital was erected our Government gave to the medical men there all the instruments—the most expensive instruments—they wanted. That was the help Government could give and remain neutral at the same time. Another help given was this: Some years ago the Government saw that it was quite necessary that in some villages and in some towns of the East Indies, where there was not good medical help, at least there should be women who were well instructed in midwifery. The Government called upon several medical men to instruct native women, and the medical men of the missionary hospital instructed several. Those women have done splendid work and have spread Christianity in Java, in some villages where there was not yet a missionary.

Something has been said about commerce and mission work. When our missionaries came to New Guinea it was difficult to work there, and when we had worked there for some time there came several merchants, Chinese, and others, who did much harm to Christianity and to morality. Then there was founded there a

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Christian business house. It was not a mission, but some Christian merchants came there to carry on commerce. They were not missionaries, but they were Christians. The same thing has been done by the Moravian brethren in our West Indian colonies. I think it quite necessary that the missionary should not be a merchant, but Christian merchants should work with the missionaries. There should be co-operation between missionaries and Christian merchants.

Mr. W. B. Grubb, *Missionary, South America Missionary Society, Paraguay.**

The South American continent knows comparatively little of the Christian Church. Yet, it can show what missions do for commerce. The tropical part of that continent is the greatest unexplored region at present known on the earth. It contains, as far as we know, 300 distinct Indian nations, speaking 300 distinct languages and numbering some millions, all in the darkest heathenism. As far as is known, it is one of the richest regions in the whole earth, and the future of it depends entirely upon what population is going to work it. The Indian population, I believe, is capable of rising. You all know of the Indians of Peru, what they did four centuries ago, and the state to which they have risen. Those people have by no means died out. Those among whom I am working have trades; they weave in cotton and wool, and they make pottery. But they will require civil rights, protection of the Government, some capital to develop their country with, and good leadership. In no other part of the world could self-supporting missions be more easily worked than in the tropical portion of South America. And when Christian young men seek openings in commercial enterprise with a view to forwarding the work of Christ, that enterprise can be carried on in that tropical region.

I went to that region in 1889. Nothing was known about the region or the people. The language was unknown. Other missionaries may use interpreters, we can not. We had to learn the language. We have succeeded in reducing that language to writing, we have got a grammar and a dictionary, and we are now making some translations. The members of our mission have opened up the country, and we are the only people in the world who know it, and geographical societies at home have been much interested in what we have been able to tell about it. We find that in the interior of that country the Christian Church can gather up the natives. They have just built a nice central village and a nice church at their own cost and expense. We have native teachers doing admirable work, and we hope through native instrumentality to evangelize these 300 Indian nations. But behind us emigration is now coming in a steadily advancing tide, and it is of the very worst kind you can find anywhere. The people who are emigrating to South Africa are angels in comparison. If you can find a more corrupt lot of people than those coming into that region, I would like to see them.

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Shall we open up that country, tame those people, and then allow these others to come in and sow curses of all kinds among them, making them worse than they were in heathenism? Here we have the material at hand to develop that region; people who will become a strong Christian Church, and people who will become a strength instead of a weakness to the states in which they belong. A great India rubber trade can be built up, hundreds of thousands of pounds, millions of pounds, lie there. What keeps it back? Fear of those savages. Now, we are prepared to go into the most savage part of that country to open it up. The Indian gets for that rubber only the very worst gin. A Christian trader can give the Indian a hundred times more value in useful articles and still have an ample profit. Another business there will be cattle ranching, and a better paying business will not be found, nor a better class of people to work it than the Indians. People ask how can we trust them. I can assure you I have not lost, up to the present, a single fowl. I took in some cattle to begin the work. I said to an Indian, here are so many cows. These are my property, but half the calves will go to you and half to me. You look after them. That man took care of the cows and he is sharp enough to see where his interest lies.

The great curse of the country, infanticide, will disappear when the people get a substantial means of livelihood. I am pleased to be able to tell you that in the vicinity of the mission infanticide has practically died out, and the population is already increasing.

Careless Criticisms

Rev. J. H. Barrows, D.D., LL.D., *President Oberlin College.**

I sometimes ask myself why is it that so many good people are not firm believers in this world-wide evangelism, and I usually answer it is their ignorance or misinformation.

Travelers come back from a journey around the world, and say, we have been in Japan, and China, and India, and we heard few good things said about the missionaries. I would like to say to them first, that they would learn more that is close to the facts if they would consult those who have spent many years in India, and Japan, and China. One of the great statesmen of India, Sir Alexander MacKenzie, said to me three years ago, that he was not only a strong friend of the missions, but he looked forward to the time when multitudes of the people of India would be pressing into the kingdom of heaven. Such critics might learn some of the facts if they consulted some of the non-Christian social reformers of India who are beginning, some of them, to realize the utter impossibility of lifting from the measureless depths of moral rottenness the great masses of the Hindu population without the power of a Biblical Christianity. I had the privilege when I was in India of visiting the native city of Jeypore, and there I was honored by a call from the Prime Minister of that State, a very learned man, who is known for his justice and for his ability, and he sat down in the missionary's home where I was, and we talked together for an hour,

* Union Methodist Church, April 25.

about many things, and especially about Shakespeare. I found he knew more about the great dramatist than I did, and I was delighted with his accomplishments and with his spirit. As he was leaving the room he took me by the hand and said: " Dr. Barrows, all that I have and am, I owe to my education in Duff College, Calcutta." He was there trained by Christian men.

But I would like also to put a few queries to those critics of missions: Since our missionaries are doing such a vast variety of things will you please tell us what kind of work you found ineffective or harmful? Do you disapprove of the work of the translation of the Bible or the publication of Christian literature in the vernacular? Do you disapprove of the work of teaching the truth to the young men in colleges and the little children in the schools? Do you disapprove of the great work of education? Do you disapprove of village preaching, and the work of the dispensary, and of the hospitals? Have you ever come to know one missionary personally? If you have never come to know one missionary personally, never with your own eyes inspected any form of missionary work, whence do you derive these unfavorable opinions?

I have seen enough of the practical workings of Buddhism, and Hinduism, and Islamism to crystallize into adamantine firmness my previous strong convictions as to their futility to give the soul abiding peace with God, to lay the sure foundations of a permanent civilization, of a permanent individual and national morality, or to brighten earth with the sure promise of a blessed immortality; and I have seen enough of the actual working of the Christian missions in Asia to fill me with enthusiasm and triumphant hopefulness.

I say these things because so many who go around the globe see everything but missions and come back with misleading reports. I know of a very intelligent woman in the city of Chicago who was told, and who believed it, that the work of the Christian missionary in Japan was so bad that whenever a Christian mission was started there it became necessary for the Japanese Government to open a prison near by to take care of those pure Asiatics who became criminals through the work of the missionary. And yet we talk about the credulity of the Hindu! The credulity of some good people in America is more abysmal and wonderful still.

Crossing the Pacific Ocean a few years ago, I had in my hands two volumes from English travelers on work in Asia, China, Japan, and India, and several pages were given up to missions. These pages were reviewed by a man from Peking, who was one of my fellow-travelers, and he said to me that every statement made in those books with regard to missions in China, so far as he knew, was incorrect. I have come home from Asia with a new sense of the value to everything in civilization of that Christianity which has made civilization in England, and Germany, and in America. Christianity: A religion which shows us God seeking after men and not men groping blindly through mists of error after God.

I see before me this afternoon one who was my hostess in Yokohama, and I can not forget the morning, when looking out from the window in her home, I saw the ships, I saw the harbor into

which the ships came nearly fifty years ago, to introduce civilization into Japan, and I saw for the first time the snow-white wedge of Fuji Yama, the sacred mountain. I look upon Christianity as the bright and beneficent mountain of God's truth and love. It looms up before my faith, and my hope, and my imagination like that snow-white wedge of Fuji Yama. About its base are fertile farms, and peaceful, prosperous, happy homes. In its heart are the treasures of all wisdom and all knowledge. Down its sides flow the streams that have made European and American, and that will make Asiatic, civilization possible. Around its summit play golden splendors, and it dominates all other systems, even as the snow-white cone of Fuji Yama dominates the fields and hills of Japan.

Present Problems in the Relations of Missions to Governments

D. G. BARKLEY, ESQ., LL.D., *Formerly Judge Supreme Court of the Punjab, India.**

I propose to limit the scope of the paper by omitting all reference to government such as those of tribal chiefs in Africa, or of the rulers of islands in the Southern Pacific who retain some measure of independence.

While the subject is one in regard to which some general principles should, if possible, be arrived at, I hope that any views I may put forward will be looked upon as rather of the nature of a contribution to the discussion of the subject than of an attempt to lay down final conclusions. The latter could not be attempted with advantage until the subject has been adequately discussed.

The first branch of the subject is the relation of the missionary to his own Government. When he leaves his own country to evangelize the people of another land, he remains a subject of his own Government, and he is clearly entitled to the same protection which is extended by his country to its subjects when residing for any lawful purpose in the land in which he labors.

The question has sometimes been raised whether, as a missionary, he should avail himself of this right, and attempts have been made to prove from Scripture that to do so shows want of faith in God, and undue reliance on the help of man. But governments and magistrates are means appointed by God, and a Christian man, whether he is a missionary or not, is not forbidden to seek their protection when he is wronged or threatened with injury. The Apostle Paul himself did not hesitate to claim his rights as a Roman citizen, and to cause the chief captain at Jerusalem to be informed of the plot to assassinate him. There are, no doubt, times when it is better not to insist upon one's rights, and even to submit to wrong; but a missionary is not in this respect on a different footing from any other Christian man, and should be free to act as seems wise and proper in the particular case. His own good sense will show him that he should seek to establish and to maintain friendly relations with those among whom he lives, and that it would be unwise to claim the intervention of his Government unless for adequate cause.

*Church of the Strangers, April 24.

The matter of indemnity for injuries sustained is a topic which may be noticed in this paper. I do not see that more can be said of it than that in proper cases the missionary, or his representatives, or the society or board in connection with which he works, will prefer his or their claims through the accredited representatives of his own Government, and it then rests with them or the Government which they represent, to determine whether there is a case for intervention, and, if so, what redress should be sought. Less may be obtained than it has been thought right to ask for, but it rests with the Government to decide whether what is offered as the result of negotiation can be accepted as on the whole a fair settlement, or whether the case should be kept open until stronger pressure can be brought to bear.

It may be well to add that a missionary is in no sense an agent of his own Government. He is not concerned in extending its power or its influence. The kingdom on behalf of which he labors is a kingdom "not of this world." Erroneous views as to this matter must create a prejudice on the part of the Government of the land in which the missionary labors, against his work. In some European countries the idea seems to prevail, even among statesmen, that British missionaries in countries not under British rule, are emissaries of the British Government whose duty it is to seek to extend British influence and to instill a desire to come under British protection in the minds of the people among whom they work. I do not know that there is anything in the history of Protestant missions to support this view, the origin of which is probably to be found in the relations which exist between the French Government and Roman Catholic missions, especially in Asia. But missionaries should carefully avoid anything which might give countenance to the idea that they are political agents, which must prove a hindrance to their work, even if it does not lead to their expulsion from the field in which they labor.

There may be times when the representatives of his own Government may see it right to advise a missionary to withdraw for a time from his sphere of labor, because circumstances have arisen which would make it impossible, or very difficult, to protect him. His own country may be at war with that in which he labors, or the latter may be invaded by the armies of another country. In such cases a missionary who is able to act upon the advice and who disregards it should understand that he does so at his own risk. It would not be right that his own Government should continue to be held responsible for his protection, or that it should be expected to use force to deliver him from captivity or from other unpleasant consequences of his own decision.

The second branch of the subject—the relation of the missionary to the Government of the people among whom he labors—is one of greater difficulty, and it is not possible to disentangle all the complications in which it is involved; but even here some general principles seem to be applicable. While the missionary may see much to disapprove of in the way in which the Government is carried on, it is clear that he, as a foreigner, permitted to reside within its dominions,

has no right either to mix himself up in any political or revolutionary movement, whether for the overthrow or the reform of the Government, or to incite others to take part in such a movement. On the contrary, he should teach those who are disposed to receive instruction from him their duties to the Government under which they are placed, and to its officers, in accordance with the principles set forth by the Apostle Paul.* It will be remembered that, when these principles were laid down, the Government of the Roman empire, to which they were applied, was a heathen Government, and the Christian people were taught to render all due respect to it, to its laws, and to the governors and magistrates holding office under it.

Those who are responsible for the Government may view with apprehension and dislike the work of the foreign missionary when they see that converts become united in the membership of the Christian Church, dreading that this organization, with the principles of which they may not be acquainted, will be hostile to their authority, or may give rise to disturbances which can not be suppressed without difficulty, or even danger. It is not to be wondered that rulers should be jealous of anything which they think likely to shake their power or disturb their authority. Prudent conduct may do much to allay such fears, and if all appearance of encroachment by the Church or its agents on the functions of the state is carefully avoided, rulers will learn by experience that their apprehensions were groundless. In the meantime, until all distrust on the part of those in authority is removed, it may be necessary to submit to restrictions designed to guard against the work of the mission becoming a source of danger to the state. Prejudice may be lived down, where attempts to defy and contend against it would be unavailing.

In Oriental countries, in which the subjects of foreign powers have been placed under the jurisdiction of consular or mixed courts, and in which natives of those countries may have been allowed to obtain exemption from the jurisdiction of the ordinary court by placing themselves under the protection of a foreign power, there may be grounds for the apprehension on the part of the rulers that their authority may be undermined by their subjects being encouraged to seek foreign protection; and where, as in China, France claims to protect Roman Catholic Christians, the authorities are likely to be prejudiced against all Christian missions, until it is made clear to them that Protestant missions do not seek to withdraw their converts from their allegiance, or to make the Church a political organization which will take up the quarrels of its members and use the power arising from combination to bring them to a successful issue. In all such cases a special responsibility rests upon the foreign missionary to check attempts to use the power of the Church for private ends, and to combat any notion that a man, by becoming a Christian, becomes entitled to foreign protection against his own rulers. If a man is persecuted for the exercise of the Christian religion, treaties may give a foreign Government the right to intervene, but further than this the subject should be made to understand that he can not claim the privileges of a foreigner because he is a Christian.

* Rom. 13; Tit. 3 : 1; I Pet. 2 : 13–17.

In countries under Mohammedan sovereigns, such as Turkey or Persia, the authority of Mohammedan law is so great that it becomes a special difficulty in the way of mission work among Mohammedans. Under that law any person who has been brought up as a Mohammedan, or who, as an adult, has freely professed the creed of Islam, becomes liable to punishment as an apostate if he renounces the Mohammedan religion; and even where individual sovereigns have been persuaded to issue edicts establishing a measure of toleration, it is open to question whether, when they come into conflict with Mohammedan law, such edicts have any legal validity, and whether, if a court administering that law disregards them, the sovereign can interfere, except by pardoning the offender, who may have to leave the country in order to escape further molestation. Mission work in countries like Turkey and Persia must, therefore, have its chief field among Jews and Christians, and while a missionary may feel bound to instruct a Mohammedan inquirer, and may be free to do so, he can not hope that converts from the Mohammedan religion will be permitted to remain in the country, and to take part in proclaiming the gospel to others. Where a Mohammedan state is subordinate to a Christian power, greater liberty may exist, but how far this is so will depend upon the precise relations between the sovereign and the subordinate state.

India and the colonial possessions of Great Britain supply an example of a very different state of things. Missionaries from foreign countries are as free as those from the British Isles, and missionaries in general are, and have long been, as free to prosecute their work as persons engaged in any other lawful pursuit. Frontier regulations, such as those which restrain Europeans and Americans from crossing the British frontier into Afghanistan, Nepal, or Tibet, have sometimes been objected to, as if they applied only to missionaries. But the same rules apply to merchants, travelers, or officers of Government, and the Government of India must be the judge whether such regulations are necessary under the circumstances. There is no discrimination against missionaries, and missions both to Afghans and to Tibetans have long been established within the British frontier, on the great trade routes, and their influence extends beyond the border. The Moravian Mission in Lahoul has always had more converts in Tibet proper than in British territory, and native itinerant agents can cross the border, though the missionaries themselves can not. When we speak of Afghanistan and Tibet as closed against Christian missions, we mean only that they are inaccessible to European and American missionaries, and that mission stations can not be established in them. We do not mean that they are absolutely closed against the gospel, which is translated into their languages, and finds its way over the border.

In native states in India under British protection, greater difficulties may be met with than in British India; but in many of these states Protestant missions exist, and though the rulers of some of them may be unwilling to allow missionaries to take up their residence in their territories, there are probably none in which they would be hindered from traveling. In some of the most important

states there is the fullest toleration for mission work, and where a different spirit is manifested it is probably largely due to a fear that, if foreigners were allowed to settle and acquire property, their presence would tend to undermine the authority of the rulers. In some of these cases it is not unlikely that where a European or American missionary could only pay occasional visits, a native of India would be at liberty to settle and carry on mission work. But the tendency is, and will no doubt continue to be, as native rulers learn by experience that missionaries do not pursue political ends and do not encourage resistance to lawful authority, to give increased freedom to mission work. Missionaries of experience and tact will remember that the rulers of native states are possessed of great authority in their own dominions, and should always be treated with the greatest respect; and that, when any favor is sought from these rulers, it is more likely to be granted if they are applied to direct, than if an attempt is made to bring external pressure to bear.

While British India has its own laws and legislative bodies, it differs in one important respect from most of the countries with which we are familiar. This is that in extensive departments of the field of law, such as inheritance and succession to property, adoption, marriage, and divorce, the great masses of the population, especially the Hindus and the Mohammedans, are governed by laws of their own, which were not made by the legislature, and with which it is very slow to interfere. The existence and authority of these laws have been recognized, on suitable occasions, both by the Government and by the legislature, and they are known as personal laws, because they apply, with variations depending on established usage, to particular sections of the population, and not to all the inhabitants of any particular territory. These laws are closely connected with the religions of the people, and the Government has always pledged itself to protect the people in the exercise of their religion. The Government of India, therefore, can not act upon the theory that India is a Christian country, inhabited by a Christian population. While it can, and does, prohibit bigamy or polygamy among Christians, it can not declare invalid a marriage contracted by a Hindu or a Mohammedan, on the ground that he had another wife living when it was entered into, nor can it deprive the children of such a marriage of the right to inherit their father's property. In these and other like respects it stands in a different position from what we are accustomed to call Christian countries, but yet the principles on which it is bound to act can not fairly be described as unchristian. It has, after careful inquiry, passed marriage laws, and laws of inheritance and succession, applicable to Christians, and laws as to the effect of conversion to Christianity upon marriages already entered into, and upon rights of property, inheritance, and succession. It is necessary that missionaries, whether themselves British subjects or not, should take notice of such laws, and that, when any question of marrying a convert arises, they should carefully observe them. The previous marriages of a convert from Hinduism are not void, though they may be voidable if, after the prescribed procedure has been followed, the wife will not live with the husband who has become a Christian.

It may be expected that, from time to time, as fresh cases arise, defects in the law applicable to native Christians will come to light, and, in order to remedy these, changes in the law will be sought for. In such circumstances it would be well that missionaries should inquire how the law works in other parts of the country, and whether the hardship they have noticed is due to the law itself, or to the mode of administering it, and that they should afterward lay before the Government as full information as possible as to the defects they have observed in the law, the evils which flow from them, and the way in which, in their judgment, these could be remedied without injustice to other classes of the community. Any representation of this character is sure to receive careful consideration, and if the case made out appears to the Government, after such inquiry as it may think right to make, to call for a change in the law, the necessary legislation will no doubt be introduced.

Indeed, in regard to any matter bearing on the laws or the administration of the country, as to which missionaries may desire to make representations to the Government of India, they may expect that the Government will be ready to give a hearing to properly framed representations from men of intelligence and sound judgment, who have been careful to verify the facts they put forward. When the representation has been made, it is for the Government to determine what action it should take. If the question is one of social reform it may be of opinion that the case is one in which interference by authority with established usages would not be advisable until the people themselves are prepared for a change. If the question is one of administration, it may relate to abuses which have grown up in particular places without the knowledge of the Government, and which it would take measures to remedy when it becomes aware of their existence. But it may have to institute inquiry to assure itself that the abuse exists, and to enable it to give orders which will put a stop to it.

By communicating directly with the Government, missionaries have in the past been able to assist in bringing about important social reforms; and this course is greatly to be preferred to that of becoming the accusers of the Government, which is sometimes urged upon them by well-meaning but injudicious advisers who are often ready to denounce the missionaries themselves if they will not accept their guidance. To ask missionaries to pass resolutions condemning the Government unheard, because some good man, whose zeal may have outrun his discretion, comes forward to bring shocking charges against it, or to sign memorials intended for home circulation, in which wicked designs are attributed to the Government, or some of its officers are accused of grave crimes without giving them any opportunity of clearing their character, is to propose that they should do unto others what they would not that men should do unto them. In these days missionaries are sometimes urged to unite in such action, which is described as warfare against evil; but they should be on their guard against the temptation to associate themselves in this way with what may prove to be calumny, and they should not be content to follow the lead of others, who may be blind guides of the

blind, not having themselves taken due care to ascertain the truth. It is not for them to be hasty to judge others, or to do evil that good may come.

PRESIDENT J. B. ANGELL, LL.D., *University of Michigan.**

The problems in the relations of missions to Governments may all be brought under two classes:

1. Those involved in determining the rights and privileges of missionaries in foreign lands;

2. Those involved in determining the duties of Governments in protecting missionaries and the property of missionary societies.

I. It will aid us in solving the problems in the first class if we clearly affirm at the outset that the rights and privileges of missionaries in foreign lands are to be determined by exactly the same principles that determine the rights and privileges of other citizens of their country. Those principles are such as are given by treaties between their own Government and the Government of the land in which they are at work, or by general international usage.

It has sometimes been alleged that missionaries claim, or friends claim for them exceptional rights and privileges above those of their fellow-citizens. I am not aware of any ground for this charge. Certainly they have no legal justification for such a claim, except as treaties or usage make discriminations in their favor. An illustration of such discrimination is found in the admission, free of duty, into the Ottoman Empire of the articles needed in the prosecution of their work. This is a very ancient concession made by the Ottoman Government, and the missionaries of all lands have a perfect right to avail themselves of it.

Some critics of missions seem to claim that missionaries are not entitled to the same treatment by foreign powers as men engaged in mercantile pursuits. The tone of their criticisms indicates that in their opinion a man engaged in any trade, even in selling spirituous liquors, in a Mohammedan country, may, if interfered with, properly invoke the assistance of his Government in securing for him the privilege of carrying on that business, while a missionary who is attempting to teach the Gospel or heal the sick without charge, if he is interfered with contrary to treaties, may not properly invoke such aid.

Now, we are surely on solid ground in affirming, with the utmost confidence, that missionaries have the same legal right to reside, travel, trade, teach, heal, transact their legitimate business in a foreign country as any of their fellow-citizens have to follow their chosen pursuits there, unless by international stipulation some limitations are imposed upon them in respect to the work they propose to do. That distinguished attorney-general of the United States, Caleb Cushing, gave it as his official opinion that where it is declared in the Fourth Article of our treaty with Turkey that "citizens of the United States of America, quietly pursuing their commerce . . . shall not be molested," the word "commerce" means "any subject or object of intercourse whatever."† In the eye of the law

* Carnegie Hall, April 25. † 7 Op. Att'y-Gen., 567.

missionaries are in a foreign land primarily, in most cases, merely as citizens. They do not, and can not, lose their citizenship by being missionaries. They are not divested of a single iota of their rights and privileges as citizens by their special calling. It is, therefore, an injustice and an impertinence for critics or for foreign powers to discriminate against them in defining their rights and privileges as citizens.

Furthermore, in some countries, as, for example, in China, missionaries have the liberty guaranteed to them in specific terms to teach the doctrines of the Christian faith. The Twenty-ninth Article of our Treaty of 1858 with China permits our Christian citizens or their Chinese converts to teach, as well as to practice, the principles of Christianity in the empire. It reads thus: "The principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested." The right and privilege of doing this appropriate work of the missionaries are thus secured to our citizens under the same sanctions as the liberty of trade in certain ports. Therefore, the missionary who claims the right to preach the Gospel there is no more presuming or obtrusive, so far as the matter of legal rights is concerned, than the merchant who offers petroleum or flour for sale.

So, in the Ottoman Empire, by the usage of centuries and specifically by the so-called Capitulations of 1535 with France, and later capitulations with other powers, and by the provisions of the Treaties of Paris, 1856, and Berlin, 1878, the missionaries have indisputable rights to maintain their hospitals, schools, and chapels, subject to reasonable provisions of local law. There is no ground for the charge, sometimes recklessly made by those who are ignorant of the legal relations of ecclesiastical bodies in Turkey to the Government, that missionaries are lawless intruders in the Ottoman Empire. They are there carrying on their work by as unquestionable a legal right as any foreign merchant or banker in Constantinople.

But while declaring these rights and privileges of the missionaries, we must recognize that they are to be enjoyed like all rights and privileges of men in society, under certain limitations. And so far as I know, missionaries and mission boards recognize these limitations. Let us notice two of them.

1. Missionaries in a foreign land have no right, under color of teaching religion, to assail the lawful authority of the Government, or to encourage subjects to be rebellious, disloyal, or disobedient to law. They are not, for example, to lead their disciples to avoid the payment of taxes or the discharge of military duties. They may believe that the Government is bad and its laws oppressive. But they are not in the country to carry on reform or revolution in the Government. I think that our American missionaries have, with great dis-

cretion and fidelity, observed this limitation upon their activities.

2. In the conduct of their schools, and in their publications, they must conform to the regulations fixed by law. If these regulations are in violation of the treaties, diplomatic intervention must secure the modification of them. In the Ottoman Empire our missionaries obey all the laws concerning the establishment of their schools, the censorship of textbooks, the qualifications of teachers. It is fair to say that the laws on these subjects are not unreasonable, though sometimes exception is justly taken to the manner in which they are executed. Sometimes annoying and unwarrantable interference with the schools is practiced by officials, but the consul or the minister interposes to stop it.

I would add that it is the moral duty of the missionary, without always claiming all the privileges to which he is by law entitled, to avoid giving needless offense to the people among whom he resides by disregarding their tastes and prejudices, or even their superstitions. For instance, the Chinese consider that the erection of a church, especially if it have a spire, in proximity to the magistrate's office, is calculated to bring disaster upon the city. A wise missionary will avoid selecting such a site for his church, even though he may have bought the site and be legally entitled to erect his church upon it. I think the American missionaries have usually shown courtesy, and delicacy, and tact in accommodating themselves to circumstances, so as to prevent, as far as possible, friction with the Chinese.

It is also the duty of the missionary to be patient under petty annoyances, and, by courteous and respectful approach to the local officials, to adjust his difficulties, if possible, without invoking the intervention of consul or minister. He thus strengthens his position by sparing the local official the humiliation of being called to account by his superior. Many of our missionaries have shown great skill and aptness in that kind of personal diplomacy.

But none of these limitations should be interpreted to prevent our missionaries from using their good offices, either directly with the officials or indirectly through diplomatic interposition, to relieve native converts from requirements and from taxes obnoxious to these converts on Christian grounds. For instance, in Chinese villages there are at times theatrical shows and festivals, which are in the nature of religious offerings to gods, and all the villagers are levied on to meet the expenses. Pung Kwang Fu, a former Chinese minister to this country, maintained at the Congress of Religions at Chicago that the Christian villagers are rightly required to join in defraying these expenses. But in 1881, at my request, the Chinese Government readily issued decrees freeing native Protestant converts from this burden, which the natives were reluctant, on conscientious grounds, to bear. The Roman Catholic converts had previously been declared exempt from these assessments.

So our missionaries have very justly, on many occasions, petitioned the magistrates against the practice by petty officials of annoying and persecuting native converts. But this is merely an act of friendly intervention.

II. How far should our Government go in securing to our missionaries the enjoyment of their rights and privileges in the prosecution of their work? This is a more difficult question than the first.

Can we say any less than this, that, in general, it is our Government's duty to protect missionaries as it protects all other citizens in anything that they have a right to do? How can any discrimination against them be made? They ask for protection only as American citizens, and only in the enjoyment of rights to which they are clearly entitled under treaties or the recognized principles of international law. And this protection no self-respecting Government can refuse them without forfeiting the esteem of its citizens and the respect of foreign states.

It is, in my opinion, not wise for our Government to interpose except by respectful request for the protection of native converts against persecution and injustice. The French do, under the Capitulations, take native Roman Catholic converts in Turkey under their formal protection. Possibly, we could make an argument for similar action in that country on the same grounds, and in China under the Treaty of 1858. But we have generally refrained from taking foreigners under our protection, though, for a time in Turkey, we had several foreigners enrolled in our legation as protégés of our Government. To attempt this carries us onto delicate ground, and it is better not to make the effort.

Again, I suppose, we shall all agree that we should not make war upon any nation for the sake of carrying Christianity into it. I need not pause to argue on that point.

But when missionaries have entered a country under treaty stipulations, and all the resources of diplomacy have proved unavailing to secure their protection, shall a display of force be made to protect them?

Many hesitate or refuse to give an affirmative answer to that question. They say first, that it is incompatible with the spirit of Christianity to use force in propagating the Gospel of peace and love, and secondly, that the display of force is of no service, and is a sham unless the Government is ready to follow it with greater force, and so to resort to war, if protection can not otherwise be secured for the missionaries.

To which it may be replied: first, that in the case supposed, force is not used or threatened for propagating the Gospel, but for protecting the lives and property of citizens, whose guaranteed rights as citizens are threatened. And if their rights are not respected, if their own Government allows them to be divested of their rights and makes no effort to see that the treaty stipulations are enforced for their safety, what assurance will there be for the rights of other citizens of their country? The Government which breaks treaties with respect to missionaries and sees that their own Government takes no steps to protect them, will easily yield to the temptation to infringe on the rights of other citizens. Is it not possible that because our Government has allowed outrages against our missionaries to go on since 1883 in Turkey—highway robbery, brutal assault, destruction of buildings—without any demonstration beyond

peaceful and patient argument, that the Ottoman Government is now proceeding in so high-handed a manner to prevent by false allegations the importation of our flour and our pork? A nation which allows one class of its citizens who are of the purest character and most unselfish spirit to be insulted and outraged with impunity in a foreign land, must not be surprised if other classes of its citizens are also imposed on and wronged in that land, wherever selfish interests are invoked against them.

We are now rejoicing over the prospect of an "open door" into China, not only in the sense of that term in the correspondence of the Secretary of State, but also in the larger sense of freer access for trade to all parts of China. We are hoping to build and equip railways for that empire. We, therefore, need absolute protection for our engineers, mechanics, and merchants in the interior of China. Have our business men reflected on the probable consequence to their agents in China of allowing our missionaries to be attacked by mobs? A foreigner is to those mobs a foreigner, whatever his occupation, and they rarely discriminate between the foreign merchant and the foreign teacher. If we allow teachers to be mobbed with impunity, we must expect railway builders and merchants to share the same fate.

The question we are considering is by no means so simple as the critics of missions think. Careful observation will show that our large mercantile interests are likely to be imperiled by our neglect to insist on the rights which citizens of any honorable calling are entitled to under treaties or international law.

Secondly, a display of force does not necessarily mean war. It is certainly an emphatic mode of making a demand. It may, at the worst, issue only in reprisals. It often insures the prompt settlement of difficulties which, if allowed to drag on and accumulate, would end in war. Therefore, wisely and opportunely made, a proper demonstration in support of a just demand may obviate the ultimate necessity of war.

So far as the missionary interests are concerned we could not desire a war to be waged avowedly in defense of them alone. Not only would it seem to us all out of keeping with the spirit of Christianity, but it might destroy all prospect of subsequently disseminating Christianity among the people with whom we should be at war. If our missionaries can remain in a foreign country only on condition that we extort from the Government of that country permission for them to remain by covering them with a battery of artillery, then, so far as they alone are concerned, we might better obey the injunction of our Lord to His disciples to shake the dust from their feet at the gates of hostile cities and move on.

But that is not the alternative actually presented to us. The two countries in which the missionary crises are oftenest acute in our day, are the Chinese and Ottoman empires. In neither has the Government undertaken to expel the missionaries. In the former it has often failed to suppress lawless attacks on them and on their property. In the latter, sometimes instigated by mischievous men, the officials have often interfered with the labors of the mission-

aries, and the Government has failed to pay for property destroyed by its own soldiers in time of popular tumult. There is reason to believe that in both countries on certain occasions, the Governments were not unwilling that some of the offenses named should be committed. In China whatever animosity has been shown to the missionaries has generally been manifested against them as foreigners, rather than as Christians. In Turkey, the animosity, so far as it exists, has been largely due either to the rivalry of other sects or to the fact that largely the missionary work is carried on among the Armenians, with whom the Turks have of late been so at variance.

The problem then actually is, not how to prevent the expulsion of missionaries, but in two empires where they have unquestionable right to labor, how to protect them from unlawful annoyance, and from the destruction of their property.

The problem is not a simple one for the Government. If it does nothing but register requests for justice, injustice may be done, not only to missionaries, but also to other citizens.

These dilatory Oriental Governments, embarrassed by many difficult problems of internal administration, do not willingly act except under some pressure. And pressure, which is not war, and which will probably not lead to war, can be brought to bear by diplomatic and naval agencies.

Our Government was never in so good a condition to pursue such a policy. It has a prestige among Oriental nations before unknown. Its voice, when it speaks with an imperative tone, will now be heard. The question for it is far larger than a missionary question. An influential American citizen, not a missionary, has lately written me from an Oriental country, where our requests have received little attention, saying: "If our Government proposes to do nothing for American citizens, they should say so and turn us over to the care of the British embassy."

Such language as that makes one's blood tingle and stirs us to ask afresh, not alone as friends of missionaries, but as American citizens, what policy will our nation adopt to secure the rights of all our countrymen, of whatever pursuit, who are dwelling under treaty guaranties in China and Turkey. The friends of missions ask no exceptional favors from the Government. They simply seek for such protection as their fellow-citizens need.

It is, of course, for our Government to say at what time and by what methods it shall act. It is sometimes wise and even necessary for a government to postpone seeking a settlement of difficulties with a foreign power, even when it is clear that a settlement is highly desirable. Great exigencies may require delay. We must allow our authorities to decide when and how to proceed. We must exercise the patience which patriotism calls for. But we may be permitted without impropriety to express our desire and our opinion that our Government should find some way to make it absolutely clear to Oriental countries that it intends to secure the protection for all our citizens, including missionaries, to which they are entitled by treaties and by international law.

CHAPTER XIV

WIDER RELATIONS OF MISSIONS

To Social Progress and the Peace of the World—To non-Christian Religions —To Apologetic Problems.

To Social Progress and the Peace of the World

PRESIDENT C. D. HARTRANFT, D.D., LL.D., *President Theological Seminary, Hartford, Conn.**

By social progress we are to understand the genetic advance made by the collective body of men in the material, intellectual, and spiritual features of civilization and of social life. This involves their environment as well, and the increased capacity and resultfulness occasioned by the ministry of their surroundings to their well-being. We must, of course, limit ourselves to the average development of the entire human structure. We take it for granted that there is a determinate law of progress, not permanently conquerable by external accidents, nor utterly a prey to the vices and deteriorations of the race, but animated by the power of an inward life principle which, in spite of corruption and degeneracy, does not cease to assert itself and to move on upward, with lapses greater or less, to higher areas of an advancing equilibrium. Society must reach its goal. The state must become a sublime constituent of the kingdom of God. The recessions of evil, as portrayed in the apocalypse, are followed by its great choral songs of deliverance, of progress, and of peace in God forever!

Now, what is the peace of the world? Such a condition of outward circumstances and of inward culture as shall give to the world an unhindered, unrestricted career of progress and advancement in all the avenues of culture, and especially in social morality and social religion. Such a peace may be determined through the agencies of treaties, of alliances, and given guaranties through the medium of human law. But do we not, who worship the Christ, rise above these superficialities into the depths of the heart of our Lord Himself? Is not His kingdom a kingdom of peace? Is not He Himself a Prince of Peace? Does He not ride forth in His chariot to establish ethically, judicially, finally, an eternal peace? Is not this our aspiration? Is not this the true goal after which the Church seeks in her realization of her chartered liberties? Is not this the regnant idea in the minds of those who love Him, who hang upon the idea that He will draw all men unto Himself? The

* Carnegie Hall, April 30.

peace of God that passeth understanding; this is the universal peace; this is the sign by which advancement in progress shall have its maintenance secured.

Foreign missions are simply the apparatus by which the Church endeavors to spread these elemental principles and to leaven the world-mass with these assimilating and unifying qualities; so that the ideals of collective progress and peace may be attained.

What then do we mean by the relation of foreign missions to these signs of spiritual evolution?

I presume the object of this hour is not to concern itself with a statistical rehearsal of the works of God, but rather to arouse reflection concerning a stupendous advance in the face of vigilant and malignant foes, and to surcharge intention that we may be prompted to fulfill augmenting obligations, and to intensify and accelerate the agencies by which progress may be driven forward and the world come into its heritage of peace, so that the good-will of the Father may verify itself in the world.

It will be well to bear in mind that communal development depends upon the renewal of the individual. Nothing can be constant in progress or peace which is not under the rule of a religion that includes morality. There is no permanent advance in ethical prosperity, or culture, or orderliness in society, which does not begin with the regeneration of the individual soul. Unless men, as personal units, are under the law of the spirit of life in Christ Jesus, there is no health, or sobriety, or tranquillity for mankind. There is no genuine collectivism without individualization; a truth of logic, of history, of sociology; so it is also the central fact in the organized system which our Lord called the kingdom of God.

It should also be premised that foreign missions are not responsible for the defects of our religious practice at home, much less for the iniquities and utter selfishness of so much of our commercial enterprise abroad, and still less for the unintelligent, irrational, and immoral slanders of the hostile traveler. A harder problem than the heathen of foreign climes, is the heathen at home, and the unmitigated heathen on his pleasure trip. The lack of adequate endeavor to determine the world's career is due to the distorted views of the Divine commission which are prevalent in the churches.

Not a little hindrance to the acceptance of the claims of foreign missions is the professed search for other principles than Christianity as determining social progress and the peace of the world. But if our religion is universal, it must be the sole principle, not only for the salvation of you and me, but of the social fabric in its elaborations and in the structural toil of the centuries and generations. Indeed, we are warranted in saying that this theme ought scarcely to be put as a proposition for discussion; it should be accepted as a truth already and completely established, and victoriously validated by history.

Which are the civilized lands, the political powers that rule the mind and the energy of the world? Are they not those very nations who are the indisputable fruits of apostolic labor? Are they not the offspring of the zeal of Epaphroditus, Luke, Timothy, Origen,

Chrysostom, Ulfilas, Augustine, Columbanus, Boniface, Waldo? What we now impart to east, and south, and north, and west, is it not the refraction of that light whose incipient rays fell on the night of Rome, and upon the darkness of the Goth, the Frank, the Teuton, and the Slav in advancing beams, until the sun reached our Western world? Can antiquity in its primary states, or in its occasional pagan renaissances, lay claim to the parentage of one of this noble progeny of nations, save as those ancient forces were baptized with the Holy Ghost and with fire?

Our social progress is a Christian evolution; it is an evidence of hungering and thirsting after righteousness, of the ineradicable desire which the Prince of Peace has put within us as our deepest spring of action. Even those philosophers and ethicists who swing loose from faith and yet desire the triumph of spirit, place this as their *summum bonum*. It might be sufficient to rest the case here; the best in us is what it is by reason of the energy of the apostolic and really catholic Church; by her ability to herald abroad the principle of love as the all-sufficing principle for progress and the determining force for peace. One must marvel that men seek for other causes rather than acknowledge their involuntary participation in the more abundant life that the cross of Jesus Christ has given to us as a heritage; but so it is; ungrateful sons and heirs compel us to remind them continually of their true ancestry.

I. If we consider the forces which devolop the social order, we find the basal one in the family.

Foreign missions plant this unit as an idea and illustrate it as a type. No matter how Christianity finds the households constructed, the moral institution which our universal religion presents is not only a topic of teaching, but is demonstrated by the families of the missionaries. They, in general, bring the most refined type of domestic life visibly before races and communities whose hearths present a violent contrast. The Christian household offers a silent protest against child-marriage and other debasing traditions which usage has made immemorial. Here is the genuine physical foundation of society; hereby is laid the substructure of a wholesome, rational, and religious development. The home has in its loving bosom the reserves of all things individual and communal; here are the beginnings of the training of mind, heart, and will; what the father and the mother are and do, abides forever. It is the quality of the households that produces the tone, as well as the numbers of population, and that affords the cohesive material by which empires glow or fade. Foreign missions foster the principle of monogamy, and so demonstrate in what a moral unity consists, and unfold as a symbol of Christ's relation to the Church the majestic conception of the bride that forbids corruption of the beautiful sign.

The home manifests also what aspirations a just government must satisfy, for the family stands for freedom; it certifies the importance of the individual; it is the school of self-hood; it institutes the choicest relationships for parents and children, sisters and brothers, who are physically and spiritually united in social training. Out of this grows the conception of the human brotherhood,

or better yet, of the family of God. Nor less significant is that elevation of woman which the Gospel has wrought. Educated, free womanhood is in every field a peer of man in spiritual value; emancipated from toy or degrading conditions; quick, alert, sympathetic in the rich qualities and stores of her trained intuitions, and already at work among her far sisters and their children, and with what immeasurable regenerations! And what for childhood itself, with its rest upon the infancy and youth of Jesus? The heart of the new generations, shall it not be sweetened? Shall not Christian nurture be bestowed? Who does not know that the key of truth in the kingdom of God lies in the hearts of little children? The Master took speechless infants into His arms, the objects of His singular affection, and of His comprehensive affirmation: "Of such is the kingdom of heaven." It is they who will straighten and level the highway of social progress and of the kingdom of peace. There is not one spot in the vast domains of Protestant mission extension where these social truths are not exemplified, where these initials of spiritual civilization are not displayed.

II. Nor less efficient and inclusive are the services of foreign missions in the introduction of new or in the modification of existing forces that are instrumental in developing the social order. For who inculcates a higher ideal than the missionary of the present life, and of the methods by which that ideal shall be most carefully preserved and advanced? Who has a better philosophy of the body, in that he views our physical framework as the divinely ordained instrument of righteousness?

Under the regimen of Christian instruction the entire system of economic forces obtains a finer significance as a subordinate of character. A deeper thought is discovered to underlie agrarian, industrial, commercial occupations. Invention acquires a fresh impulse; discovery a new object; commerce a richer freight; her ships a more affluent argosy; migration becomes a law for the transmission of a sacred fire and for the fusion of now divided and hostile elements. The spirit of enterprise pulses through all these arteries, in order to break down barriers between men, to elevate environment, to dignify labor, to widen the area of our regency over nature. Who can carry this banner of authority so high or so far as the pioneer of the Gospel and his generous succession? The heathen from a Christian land may go in his van, but more frequently he goes in his rear to the full length of the leash of his selfish desires. He may settle for his own ends among an alien people, who, out of their native conscience, perhaps, respect right more than he does. Of course, he decries the man of God, who is a galling protest against his iniquitous economics and sensuous manner of life. But the worldly epigones are not greater than their fathers. The patterns of economic fidelity and the teachers of an altruistic use of wealth are the missionaries, from the days of St. Paul of Arabia until St. Cyrus of Turkey, and St. John of the New Hebrides. Who has not read this in the apostolic records of all time? Who has not seen it with his own eyes? Who does not recognize the results of missions in the exalted mood of his own

age and country? And, as he surveys the harvest of our century gained by their labors, and acquired under unutterable hardships in the shadows and on the crags of impassable mountains, notwithstanding contumely and persecution by the children of greed, and in the teeth of the noxious, baleful contact of selfish travelers, one can well feel justified in his faith that humanity will satisfy its desires for this noblest end, the expenditure of its goods upon the welfare of the race.

The main features of the developing forces, the missionary naturally discovers in the higher agencies of the spiritual nature; his chief ally is education. He puts the boys and girls to school; he establishes grades from the lowest to the highest; he seeks to quicken that which is best in each pupil; and to what is wholesome in the intellectual heart of the people he gives liberty. He inculcates the divine standard of character, ideal, law, principle, and highest good. The sovereign ideas of God as Spirit and as Father, of Christ as Saviour, of sonship by the Spirit, through the atoning cross; these are the fountains of imperishable culture he sets store by. The elements of art, morality, and religion are combined in this fostering work; that native energies may become appreciative of and productive in all that elevates the spirit of man. The missionary is not given to the dull delusions which now clog understanding of history. Neither Christian conception nor experience falls into the gross error of those who explain the currents of progress as phases of pure succession instead of contemporaneous growth. No sons of Adam are wholly possessed with one idea at a time. Their desires develop into parallel forces, with expansions of certain individual features here and there. We do not make progress in a barren uniformity of single sequences. As evidences of this group of developing forces survey the languages that have been put into written form; the literatures that have been created; the arts and sciences with their museums and laboratories that are the necessary adjuncts; the vistas of a nobler life of thought, and sensibility, and volition thus opened; above all, the hundreds of versions with constant revisions of that Book of God which has been the saving and constructive element in nine-tenths of the world's life. Thus, one can begin to get a glimpse of what missions mean as a power regulative of development among the races of the globe.

III. But foreign missions encounter conservative elements, especially in the older civilizations, that seem insurmountable, all the more so, if they have survived amid national decline and their very significance has been lost. How shall the missionary transmute automatic customs? There is a venerable sanctity in these traditions. They hold together what else might scatter or embroil households, and races, or disturb the stagnant and shadowed pool. Can these colossal edifices, representative of primitive thought and life, and now so unfit to meet the conditions pressing from within, or to stand alongside of the free and graceful structures of modern thought, be transfigured? What shall be done with this sacramental inheritance of law, custom, and institution, always neces-

sary as a conservating force, and forever loved because it vivified the ancient world? Does our modern age understand what a problem this is? Does diplomacy, or statecraft, or militarism comprehend what it is to transform antiquity by wholesome processes and by wise-tempered selection of means, and to infuse progress into these sluggish and incoherent masses? What restraining criticism shall the teacher direct upon unthinking and impervious dogmatism, and yet prevent the swing of the awakened mind into irrational skepticism, whose evolution would be into nihilism? Foreign missions have been solving the problem from the days of our Lord in Palestine, and His Apostles in the Roman empire. Until now his messengers preach the same heavenly laws, and customs, and institutions in Africa, Asia, and Polynesia, and with silent but availing operation. Wherever you put this leaven, malformed spirits give way to those new occupants which are universals of goodness and truth. What wrought in Palestine and in all the lands washed by the Mediterranean, and in all the medieval nationalities, is laboriously but certainly pervading all continents and all sea-girt shores, whether of the North, or the South, or the East.

Everywhere does the missionary initiate higher conservating forces by creating the sense of history and the desire for peace. These effect a firmer reverence for individual life, they are more regardful of those archaic forms which bind men together in a real ethical oneness. Before God and in Christ, the exercise of an intelligent faith, the kindling of a holy feeling, the persuasion to choose the noblest motive, and to intend the best conduct; the grave awakening to a sense of individual responsibility and the right of private judgment; these arouse criticism and provoke to reflection and the revision of mental and spiritual habit; these straightway impel to a higher sense of relationship. The sacred tree is planted; the roots issue in trunk and branches; the leaves may change, but the essential tree remains and grows forever. Communion with God in the soul, and the consciousness of the unity of the race are the genuine principles of conservation, as well as the undying impulses to progress and peace.

IV. Nor is the energy of the missionary enterprise less regardful of the deteriorating forces which affect, retard, and destroy our frail humanity. Modern life everywhere is still subject to grievous calamities, by reason of its persistent ignorance of physical law. Much of its labor and life is still paralyzed by the shock and sweep of material forces yet unbridled, because the most of us think more of gold and silver than we do of the sciences which enable us to obtain the sway over our God-given empire. Famine is still allowed to stalk abroad, simoons and cyclones to slay and destroy, because we are too parsimonious to prevent the dearth of food, and too indifferent to life to study and anticipate the path of the winds.

Governments the world over are invoked, not only to tolerate, but to support, unspeakable vices and cruelties. The state still continues instruction in crime by some of her awful penal methods; the world still worships the man of the sword in preference to the man who labors for the elevation of his kind. Cruelties, and slav-

eries, and castes, and wars have not disappeared from the best of our civilizations. Ostracisms on the basis of color, of poverty, of riches, still appall us. While there is some political, there is little social consciousness of brotherhood, natural or spiritual, between white and black, and copper, and yellow. Czech and German, Mongol and Saxon are not as near together as even community of interest would dictate. The open door is still a door that is forced open against a reluctant people, to whom it is the overthrow of their inheritance. Civilization is still compulsory, because overdriven by greed and by ambition, impatient of the slow but vital method of education in principles. Those who are themselves the heirs of ancient and medieval missions stand over against one another in unseemly and intolerant rivalries and boasts, instead of unifying their energies by a federation in the love that thinketh no evil. These are the beasts and dragons rampant on our shield of humanity and of Christianity—no, not of Christianity, but of Christendom.

Yet, for all this, Christianity has taught the state charity, and education, and intercommunion, and federation, and arbitration, and freedom, and democracy. These divine elements have made the commonwealth alive to her ethical calling and function, to the fact that as a heavenly institution she is a mighty factor in the kingdom of God. Missions from Christ until this day have laid the foundations of institutions for the blind and the mute, the insane, and the suffering from bodily ills manifold. Preservation, rescue, refuge, redemption, these are their watchwords. Count up these remedial agencies planted of old by the common faith in North Africa, in Europe, in Asia Minor, and now reared in Asia, Africa, and the islands; who shall declare the total? What myriad attestations are these of the *gesta Christi.* Mark the sum of the educational institutions of Christianity; consider her benignant efforts at the elimination of slavery, cruelty, caste, war, idleness, vice, race-hatred. Look at those multitudinous and most variant communities reared in and by her principles, as the irrefragable witnesses of her renovating power; see the signs of arousal from stagnation and indifference, to consciousness of manhood and womanhood; the creation and expansion of home; the mutual helpfulness of the social order; the thirst for improved political conditions; the responsive sacrifices of property in unwonted percentage, the contributions made by converts for the regeneration of the world. Since Golgotha are not these everywhere and in every way to be interpreted as the affluent fruits of the cross?

This Ecumenical Conference is itself a flaming scroll in our modern sky. Turn back to the era of the modern assertion of the two irreconcilables for reaching the same end. At the close of the last century the rights of man, apart from religion, were promulgated through seas of blood. Contemporaneously there set out men devoted to teaching freedom from the bondage of sin, as the true path to rational liberty, and the true and immovable basis of righteousness. Whose results have been the greater, whether in area or in quality, the rights of man as won by the sword of blood, or the

rights of man as won by the sword of the Spirit and the heavenly wisdom? And from those incipient organizations of a century ago for these ends has grown in this vast representative body of to-day some manifestation of that spiritual energy which pursues love and justice for Christ's sake.

In these accumulating outgrowths of our faith, now becoming massive and crying for unity, do we not have the noblest defense of foreign missions? Are not the contributions of foreign missions to social progress unparalleled? Do we not hail in their colossal achievements the heralds of universal peace?

Rev. Charles Williams, *Baptist Missionary Society, Accrington, England.**

It is necessary, I think, that we should not lose sight of the fact that the more intent missionaries are upon accomplishing the purpose for which God has raised them up and sent them forth, the nobler will be their influence alike on social progress and the peace of the world.

I need not say much for social progress. I want to emphasize the fact that there is a close relation between foreign missions and the peace of the world. It has ever been the case that the first effect of the Gospel upon a convert has been to make him a man of peace. Fifty years ago a standing illustration of the fruit of mission work was the African of whom old Robert Moffatt tells us. He was a famous chieftain, the terror of his neighborhood, he became a mighty man of God; his conquests had been many; he had been feared; he had accepted every challenge and he had provoked conflict. Then he heard of Jesus, and his heart was changed, and he took his place at the feet of the Master. What was the result? He laid aside his bow and his spear, and he refused ever again to go into battle. When he heard of quarrels among his people or neighboring people, he would travel any distance in order that he might reconcile the parties and the factions, and plead with them about his past. He would say to them: "What have I of all the battles I have won and all the battles I have taken part in, but shame and remorse?" So the gospel preached by our missionaries makes peace between those who have been warriors and enemies to their neighbors.

I am told that the Singalese point to the aggressiveness of Europe, and say: "You Christians make war. Buddhism on the contrary is a religion of peace." If there is any obligation on the missionaries to promote the peace of the world, I submit that the obligation is upon us at home; our obligation can not be the less. I am not a "peace-at-any-price" man. There are things that should be valued more than life—righteousness, truth, honor, liberty, are all worth more than life. And a life given in defense of them is given, I believe, in the spirit of Christ, nobly, generously, heroically given, and any man who thus stakes his life rather than forsake the cause of truth, may, I think, claim to be in that very conflict in which he is engaging, the servant of the Captain of our

* Carnegie Hall, April 30.

Salvation. But even then war is a cruel necessity. Christians deprecate it. There is no one fact more to be lamented; I think there is no one greater hindrance to the spread of the gospel in heathen is the Gospel of peace, intended to make converts not only If it is true, as I believe it is, that the Gospel that we send out to the heathen is the Gospel of Peace, intended to make converts not only the advocates, but also the exemplifiers, of peace, then it becomes, I think, proper that we should consider this very serious question, to what extent we at home should contribute to this end. Our missionaries go from us; they are of us, and if there be defects in them, we are responsible largely for those defects.

We stand for the great truth of the Fatherhood of God and the brotherhood of man. Do we stand for this great truth? We believe that God hath made of one blood all the nations of men to dwell upon the face of the earth. We believe that Jesus died for all; not only to reconcile men to God, but also to make peace between man and man. You and I hold that in the new creation there can not be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondsmen, freemen, but Christ is all in all. Well, if this be so, should we not more distinctly than we do make this question of peace prominent in our Christian missions? I have no doubt that as soon as Great Britain and the United States take the lead, other civilized nations would follow.

Let us, then, in this great missionary enterprise, be true to the Gospel of peace that we preach. If we are not, China will suffer. If we are not, India will suffer. If we are not, Africa will be wounded more and more. God grant that those that delight in war may be scattered; that peace may be established the world over, for then I am confident the Lord of love will win the loyalty of the children of men, and all of this world of ours will be filled with heaven's benediction.

Rev. W. R. Huntington, D.D., *Rector Grace Church, New York.**

I shall be dealt with indulgently, I am sure, if my words are few. But, as a New Yorker for New Yorkers, I desire that the predominant note of those few words shall be gratitude—gratitude to the members of this Conference. Gratitude on civic grounds. We thank you that you are shaking us out of our provincialism. In a sense we are the most cosmopolitan of cities, and we like to boast of our cosmopolitanism. In a way we have a right to do so. The city which is the largest Irish city in the world, almost the largest German city, the largest Hebrew city, and almost, if not quite, the largest Italian city, is certainly in a sense cosmopolitan. And yet, the French have a saying, you remember, that one sometimes can not see the forest for the trees, and the very fact that there are so many interests here in New York with which we are absorbed sometimes prevents our opening our eyes to those larger interests that you represent. We are busy with such questions as under which boss shall we live or die? Shall the East River be tunneled? How

* Carnegie Hall, April 30.

about the grading of the streets? Which corporation shall have the most valuable franchise? These are not unimportant questions, by any means; they are important; but, I submit, they are provincial. It is good for the people of New York to have rolled out before their eyes the pictured world.

Gratitude on religious grounds. We look for a great increment of blessing as the result of these gatherings. It is sure to come. The attention of this community has been drawn for seven days from things of the temporal order, and fastened upon things of the spiritual order. That can not be without good results. I was struck with an editorial remark of the London *Spectator*, apropos of the somewhat inflated and very sanguine speeches made at the opening of the Paris Exposition by the President of the French Republic and the Minister of Commerce. These men laid great stress upon the sociological results destined to follow upon the Exhibition. So, says the editor of the *Spectator*, our memories run back fifty years. We remember the Exhibition of 1851, and what the Prince Consort expected of that in reference to the peace of the world. Four of the greatest wars ever waged have been fought since that era of peace and good-will. No, this language of the French orators is over sanguine. The Exhibition will not bring peace as President Loubet dreams, not for an hour; nor will it, as the Minister of Commerce hopes, hasten on the ascendency of justice and mercy in the world. Those qualities grow strong on other nourishment than trade, and are enriched not by profits, but by ideas. All the traders all over the world have not done so much for the happiness of mankind as the moneyless Teacher who, on the hills of Palestine, laid down as the pioneer law of society: "All things whatsoever ye would that men should do unto you, do ye even so to them." That Teacher you represent. In His school you are the under masters. It is Christ to whom all your work leads up.

I have spoken of the civic ground for gratitude and of the religious ground. Let me say a single word of the ecclesiastical ground. Yes, ground for ecclesiastical gratitude—a strange expression, perhaps you think. Yet, we are rather here as members of the Holy Catholic Church, in which, in the Creed, we say that we believe. Shall we assign to that membership any limits less far-reaching than those which the Holy Father at Rome, the late Pope Pius IX. in his famous letter to the Emperor William laid down? He appealed to the Emperor as child of the Church, on the ground of his baptism in the name of the Father, and of the Son, and of the Holy Ghost. That Holy Church we represent. It has been a most instructive and a most gratifying circumstance, noted by many, and one that will be remembered for long, that whenever the word "comity" has been uttered in these gatherings, there have been loud expressions of approval, but whenever the speaker has gone on to say that "comity" was not enough, the applause has risen to enthusiasm. There is another word than "comity," that looks like it, and sounds like it. Its realization may be far away, but it is bound to come—Christian unity.

To non-Christian Religions and Apologetic Problems

PRESIDENT JOHN HENRY BARROWS, D.D., LL.D., *Oberlin College.**

One feature or element in the right spiritual attitude of Christianity toward other religions is a beneficent and hopeful courage. The ultimate contest in the world of religions will not be that between Christianity and the non-Christian faiths, but between Christ and unbelief or the natural heathenism of the human heart. The non-Christian faiths have been found out, and the Gospel of Jesus Christ has no reason to be abashed before them. In time they will become like the religions of Egypt and ancient Greece, and the only serious inquiry which should concern us is our proper attitude toward these doomed systems. What is the temper becoming the Christian mind, and what are the best methods, resulting from this temper, of approach to the non-Christian world?

The resurrection of the crucified Son of God, the central fact in history, was the message of Christianity at the start, and was the demonstration of its central truth—namely: Incarnation with the purpose of redemption. Christianity, identified with the crucified and risen Christ, has no parallel, and the chief business of an aggressive Church is to set forth the redeeming and risen Lord. This message should be carried to all men with glowing love and radiant loveliness of spirit. The missionary effort is not primarily to measure this or that ethical or theological conception of the Bible or the creeds with the ethical and theological conceptions to be found in the other sacred books of the East. "The aim of Christianity," as Dr. Dennis has said, "is to impart a blessing rather than challenge a comparison." The missionary is primarily a messenger sent to tell a great story, and also a witness of what the Christ of that story has wrought for himself and the world. The great mass of heathendom is not scholarly, is not philosophical; it needs not argument so much as mercy, relief, sympathy, primary instruction, the sight of pure homes and Christly lives, and, in the midst of all these things, the lifting up of the one Lord and Redeemer. The Christian messenger does not reproduce the mind of the Mohammedan, who, with yell and threat, sets forth a stern prophet and a sterner god. He does not go forth like the yellow-robed monks of Gautama to announce the eight-fold path, a method of right living and right thinking which springs from dismal views of life and of the desires which make life worth living. Christianity is not primarily an apologist, but a prophet. Confronting the non-Christian faiths, Christianity must never lose its brave, prophetic, hopeful tone and spirit. Coming from God, as His great gift to the world, the Christian religion must always stand as a beneficent king, conscious, but not boastful, of supremacy. Even kings have duties of kindness and tolerance. They should be approachable, reasonable, gracious, affable. Christianity, tolerant, gentle, patient, kindly in spirit, but always firm in setting forth the Christ as the one and only Saviour of men, brings its message of Fatherhood and brotherhood, tells of the incarna-

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tion and the life beyond, and when most persuasive, realizes that the frowning eye, the clenched hand, and the scornful word are not the symbols and forces of the Gospel of Christ.

I have seen the non-Christian world, and I have seen hundreds of men and women of our faith whose lives are dedicated to its enlightenment and uplifting, and I have learned from the wisest missionaries whatever truth I am endeavoring to declare at this hour. They have been my teachers and always will be. Missionaries are keenly alive to the fact that some of the non-Christian faiths are keeping their place in the world because they minister in a measure to some of the needs of the human heart. They are preserved from utter condemnation by the great truths which, amid all errors and perversions, they undoubtedly contain. There is much beauty in Confucian morals. There are Christian elements, if not a Christian spirit, in the Buddhist ethics. Christian theism, teaching the Divine unity and omnipresence of the Spirit, is not wholly out of touch with the monotheism of Islam, or the pantheism of the Hindu philosophies, but the uniqueness of Christianity is the historical Christ and the one incarnation of God in man for redemption through sacrifice. There is no second Jesus. The best claims which others can make for their faiths is some likeness to the Christian in some particulars. But who else is sinless? Who else brings together God and man? Who else has cleansed the conscience from the perilous load? Who else has brightened the darkness of the grave with sure revelations of a personal immortality?

A shining and hopeful courage is one element of the spirit in which Christianity confronts the non-Christian world. The missionary's life may be in some measure a debating school, but before the debate ends he preaches, he testifies, he pleads, he prays, he calls upon God's Spirit to help him set forth the Christ, he insistently urges men to abandon the imperfect for the perfect, the false for the true, the symbol for the reality. Whatever mistakes men have made in the great propaganda, however unlovely their temper may sometimes have been, and irrational their judgment, and imperfect their lives, the Christian never makes a mistake, so far as he is Christian, in announcing the truth which has become incorporate in his very nature, that Christianity is not merely one of many competing religions, but is God's way of salvation, is the final, authoritative message from heaven to earth, written in the blood of the Cross and stamped with the seal of the resurrection.

Just in proportion to the strength and serenity of his faith and the pervading Christliness of his temper, will he be glad to meet all God's children, however wayward, in true friendliness of mind, to see the goodness in the heart of things evil and the truth in the heart of things erroneous. God has not left Himself without witnesses among the nations. Their religions are adumbrations of the Gospel; they give glimpses and foreshadowings of what were historic facts in the life of Jesus. All men need a diviner passion for truth, to be more inclusive in their hearts and their faith, to think God's thoughts after Him in a wide-reaching sympathy for every manifestation of Himself which He has made. Is it not un-

wise to refuse faith in the supernatural, evangelic history, because that history is so precious that it has been foreshadowed by myth, because it is so desirable that men have invented legends that are remotely like it? Why should the Gospel record be deemed less true because of the stories of Krishna, Buddha, and Hercules? Why should any reject an incarnation, established by such evidences as are furnished for the coming of God's Son, because the Oriental, the universal heart, has longed for a celestial avatar. Stars disappear when the sun rises in its strength, but starlight is better than utter darkness. It was a starry radiance which led the wisdom of the East to the Sun of Righteousness.

There is a certain modesty, also becoming the ambassador of Christ. The wise-hearted missionary is not proclaiming the perfection of Christendom, is not picturing his own Church as the stainless bride of Christ, but is patiently striving to give men a full vision of his Lord. Many things beside the wickedness of the human soul prevent the pagan nations from coming rapidly into the ranks of Christendom; memories of wrongs, rapacities, all the more brutal because perpetrated by strength upon weakness; liquor traffics, opium shames, rude and domineering ways, official discourtesies, mixed races rising up in the Oriental cities as proof of licentiousness, careers of vice and villainy, to say nothing of the divisions of Christendom—all these things have stood in the way. I do not wonder that China has not fallen in love with all the nations of Western Christendom. Even Japan thinks she has some old-time grievances to remember. Before there can be an unprejudiced estimate of Christianity, Christendom must clear its skirts of many shames and iniquities. Christian evangelism is marvelously successful in many ways, but every clear-eyed missionary perceives how progress is handicapped and what a misfortune it is, as Prof. Roswell D. Hitchcock said years ago, here in New York, that "Christianity is compelled to apologize for Christendom." Even in his political subjugation and social inferiority, many a proud Oriental deems himself the spiritual superior, at least in some things, of his masters. It is not the best of Christianity that has always made itself most prominent and pervasive in the non-Christian world.

In spite of all this, however, those who know the best of heathendom and the worst of Christendom, we who have seen comprehensively and fully both of these two worlds, believe that heathendom is the condemnation of heathenism, and that Christendom, with all its faults, is an argument for Christianity. I think it has been the misfortune of Prof. Max Müller not to have seen India, but even he declares that the study of Hinduism and the other Oriental religions is the surest revelation and proof of Christianity's immeasurable pre-eminence. The world which Buddhism has reached with its so-called "gospel," is morally dead, because held in the iron grip of agnosticism and pessimism. As B. de St. Hilaire has said: "The system of Gautama has contributed little to the happiness of mankind;" it has left Asia wretched, stagnant, and morally lifeless. Nevertheless, the sins of Christian nations are

so conspicuous that the ambassador for Christ is compelled to become an apologist, and if this position is one of weakness, it should also be one of candor, frankness, and modesty.

Those who are sensitive to the failings and sins of Christian nations and churches, have often been worried when scholars have unearthed the beautiful truths which shine like jewels here and there in the non-Christian creeds. They have feared the result, and they have had a natural resentment at the effort of rationalizing theologians to place Christianity on the level of ethnic faiths; and in their perplexity they have not always fully recognized what are the best ways of winning the hearts of men who are imbittered against the truth of Christ by unnecessary resentments. It is balm to the wounded pride and intellectual haughtiness of the Oriental that Christian scholars are now approaching the ancient faiths with a less merciless opposition. Even on the most unfavorable view of them they are a part of the great world of religion. Knowledge of them is obligatory. We must know them to know man, to know ourselves, and to know God in all His revelations. They show what the Divine Spirit has wrought, as well as what lapses men have made. Men may proclaim war to the knife against all the devil-tries in heathendom—and in Christendom as well, but intellectual errors must be treated in a different spirit from moral aberrations. Christ must rule, but it is the spiritual and not the dynamic Christ that is the more effective and permanent. Christ must be exalted as the King of the nations, showing His redemptive radiance in cross and broken sepulcher, but we should also acknowledge that He is the original "light, enlightening every man" beneath the skies of India or the skies of Japan, who has groped after God.

In His wide and wonderful way God is training the race through the races. He has a large, and complicated, and wide-reaching problem, requiring long spaces of time for its solution. If the final aim and end is a perfected humanity, that perfection is to be achieved not along lines of simplicity, where only one force shall be at work, but along lines of complexity, where many forces, apparently discordant, are to blend into a higher harmony. In this evolution of mankind, nations stand for special truths, and their mission having been achieved, their lessons having been taught, such nations sometimes disappear; they pass from the stage of history, as Egypt and Assyria have done. Perhaps, we may truly say of Egypt that she represented man's certainty of a future life. Her eternal monuments are the memorials of faith in immortality. India, most religious of nations, represents chiefly the omnipresence of the Divine, the spiritual significance of all life, through the presence and power of the gods. Israel represents the Divine oneness, righteousness, and personality, and the plan of God for human redemption. Greece stands for the glory of beauty, the reality, and the splendor of the outer world, and the immortal loveliness of mind. Persia represents the grandeur of creation, especially in the form of light, the source of life and power. Rome represents the majesty of human government, and the possible political solidarity of mankind. China represents the reciprocity of human relations;

ancient Germany, the glory of strength and the purity of the family life; ancient Japan, the sacredness of the state. I have thus imperfectly expressed ideas which have had a long and special development in various peoples and civilizations.

Now the peculiarity of the Jewish-Christian revelation, which has also been progressive, is this: that while it has not shown the fruitage of all truths essential to man's perfection, or represented at one time in their fullness and purity all the forces of the highest religion and civilization, still, it essentially, ideally, potentially, contains them all, while it exalts the sovereignty of love and righteousness, and the fact of an actual redemption through divine grace, as no other faith has ever done. It has pre-eminently stood for the best, and the highest, and the truest in the knowledge of God, and it is historically certain that the Judeo-Christian revelation has been the main stream of history. There is no second Bible; there is no second Christ; there is no second Calvary. Heathendom is without Christmas and without Easter. All other historical streams are tributary to Christianity. It has already absorbed most of them. It does not need to go to India to learn of the omnipenetrativeness of the Deity. It does not need to go to Egypt to learn, from tomb and pyramid, or Book of the Dead, that life continues beyond the grave. It does not need to sit at the feet of Athens to find the splendor of beauty, and the sacredness of the intellect. Whatever is true in the thought of Persia or in the social ethics of China, has been a part of Christianity.

The possibilities of man are such that he does not, even under Christian influences and teachings, expand to his highest and best, swiftly and universally. He is still learning the elements of Christianity, and the non-Christian religions are beginning to teach us by their very excellences what are some of the hidden treasures and virtues of our own faith. But, although we, who know the Christian and study the non-Christian faiths may, for a time, be amazed and dazzled by similarities, it is only to discover, in the end, the profound divergencies. There can be no close sympathy between Christianity and Buddhism, for example, which has no knowledge of the just and holy God seeking after men with purposes of love and reconciliation, and through atonement removing every obstacle on the part of men to the highest blessing which heaven can offer. It is only a beggarly salvation after all, which Buddha can offer, an almost worthless salvation. It is not an escape from guilt and pollution, it is not receiving into the soul the Spirit of God and divine life, holy and immortal; it is only a release from the bondage of desire and the final sinking of the spirit into a quiescence bordering on extinction; and even this salvation, according to the original teaching of Gautama, can be obtained only by a very few. You may remember the discourse said to have been spoken by Gautama himself, telling how a young mother, who was really only a child, gave birth to her first-born, and when the boy was able to walk by himself he died. The young girl in her love, carried the dead child clasped to her bosom, and went about from house to house, asking if anyone could give her medicine for it. When the neighbors saw

this, they said: "Is the young girl mad that she carries about on her breast the dead body of her son?" But a wise man, thinking that she did not understand the law of death, said to her: "My good girl, I can not myself give medicine for it, but I know of a doctor who can attend to it. Buddha can give medicine; you must go to him." She did homage to Buddha, and said: "Lord and Master, do you know any medicine that will be good for my boy?" The sage answered: "I know of some. I want a handful of mustard seed." The girl promised to secure it, but Buddha continued: "I require some mustard seed taken from the house where no son, husband, parent, or slave has ever died." The girl said: "Very good," and went to ask at the different houses, carrying the dead body of her son. The people said: "Here is some mustard seed, take it," and she asked: "In my friend's house, has there ever died a son, a husband, a parent, or a slave?" They replied: "Lady, the living are few, but the dead are many." And she went to other houses, but one said: "I have lost a son"; another, "I have lost my father"; another, "I have lost my slave"; and she began to think, "This is a heavy task; I am not the only one whose son is dead." And thinking thus, she acquired the law of fear, and putting her affection for her child away, she summoned up resolution, and left the dead body in the forest, and went to Buddha and paid him homage. He said: "Have you procured the handful of mustard seed?" "I have not," she answered, "the people of the village told me 'the living are few, but the dead are many.'" And Buddha said to her: "You thought that you alone had lost a son. The law of death is that among all living creatures there is no permanence." And this was all that he was able to do. Could anything more touchingly illustrate the utter helplessness of Buddhism to comfort in the presence of death? How impressive the contrast with the words of Him who once stood near an open grave, and said unto the mourners: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." The attitude of the Christian missionary, therefore, is naturally one of profound pity, mingled with something of respect for what, after all, has been the only refuge for millions of souls. Courage, hope, sympathy, modesty, respect, appreciation—these are some of the elements in the right Christian attitude, but all these may finally be dissolved in the Christian heart in a great, overwhelming compassion and pity as one confronts the non-Christian world.

SAMUEL MACAULEY JACKSON, *New York.**

The Christian world formerly held the non-Christian religions in contempt, but now many in Christian lands are inclined to treat them with, perhaps, too much respect. Yet the modern attitude is more Christlike than the old, because the Master would not despise the feeble attempts of man to come into contact with the Heavenly Father, or ridicule his false notions as to the Father's character. The true conception of these non-Christian religions seems to be this: That originally they had more or less revealed

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truth in them, but as time went on they lost much of this pristine excellence, and so, as we find them to-day, they present a sad mixture of a little truth and much error. Yet the fact that they have some truth in them indicates the way of approach to those who hold these faiths, viz.: by the truths we have in common. Our religion has in perfect form whatever they have in imperfect form, and so we can say to each non-Christian religionist: "Give me the very best and highest idea you have, and I will show you that I have it also in my religion, and that this truth is found in my religion more fully stated than in yours, and with it are other truths which make more plain to you the mind and will of our common God." Never fear the result. There is only one religion; all others are imitations or adumbrations of it. When we preach the Christian faith we hold up for the acceptance of the non-Christian religionist the sole religion which, in fullness, deserves the epithet divine. But that is no reason why we should not see in his some good. Because we walk in the sunlight is no reason for our denying that there are rushlights and even electric lights, which some claim, make all things as bright as day. Let us hail with gratitude whatever Christian truths we find in these non-Christian religions, but let us not be so weak as to grant that their way of putting any truth is superior to ours, or that they have any truth which we have not. There is truth in these non-Christian religions, and that is evidence that God has everywhere given His gracious help to man struggling toward heaven; but there is still more error and defect in these non-Christian religions, and that is evidence that God has for some reason suffered the great majority of men to follow the devices and desires of their sinful hearts, even in the things of religion. It is also a reason, and an irresistible one, why we should let others share in our perfect revelation of the mind of God.

Rev. T. S. Wynkoop, D.D., *British and Foreign Bible Society, Allahabad, India.**

The non-Christian religions should be studied not in books only, but in living men, and in the religious and social institutions which have grown out of these religions.

With due deference to the many able scholars and writers who have essayed translations, expositions, and popular lectures on the religions of the East, it is impossible to state Eastern thought in terms of the English language. Not to insist upon the absence from our speech of properly differentiated technical terms, we must remember that our language is essentially Christian. If you look upon a landscape through a colored glass, the color of the glass tinges all you see. The language we use is not a colorless medium of thought; a Christian language of necessity gives a Christian coloring to the thought expressed. Edwin Arnold's "Light of Asia" gives a semi-Christian Buddha. It is a beautiful poem, but not Buddha history.

But to gain a sufficient knowledge of the non-Christian religions, it is not necessary to fathom their underlying philosophies. To

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see what Hinduism is, we have only to look at India, in all its darkness, superstition, and folly, the outcome of 3,000 years of the Vedas and Shastras, with the philosophies and phases of religion which have followed them in the course of the centuries; the Chinese nation is the practical out-working of its ancient classics; Burma and Siam are the living Buddhism; Arabia and North Africa are the Koran and the Hadis in concrete form.

This will, perhaps, explain a certain impatience on the part of many missionaries with most European and American studies in comparative religion. We are conscious that they are written from a partial knowledge of the facts. We see those religions in real life—by the fruits we judge the tree.

For these religions the only Christian attitude is pity and compassion. Love alone, which springs from the love of God shed abroad in our hearts, can believe all things, bear all things, hope all things. When that love rules the spirit, it can not be that the Christian missionary could look upon the idolatry and superstition around him with other than a pitying, sympathizing heart.

Moreover, he recognizes, even in the lowest forms of religion, some aspiration of the heart to God. He finds with delight some fragments of truth which came originally from God.

All our best tracts and treatises in India are auricled with quotations from the Hindu sacred books. Hindu writers, ancient and modern, furnish us with many weapons to attack their vices and superstitions.

Rev. A. C. Dixon, D.D., *American Baptist Missionary Union, Brooklyn, N. Y.**

Above all things I love peace, but next to peace I love a fight, and I believe that the next best thing to peace is a theological fight. "My peace," Jesus said, "I give unto you, not as the world giveth." The world gives the peace of compromise, Jesus gives the peace of victory. If a man wants a drink of whisky, the world says Satisfy your thirst; Jesus says, Conquer your thirst. The world would give the peace that Napoleon got at Waterloo, and that Robert E. Lee got at Appomattox. Jesus Christ would give the peace of Wellington at Waterloo, and of Grant at Appomattox. We have to choose between the two, as to whether we will have the peace which is one of compromise, or whether we will fight the good fight until we get the peace of victory.

To the foreign missionary I would say: You know the Gospel of light, it does its work so clearly that it dispels the darkness. You recall how the Lord dealt with Satan. He flung him out of heaven like lightning, and in this world we need lightning as well as light; light for the man that is in error, and lightning for the error.

I know the charge of narrowness is frequently presented, and it is possible to be too narrow. But I am afraid the tendency in that direction is much less than the danger in the other direction. When a man is narrow on the Ten Commandments, you like him, when he is broad on the Ten Commandments, you hold your pocket-

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book. If he is broad on the command, "Thou shalt not steal," he is a thief. If he is broad on the commandment, "Thou shalt not commit adultery," he is a rake. In ethical questions we are expected to be narrow.

The best apologetic in this world, it seems to me, is the breadth of Jesus Christ in sympathy, in love, and in compassion, and the narrowness of Christ in loyalty to truth; just as broad as the world in sympathy and love for man, but in love for truth just as narrow as a razor's edge. Our apology here is to assert God's truth, to proclaim Jesus Christ as the sinner's Saviour without apologizing.

Rev. George Robson, D.D., *United Presbyterian Church of Scotland, Perth.**

The contact of the Christian missionary with non-Christian religions is based upon the presupposition that Christianity is the one true religion, and, therefore, the one religion for all mankind. But it is significant that he does not claim for Christianity the exclusive use of the word "religion." The word is quite properly inclusive of non-Christian forms of belief and worship. For these, at least, recognize the existence of superhuman powers; they recognize that these powers impinge upon and affect human life, fortune, destiny; they recognize, farther, that human conduct along certain lines of action influences these powers. Wherever you have this threefold recognition in whatever form, you have what is entitled to be called a religion; where you have this threefold recognition in its perfect form, is Christianity.

Our theme is exclusive of the irreligion to be found in the non-Christian. In every man, whether inside or outside of Christendom, the effect of sin has been to generate an inclination toward evil, a dislike of submission to spiritual influences, a materialistic self-centered temper. This irreligion is the great difficulty of the evangelist dealing with degenerate human nature in Christian lands; for the missionary in heathen lands, it is a difficulty not less in any way, but rather the greater that it lies intrenched behind religions which conceal and shelter it. The actual task of the missionary implies a dealing with men who are not simply erringly or defectively religious, but who are antagonized by sin to true religion. At present, however, we are concerned with a section only of the concrete task devolving upon the missionary—namely, his relation to non-Christian religions; and the limits assigned to this paper oblige us to treat it only in brief and broad outline.

Bishop Westcott has expressed the conviction that all the time and toil spent in revising the translation of the New Testament would have been well spent, even if it had done nothing more than restore the preposition "in" to its proper place in describing the relation of the Christian and of all his life and work as a Christian to the Lord Jesus Christ. "In Christ Jesus," by stating the position of the Christian, defines his point of view, defines the inspiration and law of his relation to everything outside of Christ, and defines the source of the power that is effective through his activity.

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It seems a truism to say that this formula lies at the basis of the missionary's relation to non-Christian religions. His relation to them is determined first, by the relation of Christ to those religions, and secondly, by the fact that he is himself a witness of Jesus Christ.

First, then, what is the relation of Christ to those religions? In the record of His earthly sayings we find only two references to the heathen: the one characterized their manner of life as materialistic and sensuous; the nations of the world were inspired by concern about food, drink, and raiment, from which His disciples were emancipated by their trust in the Father. The other saying characterized their manner of worship as a superstitious reliance on quantity. They thought that they should be heard for their much speaking. In both these criticisms the purpose of our Lord was obviously practical—to guard the simplicity of faith, both in life and in worship, from the corruptive tendencies of degenerate humanity. He taught His disciples no polemic against heathen religions.

Once, only, do we find Christ dealing apologetically with one of another religion than His own—and the incident is the more instructive that His purpose in it was directly missionary—it was when the woman of Samaria confronted Him with the claim of her ancestral religion: "Our fathers worshiped in this mountain, and ye say that in Jerusalem is the place where men ought to worship." In reply, Jesus implicitly recognized the limitation in the religion of Israel, which unfitted it for becoming the national religion of Samaria—"the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father"—and He announced the true order of worship in which no race should possess superiority over another. Not the less, however, did He declare the fundamental and disqualifying defect of the Samaritan religion: "Ye worship ye know not what," while He claimed for the religion of Israel the true knowledge of God and the trusteeship of blessing for the world—"We know what we worship; for salvation is of the Jews." But there comes in the point of reconciliation. The Samaritan was not absolutely a non-Christian religion; it had its Messianic hope, "I know that Messias cometh," and in the discovery of the Person who satisfies the latent hope of that erring religion, the climax and end of the apologetic is reached: "I that speak unto thee am He." We need, I think, go no further than this interview to learn sufficiently for our present need the relation of Christ to non-Christian religions. His dealing with her has, of course, its evangelistic suggestions; but leaving these out of view, we notice in His attitude toward her as a Samaritan worshiper these three principles: first, a discrimination of the local as subordinate, preparatory, transient, and of the universal as paramount and abiding; the national has for Him its time and place, but the human is more for Him than even the best that is only national; His thought is not of the Jew nor of the Samaritan, but of the man in the Jew, the man in the Samaritan, the man everywhere; it is the man He seeks and for manhood that He seeks him. Secondly, we notice uncompromising explication of truth and error. Ye know

not what ye worship; we know what we worship. The failure and falsity of error are not glossed over; the exclusive claim of revealed religion is not abated. And, thirdly, we observe the satisfying in Himself of the hope that even in the midst of error and evil yearned for fuller light. That hope is not spurned because of association with debasing ignorance and failure, but is welcomed with promise of fulfillment, "I that speak unto thee am He."

Now, it is an easy step here from the Christ of history to the eternal Christ; His relation yesterday to the Samaritan worshiper is the prophecy of His relation to-day to all non-Christian religions. It may be described in brief, as determined by the sympathy of a perfect humanity, by the exclusiveness of a perfect truth, and by the comprehensiveness of a perfect fulfillment. Behind all non-Christian religions are the worshipers; they are men and women for whom the Son of Man laid down His life; the erring forms of belief and worship that intervene between Him and them can not impede the outgoing of His love to seek for them deliverance into the liberty of God's children. Now, this implies that everything in these forms of belief and worship that is at variance with the law of life for man in Christ Jesus is condemned by Him to exclusion from the order of His kingdom. The birth from above is the only way of entrance into that kingdom. Even the master in Israel needed to be born again; how much more the master in Buddhism or in Taoism? On the other hand, it is not only in the Old Testament Scriptures that the law and the prophets are found. There is a law given in the mind and conscience of those who are without the written revelation; and there are prophecies lurking in their rites, their traditions, and their prayers. This law and these prophecies have saved the life of the nations from utter corruption; and to them, too, may be applied the declaration of the Christ: "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfill." Every fragment of truth imbedded in those erring and imperfect religions, every germ of spiritual insight however distorted, every motive of moral origin however misguided in operation, every yearning proper to a human heart however faint and uncertain, the Son of Man regards as part of the inheritance to be rescued, conserved, purified, and perfected in Himself.

I have said that the relation of the missionary to non-Christian religions is determined ultimately by the relation of Christ to them; and what this means for the missionary who is "in Christ Jesus" and is at the same time a witness of Christ, may best be indicated by a brief reference to the man who pre-eminently answers to this description—the Apostle Paul. In him we find strikingly reproduced the threefold characteristic of Christ's relation to non-Christian religions.

First, the Sympathy of Humanity. Never was a man more intensely Jewish than Saul of Tarsus, by descent, upbringing, conviction, and the fervid self-abandonment of his temperament. But when he became a new man in Christ, and went forth as His witness, he exhibited the truest and freest humanity. It was not

simply that he resolutely combated every attempt to narrow Christianity into anything that was not equally for all nations, but wherever he went, the sense of a common humanity stretched across all religious differences and enabled him to speak simply as a brother man to the man of Lystra, and Philippi, and Corinth. His mission was not inspired by a purpose of polemic against their forms of religion, but by a spirit of love to them in Christ Jesus, which had its plane of action in the universally human.

Secondly, the Exclusiveness of Truth. In exposing the errors of heathen religion and in proclaiming the distinctive message of Christianity, Paul was uncompromising, not in the temper of a sectary, but in simple loyalty to truth. The idols of the heathen he boldly branded as vanities; those who plied the black arts of religious deception and witchcraft in malignant selfishness he unhesitatingly antagonized; while on the other hand he did not refrain from pressing such a doctrine as that of the resurrection on the acceptance of the philosophers of Athens; and everywhere woe was unto him if he preached not the Gospel. It is surely an instructive fact that the strongest and sharpest statements of the doctrines of Christianity have come from the man who, both in the spirit and sphere of his service, was the most catholic of all missionaries.

Thirdly, the Comprehensiveness of Fulfillment. It is treading familiar ground to recall how keenly Paul realized the elements common to other religions with Christianity, and how deftly he enlisted them in the service of his missionary purpose. When we see him among the rustic people of Lystra, appealing to their common experience of providential goodness as a reason for lifting the offering of thankful hearts to a heavenly Lord, or when we see him among the scholars on Mars' Hill at Athens, adducing a rare recognition of the spirituality of the Great Being who is the Father of human spirits, as pointing them toward the proper object and manner of worship, we are led to wonder whether Paul would have been willing to brand any religion as absolutely non-Christian.

It is comparatively easy to recognize in Paul a missionary whose relation to non-Christian religions was determined by the relation of Christ to them, and to exhibit Paul as presenting in this respect the ideal for every missionary. And it might be comparatively easy to show by illustration from the mission fields of the present day that this ideal is really the master-key which unlocks for the missionary every problem which meets him in his relation to non-Christian religions. But such illustration is precluded by the limits of this paper; and, after all, the fitting of this key into each practical problem which arises must be the work of the individual missionary confronted by the problem.

There are, however, a few considerations of general character suggested by modern missionary experience which should be brought within purview alongside of the *a priori* aspect of the subject already presented. Let me name three:

1. Purely apologetic problems are neither primary nor frequent. It is true that in the bazaars of India the missionary is continually called to fulfill the rôle of apologist. But the missionary is com-

monly constrained to realize that the active antagonism to Christianity does not proceed so much from heathen dogma as from the traditional customs which have been invested with a religious sanction. It is the social system, so far as it is organized and permeated by the religious system, protecting the latter by innumerable vested interests, which furnishes the main resistance of heathenism to the gospel. If the Christian faith could possibly be presented as nothing more than a creed, its triumph over heathen systems of belief would be comparatively easy. But the ethical character and the ethical corollaries of the Christian faith excite hostility to it, and complicate the apologetic problems. In almost every field, however, especially in those where religion appeals to ancient writings, there occur cases, more or less frequent, in which noble souls, seekers after truth, pure and sincere beyond what we could have looked for in their circumstances, men whose minds adore and whose hearts rejoice in the truth which shines for them in their traditional systems, and whose lives are lifted by conformity to it into ethical loveliness—cases in which such men come to question Christianity. These men are representative of those elements in non-Christian religions which require from Christianity a wise and complete apologetic. This special exposition of the truth as it is in Jesus may not be included in the task of the common missionary; it is certainly included in the task of the missionary enterprise.

2. But before referring to the way of accomplishing this task, I wish to interpose a second remark—namely: that this apologetic is required not only in dealing with the religions of the so-called cultured races, but also, though not so obviously, in dealing with fetich religions. These have no religious books furnishing authoritative expositions of their faith; they do not exhibit to a wondering view those saintly souls and earnest students, developed under the influences of cultured religions, who challenge comparison with the Christian. They resemble a miasmal plain shrouded in darkness, without any peaks rising into higher light, and catching there a radiance that still contrasts with the beam that shines from Zion's Hill. But the more one learns of these fetich religions, the more is the conviction deepened that they are not wholly inventions of wickedness, but that just as traces of the divine image in man survives, even in the most degraded savages, giving promise of their recovery to the perfect man in Christ, so, behind all the deviltry and cruelty of their religions, and underneath customs and practices in themselves utterly to be reprobated, there are to be found relics of truth, survivals of purposes and aspirations that, however misdirected, were originally pure. These, of course, can only be sifted out by an insight educated through long years of growing familiarity with the conceptions inspiring the rites and customs of fetich religions. To some it may seem as if the grains of gold to be extracted were not worth the labor and cost of crushing so huge a mass of quartz; as if over against these degraded religions no apologetic is called for, and the proper attitude of Christianity is one of simple antagonism, and its task to accomplish their immediate

extinction. But this is not the manner of Christian science. It is not a Christian method of dealing with those cryptic elements of faith and hope which have helped to conserve in degraded natures and amid degrading influences a capacity for the gospel. A true apologetic is here necessary for exhibiting the glory of Christianity as the final religion for all mankind; and to accomplish this in all directions is the function of the missionary enterprise. I venture to think that this department of missionary apologetic has been comparatively neglected, and that it is most desirable that it should receive immediate and systematic attention.

3. This leads me to my last remark which is that, for the truest apologies in favor of Christianity, we must look to native scholars converted from the non-Christian religions. Western scholars have labored long and with comparative success in the field of comparative religions. But their argument is necessarily influenced by Western conditions and appeals to Western modes of thought; it comes to the native inquirer with an implicit invitation to enter a foreign school and learn a foreign style in order to possess himself of truth which can never be to him so full, and luminous, and satisfactory as it ought until he sees it in the light and phrasing of Eastern thought. We must look among the followers of each non-Christian religion for men who shall do for it the service which Saul of Tarsus rendered to Judaism; men who have been so steeped in a sincere adherence to the systems they abandon that they shall be able, at every necessary point, to show how Christianity at once abolishes and perfects it. We want more books like "Sweet Firstfruits," the powerful apologetic of a converted Mohammedan, basing on the Koran itself an argument regulated by a perfect knowledge from within of what most powerfully influences the Mohammedan mind. It should be the care of missionaries to watch for gifted intellects among native converts which might be claimed and educated for the preparation of an apologetic presentation of Christianity; and for the gift of such converts from the enthroned Lord the Church should pray.

Mr. Everett P. Wheeler, *New York.**

As far as I can learn from what has been told me by those who have gone into foreign fields, it is the nominal Christian who offers the greatest difficulty and stumbling block in the way of missionary work. Now, my friends, we can all be apologists and most successfully for our religion in our own church work, in the relations between the different church organizations, in the relations which we seek to cultivate in the mission field, by seeking as far as possible, to eliminate—first, from our own breasts—whatever may remain there of race prejudice or of religious prejudice, which would hinder us from working with our fellow-Christians. And if we once can do that, if this spirit, which is certainly the preaching of Christ, which was certainly the spirit of the Apostle Paul, the great world missionary, is in us, it seems to me a new life and spirit will go into mission work, both at home and abroad, which will change

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the whole face of the religious earth, and which will give us a number of things which nothing has given in the past. If we can conquer our own hearts in this respect we will present an apology, a defense, a vindication for our Christian faith which will win hearts, which will bring them into the fold of loving and tender affiliation.

Rev. A. T. Graybiel, *Missionary, Presbyterian Church, U. S. (South), Mexico.**

I have just one illustration to give in support of what has been said about the necessity of preaching Christ as the best of apologetics. A few months ago I was invited to the house of the principal man of a town, who had great influence there. My friends said to me: "Take care, that man is a very intelligent man, he is a rationalist, and does not really believe in anything." I went there with a great deal of trepidation, and found gathered a large and intelligent audience. I had been thinking that I ought to refute in some way the contentions of the agnostics, but when we assembled there, I saw a crowd which had never heard of Christ, and I felt I must preach Christ. I took for my subject, The Priesthood of Christ, and I showed that the human heart had always needed a priest, because man always felt himself responsible to God, and that Christ is the only power that can stand between man and God; a priest who knows the human heart, and who has the power of propitiating God, and, moreover, a priest who is infinite in mercy and in tenderness. I presented just those points. The next morning that man came to me and said: "You have preached what I feel I want, and also what my wife and my old mother feel they want, and I want you to come here and preach again."

Rev. George T. Purves, D.D., LL.D., *Princeton Theological Seminary.**

The subject before us is what apologetic methods are best adapted to meet the situation created both abroad and at home by the progress of the missionary movement. This is a theme which deals with an intellectual side of the great Christian outlook as it now exists, and calls for the prolonged and thoughtful consideration of the Church.

It is wholly impossible that the great and successful foreign missionary movement of modern times should not have its effect on Christian apologetics. Once more, as at the beginning, Christianity is confronted with paganism, and both for her own sake and for the sake of those won out of paganism does she need to consider in the light of the situation thus created the arguments of her defense. Permit me to point out certain ways in which foreign missions have affected the apologetic outlook.

I. By bringing Christianity into close and critical comparison with all other religions. This has been done in the face of the whole world. It has made possible the science of comparative religion. Religions have been studied by the practical missionary and the scientific expert. A vast collection of facts bearing on the

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subject has been placed in many books at the service of the inquirer. Moreover, not only has the existing condition of other religions been disclosed, but the history of the chief pagan religions has been investigated, and some approach made to an understanding of the genesis of even the less notable ones.

The good elements in them also have been recognized as well as the evil. Christianity has thus been brought into immediate comparison with the religious phenomena of mankind in general. By not a few it has been included with them as making but one phase of those forces in humanity which have created religious manifestations, while on the other hand its distinguishing differences have been noted and found to demand explanation. Without pausing to discuss the various theories of the origin of religion, it must be evident that the immense contribution to our knowledge of the subject, and the sharp, practical comparison of religions which modern missions have effected must have a profound influence upon Christian apologetics. The situation of the second and third centuries has been curiously revived, but with a much more complete understanding of both Christianity and its competitors.

II. Again, the foreign mission work has affected already and is likely to affect further the apologetic argument through contracting the area which the apologist feels bound to defend. This is due to two causes; on the one hand the union in foreign missionary work of various bodies of Christians naturally leads them to lay the stress of their defense on that which they have in common, rather than on that in which they differ at home. The need of making a united front against heathenism is so great that emphasis is rightly placed on the essentials; and the result is to turn the attention to the fundamentals of the common Christianity. On the other hand, it is naturally felt that these fundamentals are the sufficient basis for foreign Christianity, and that it is at least a matter of less importance to defend the peculiar types of Christianity than Christianity itself. It is almost inevitable that under such circumstances the Christian apologist should contract his area of defense. Foreign missions direct apologetics to the essential questions at stake. It would be folly to divide forces before a common enemy.

III. Still, again, the enterprise of foreign missions has proved conspicuously the real, spiritual vitality of evangelical Christianity. It has revealed the faith of the Church in her Lord's command, the willingness of Christ's disciples to make sacrifices, the love of humanity which is part of the Gospel of Jesus, and the continuance of the aggressive impulse which sent forth the first believers to win the world. It has set before the world likewise the heroism of the faith; the pure and holy lives of its followers and the power of our religion to use the whole intellectual, and educational, and scientific resources of the world in the service of the world's Redeemer. This spectacle of the persistent vitality of Christianity in its evangelical forms can not fail to have an immense effect on the apologetics of our day.

IV. And, finally, with foreign missions has gone into pagan lands the stream of Christian civilization. This, however, has had its

evil side as well as its good. It is rapidly making the world one not only in the benefits of civilization, but also in its intellectual doubts, and its social and political conflicts. The convert from paganism can point to the great greed and lust of the nominal Christian. Christendom has even been responsible for some of the most enormous evils now found in heathen lands, and the pagan can not be expected always to discriminate between the true spirit of the Gospel and its sinful accompaniments. The influence of Christian unbelief also meets the missionary on pagan soil. The arguments of Western infidelity are encountered in India and Japan, as well as in America and Europe. All this must affect our apologetics. These facts have, at least, the result of making the issue practically the same all over the world. The apologist must be prepared to deal with much the same problems abroad and at home; so that the intellectual conflict has been immensely broadened in its sweep. In view, then, of this interesting situation, I inquire what the problems are which confront the apologist. I shall not deal with the general problems of apologetics in view of the difficulties raised by unbelief wherever found; but solely with those which are suggested by the development of evangelical foreign missions.

1. In the first place, in view of the comparison which missions have instituted between Christianity and other religions, how shall we best defend the Christian life as the fulfillment of the true religious life of man? The question is a more difficult one than it may appear to be. It is not sufficient to appeal to the moral and social fruits of Christianity, strong though at times this argument may be; for Christian life is not perfect either in its individual or collective forms. The unsympathetic critic points to the enormous vices of Christendom and to not a few virtues in heathenism. While none of us doubt that a fair estimate would throw the balance wholly in favor of Christianity, it is a question if this line of defense will be found in practice a practical demonstration. On the other hand the pagan has his own idea of a religious life, which appears to him oftentimes to commend itself both to history and experience. Around his ideal has grown a multitude of usages based on his fundamental conception of religion itself. We think of Brahmanism with its proud pantheistic basis; Buddhism, with its ideal of perfection wrought through self-discipline; of Mohammedanism, with its stern, silent creed, and its fatalistic life; of China, with its reverence for ancestors; and of polytheism in general with its manifold forms of ritualism. Over against all of these, sanctioned in each case by immemorial usage, evangelical Christianity teaches a life of simple faith in an Almighty Redeemer, of personal and immediate fellowship with a personal God. Its idea of the religious life is antagonistic to every other type at some crucial point in each. The apologetic problem, therefore, is how can this type be shown to be the realization of the idea of religion on its subjective side, the only complete, and therefore the only satisfying, and therefore the only true form of the religious life of man? I doubt not that many a missionary has met this difficulty in his practical work; and it is certain that in view of the comparative study of religions

it is a problem with which apologetics must grapple; and all the more that in recent years the tendency has been strong to base the argument for Christianity on the experience of the Christian life.

How then shall the apologist frame his defense of the Christian life? I am here only to suggest. Can it not be shown that the religious life as taught by evangelical Christianity embraces every good element that is found in other religions? It recognizes the immanence of God by His Spirit in the Christian; it enforces the discipline of the soul by a higher motive than the hope of obtaining deliverance by good works; its great purpose is to do the will of God; it teaches reverence for family and social ties; it makes every activity an act of worship. Can it not be shown to the satisfaction of inquiring minds that the Christian's is thus the complete life, while the best in paganism is but a broken and partial fragment?

And can it not be shown that since the idea of life as one of personal fellowship with a personal God, who, in His character is the perfect Being, preserves intact the full idea of man's personality, it is thereby evidenced to be the highest realization of the religious ideal? The value of this will be felt in proportion as paganism is stirred by the progressive forces of civilization, for these call into activity the individuality of man. As mission work advances, and as with it the civilizing and quickening influences of the political and scientific ideas of Christendom enter, as they are beginning to do, into the masses of heathenism, the value of personality, its dignity, and its rights, must be more and more realized, as was the case at the beginning of our era: and, therewith, the idea of religion as consisting in moral and intelligent fellowship of the individual with the perfect Being must surely appear the highest form of the religious life. And then, it certainly can be shown that the Christian life of faith in the saving power of the Redeemer alone satisfies the universal craving of the human soul for peace of conscience. This last fact is the best attested of all our Christian experience; and its cogency becomes immeasurably increased in the presence of the dissatisfaction and unrest, the ever-returning fear of retribution, which is well known to be characteristic of all types of heathen life.

Thus I venture to suggest that apologetics may deal with the problem presented by the comparison which missions have occasioned between Christian and pagan ideas of the religious life.

2. Turning next to the sphere of doctrine, the apologetic problem raised by foreign missions is how much of positive Christian dogma shall the apologist set himself to defend. As I have said already, foreign missions naturally tend to contract the area of apologetics in their sphere of doctrine; since it is and ought to be a united movement in which many types of Christianity join hands, and also because it is of supreme importance that paganism shall be taught the central truths of Christianity rather than be confused by the differences of type. Yet it must be confessed that this natural tendency to contract the area of defense may easily be carried too far; especially in view of the fact that in Christendom itself the drift is toward a minimizing of the essence of our religion. We are

all aware that the great danger exists to-day of the churches giving up the historical statements of doctrine which have been wrought out of the Bible through centuries of thought and experience, and reducing the essence of our religion to little more than the moral influence of Jesus. Under cover of the ambiguous cry of "Back to Christ," there is a strong disposition to lay aside as unessential not only the historical beliefs of the historic Church, but even of the Apostles themselves, and to be content with presenting Christianity in the teaching of Jesus, forgetful of the Lord's own promise of the Spirit to guide His Apostles into the truth. Yea, even the repeated teaching of Jesus is made the subject of criticism and not a little of it rejected as unauthentic. I apprehend that foreign missions make this question acute, How much of Christianity shall we defend? One can easily imagine the temptation to reduce it to a minimum in order not to lay upon pagan converts more truth new to them than may be possible. But in yielding to this temptation foreign missions may easily commit suicide. It would be practically an admission to paganism that historic Christianity is merely a natural development and possibly a mistaken one; which would be quite equivalent to a surrender. It would also reduce it to such vague, indefinable limits that its message to paganism would lack all positive character, and would be capable of various interpretations by paganism. It ought to be obvious that while the foreign missionary movement may properly contract the area of defense to that which evangelical Christians hold in common, it must stoutly defend all that content of Christianity which they do hold in common, since this alone justifies missions themselves. It must defend the reality of our historical revelation and the truthfulness of the records which embody it. It must loyally hold to apostolic authority as that which rightly interprets to the world the person, and work, and teaching of the Lord. It must accept and defend also that interpretation of apostolic teaching in which the Church has agreed by the consensus of the catholic creeds and by the experience of believers. These are essential to the very being of foreign missions; they also give us a divine Christ, a real atonement, a supernatural religion; and thus a basis on which alone we are justified in calling the whole world to faith in its only Redeemer. The apologist in view of our foreign missions dare not contract his area of defense beyond these limits. If he do he will cut the throat of the foreign missions he is called to defend.

3. Still, again, turning to the sphere of history itself, the apologetic problem is how best to defend before paganism the supernatural origin of Christianity. In regard to this the foreign missionary churches have again to repel attacks both at home and abroad; they must defend their religion as a supernatural one given by revelation to prophets and apostles, and embodied in an inspired Bible which is the immediate authority by which men are to learn the will of God. But abroad as well as at home they find substantially the same opponents in this field. As already noted, rationalistic attacks emanating from within Christianity itself are constantly met on foreign soil; so that the missionary, if he is to control the intel-

lectual respect of the thinking class of pagan inquirers, must be prepared with his answer to them. No man is prepared to be a leader of men in many of our foreign fields who is not trained thoroughly in these defenses. We need our best scholars and our most perfectly trained students on this part of the firing line. Moreover, apart from specific attack, the vast spread of the doctrine of evolution under the teachings of modern science, whatever of truth there may be in it, has made possible a view of all religions which refuses to distinguish between them as absolutely true or false, but only as relatively better or worse. This influence is felt among the more intelligent classes of paganism, and, indeed, has a peculiar attractiveness for some types of pagan thought. How then shall the Christian apologist, confronted by this phase of the missionary situation, defend the historically supernatural origin of his religion and of her sacred Books? Again I can only suggest: There is need in this emergency for a vigorous dissemination of the best class of apologetic literature, both scientific and popular, to meet the opposing swarm of rationalistic writings. The historical evidences for the supernatural origin of Christianity still stand firm, and the missionary agencies should not be surpassed by infidelity in the literary propagation of their arguments. There is further need for a thoroughgoing attack on the whole doctrine of naturalism in religion. Here the Christian apologist must especially train his guns. Can he do it better than by a direct appeal to the human consciousness, which will confirm his assertion that true religion is a personal relation with a personal God; that if so, it needs and may expect immediate direction from God; and hence that it is natural to expect a revelation both for the individual and the race? Naturalism in religion dies before the conviction of divine and human personality; and it may be our hope that as the nations are awakened to the worth and reality of the individual person, the truth of the personality and the Fatherhood of the one God will replace pantheism and nature-worship, and vindicate to the mind the conception of a supernatural revelation.

The apologist may also fearlessly invite the comparison which is being already so widely made between the Bible and other sacred books. He need not fear it. The Bible does evidence itself as such a revelation as God might make, while the sacred books of other religions run off into metaphysical abstractions or grotesque puerilities, or mere ethics. We need to press the comparison; only being careful that the whole Bible with its progressive and unified system of truth is put into the hands of the pagan world. Testimony is abundant that there is no better defense of Christianity than the Bible itself.

And this leads to the final remark that for the historical argument as well as for the experimental one, the Christ of the Bible is Himself the crowning proof of the supernaturalness of Christianity. I say the Christ of the Bible, not the Christ of the Gospels alone nor the mere historical person. The preparation for Him in the teaching, the laws, the history of the Old Testament; and the unveiling of Him by the teaching of the Apostles, must be united with His own

person, teaching, and career, in order to give the full proof which will make on the mind of the world the impression of a supernatural Saviour and the author of a supernatural religion. This alone is the sense in which we may wisely go back to Christ. The Bible is unified by the system of truth of which He is the center. In this it stands in entire contrast to the relation of all other sacred books to sacred teachers. Christ is not only in the Bible, but He is the substance of it; and the unique relation between Him and it will ever form a cogent defense of both. It will be impossible for men long to believe that the idea is a natural product of the Hebrew mind; or that the person was a natural product of the Hebrew race; or that the idea and the person were fortuitous combinations of the early Christians. To place Him before paganism in his completeness, as the Bible reveals Him, is, perhaps, the best of all ways of meeting the doubts of both pagan and Christian inquirers.

4. Last of all, missionary Christianity has furnished the apologist with cogent arguments by its successes and its fruitage. There can be no question as to its regenerating and elevating power. It need only be compared with Mohammedanism in Africa, Brahmanism in India, Buddhism in China, heathenism in the islands of the sea. It regenerates the individual and reconstructs society. It purifies man, liberates the slave, ennobles womanhood, establishes order, overthrows tyranny, emancipates the intelligence, civilizes life. Yet, I mention this argument last because some reply that these results are due to the accumulated power of civilization rather than Christianity itself. Hence I would lay more stress on the other phases of the apologetic problem. Still this has its place. Many will feel its force more than that of the others. And it can be shown that the seeds of all that is good in civilization do spring out of Christianity itself; that without it civilization would not have been born. What can paganism, abroad or at home, say to a religion which leads the onward march of the whole world's finest progress except that it is true, that it is God's way of reclaiming His lost world.

Let me add in closing that the spread of Christianity through foreign missions is swiftly resulting in one long, world-wide battle line between Christianity and unbelief. Instead of a scattered guerrilla warfare, there is fast forming a conflict between two great hosts. All non-Christian religions are uniting against the one. The questions at issue are becoming universal. Its battle-cries are For or Against Christ. It behooves the Christian apologist not to relinquish the achievements of the past, not to part with the truth which has been won, but to defend it at home and abroad in firm reliance on Him who said, I am the truth. The twentieth century is likely to witness a harder battle than the nineteenth. It is not likely to be a short fight. We must be prepared to use our best intelligence, as well as to consecrate money and men, that Christ our divine Lord may find us good soldiers for His final conquest of the world.

PART III

SURVEY OF THE FIELD

CHAPTER XV

ANTI-CHRISTIAN FORCES

The Drink Traffic—Degraded Womanhood—The Ancient Ethical Systems.

The Drink Traffic as an Anti-Christian Force

REV. JOHN G. PATON, D.D., *New Hebrides, Missionary, Presbyterian Church of Victoria, Australia.**

After we give the Gospel to the heathen, and life and property are safe, trade follows us, not to uphold the work of God, but to give the natives rum and brandy, which ruin both their bodies and their souls. I have been sent to remonstrate with the traders' agent not to give to the young men, the natives, this maddening liquor, and he would stop it for a short time, and then return to it again. At last we sent a deputation to him, but he said he could not help it, he could not stop the business; to do so would ruin himself, his wife, and his children. On the west side of our island, three years ago, a missionary was placed. At the time he did not know a word of the language. He labored hard, and he succeeded in converting many of the people. After the chief of the natives there had embraced the Gospel, this chief came one morning to the missionary and implored him to go with him to the American traders and beseech them not to give his men the "white man's firewater"; for, he said, "When their reason is dethroned by it and they are brought under its influence they commit shocking crimes, and I have no power to prevent them. It is working havoc here among my people. I have wept over it. When you come to give us the Gospel, why do your countrymen come with the white man's firewater to destroy our people?" These natives eagerly desire to embrace Christianity, but when they are under the influence of liquor they shoot each other, and they shoot themselves. Even a white man sometimes, under its dethroning influence over the reason, shoots his friend, and not a few of them have fallen victims to their own madness. We grieve over this, my friends. The Australian churches support that mission, and the mission sent me to America eight years ago to appeal to the American people, and to the President of the United States, and to the Congress of the United States, to place American traders under the same prohibition that England has placed her traders under in regard to the sale of intoxicating liquors, and ammunition, and opium. At that

*Carnegie Hall, April 30.

time, when I came here, I spent several months in America pleading with God's people, and thousands sent in petitions to the President and to Congress, beseeching that this foul stain upon America's honor should be wiped off, and that the traders of the United States Government should be placed under the same prohibition that Great Britain has placed hers under; but somehow, though President Harrison was eager to join the prohibition, and President McKinley, following him, was equally eager, yet the documents were not sent out, and the object I had in view was not accomplished. I tell you, my friends, we have suffered a great deal during these eight years by the influence of intoxicating drink, and I am sent again to America to renew the plea that Christian America may do what Christian Britain has done in the interests of humanity, to prevent the mischiefs that have taken place every now and then by men under the influence of intoxicating liquors. I have appealed to the President, and I have appealed to Congress through the President, but it all seems of no avail—at least it has not accomplished anything up to this time. Week before last I went to Washington and had an interview with President McKinley. He received me very graciously, and promised that he would do what he could. I also had an interview with the Secretary of State. They both heard what I had to say, and they seemed to sympathize with me, and they said: "We will look into this question, and we will try, if possible, to do what you wish." Since then we received a letter from the Secretary of State saying that they can not interfere without an act of Congress. Certainly we never expected they could interfere without an act of Congress. We appealed to Congress through the President. Now, however, the Secretary of State tells us that they can not do anything for us unless there is an act of Congress passed. Surely there are some congressmen in America who, from the love of God and the responsibility of their positions, will take up such a question as we contend for and get the act passed. Surely, surely, America will unite and try to drive out from the Philippine Islands, and from every other island where it has acquired possession, the influence of this terrible curse.

We appeal to every Christian in America, and to every association in America, to try, if possible, to bring this about, and to try to get this Government to place its traders under the same prohibition that England places hers. It would not cost America one cent if she would only do this. France and Germany would almost surely follow. Then we would get this terrible hindrance to the work of God forever removed. We are doing all that is possible, and we hope, with God's blessing, that you will be led to act with us before God and man.

I return to the islands in a short time, and I shall be exceedingly grieved if I have to go home and report that we came again to America and appealed to get American traders put under the same prohibition that English traders are, and failed. Our missionaries have done, and are doing, all they can to Christianize those poor cannibals and teach them to serve the living God; and yet our own countrymen come there and undo the work we are doing, and fill

these people with liquor, and cause them to commit crimes while under its maddening influence.

C. F. Harford-Battersby, M.A., M.D., M.R.C.S., L.R.C.P., *Hon. Sec'y Native Races and Liquor Traffic United Committee, England.**

I do not think there can be two questions here as to the awful wrong of civilized nations taking strong drink to lead to the demoralization of the weak races committed to our care. The only excuse by which the stronger nations have gone into such countries as Africa and the islands of the sea is, it is said, that we believe these nations are too weak to protect themselves, and they need to be protected; and yet we know the awful history of this terrible curse of strong drink, and the way in which whole races have been almost exterminated by means of the traffic which has been carried to them by so-called civilized nations. I do not need to deal with that to-night, but I should like to tell you of what has been done to deal with this question. We have heard a great deal of the unfortunate divisions between Christian peoples; of the need of co-operation in different questions. Thank God, on this great question it is possible to have co-operation; and I am thankful to be able to say that the Committee with which I am connected is representative of every great missionary society in Great Britain, and also of almost every great temperance society. We have formed a federation of all these societies to deal with this question of the protection of the native races from the liquor traffic. It was formed in 1887. In three years' time the subject of the liquor traffic was brought before the great conference of the Powers of Europe in Brussels. That conference was glad to deal with the slave trade, but at the instigation of the British Government, acting under the influence of this Committee, this subject was dealt with by that conference, and regulations were made in regard to Africa by which the liquor traffic has been prohibited from entering the greater part of the Congo Free State. It has been prohibited from entering the great territory in the upper waters of the Niger, and in that recent conquest of Great Britain in the Egyptian Soudan we know that Lord Kitchener has declared that liquor shall not be allowed to be given to the native races. This is of very great importance. But something more was done. The principle was established at that time of international agreement on this question, and a small duty was put down as a minimum which should be recognized by all the civilized nations. Last year the conference of the Powers of Europe met to consider this one question alone. As someone has said, it was the most remarkable temperance meeting ever held in the history of the world, when the Powers of Europe sent representatives to meet together to consider a great temperance question. I think this is a great encouragement. It certainly is not any reason for us to rest upon our oars, however. We must never be satisfied until the same regulations are applied to every land, and until better regulations are established among all the weak races of the world.

*Carnegie Hall, April 30.

I have come here to-day as a representative of that Committee to plead with you, the people of the United States particularly, to join us in this great movement. We want you to co-operate with us. I know something of the ardent spirit of those who feel in this matter. In Sierra Leone, where I have many times been, I remember there was one factory alone which did not sell strong drink; and the fact will interest you very much that the reason that strong drink was not sold in that factory, which was an American factory, was that the ladies of America had prevailed upon the heads of the company not to sell strong drink in connection with their trade. Now, then, what are you going to do?

I propose that there shall be formed in this country just such a committee as has been formed in England on this subject. We have representatives in Belgium, and in France, and in Germany. We want to make a great international committee on this subject. We want representatives from all the Christian nations. We want them to stand shoulder to shoulder, that we may be able to keep one another informed of what is happening; that we may be able to do something to avert this terrible curse.

We appeal, then, to America to take up this question. I appeal to all the men and women workers represented here to see to it that there may be co-operation in this regard. I appeal to the temperance workers in the United States to deal with this matter fairly and brotherly, and with real common-sense, because we can do harm if we do not deal with the subject in a fair and common-sense way. We want to deal with this question as a serious one, in a serious way. I appeal to the statesmen of this country. This is a matter in the interest of commerce, because a people that are demoralized by rum are not a commercial people. I appeal to the press of this country—the press that wields such a powerful influence—to take this matter up and to agitate it, and see that the right opinion is formed on this important subject, and that we all co-operate as Christian men and women, as those who are interested in missions, in seeing that, whatever nation we belong to, our flag shall never be stained by the fact that we have helped demoralize the weaker races of the world.

What the United States Might Do

Rev Theodore L. Cuyler, D.D., *Brooklyn.**

Although it is not permissible to present resolutions to this Conference, if I were to do so I would frame one something like this:

"Whereas, One of the most serious obstacles to the spread of the gospel is the exportation of alcohol into heathen countries by Christian nations;

"*Resolved*, That our Christianity needs a little more christianizing at the core."

When ex-President Harrison gave the keynote to this Conference at its opening, he uttered these words: "The missionaries who go out from Christian lands go out as the pioneers of civilization, to unlock the treasuries of knowledge, and to bring the heathen to a

*Carnegie Hall, April 30.

knowledge of Christ; and not to acquaint them with the vices of civilized peoples."

I am sure that the history of foreign missions has been a confirmation and a corroboration of his words; for think of the many years that ships from Christian nations have carried to heathen ports missionaries in the cabin and rum, firearms, and opium in the hold. Even such advanced nations as Great Britain and America have gone out to the heathen nations holding a Bible in one hand and a bottle in the other, and the bottle has sent ten men to perdition for every one that the Bible has brought to Christ.

Four years ago a Christian chieftain in Bechuanaland, converted under David Livingstone, went to London on the extraordinary mission to tell the Christian people of London that he had made a prohibitory law for the protection of his subjects, who were negroes; but he said the chief difficulty that he had to contend against was the smuggling in of liquors by British subjects, and he implored Her Majesty's Government to second his efforts to make prohibition successful. Think of it, a converted African savage on his knees before the Queen, imploring her people not to poison his nation!

Well, we have something nearer home than that: among all the honored heads that have been on this platform, not one has been looked upon with more reverence than the good, gray head of the veteran, Rev. Dr. John G. Paton, of New Hebrides. Since Livingstone went from his knees in Africa to God's throne, and the eloquence of Alexander Duff died away from the echo, no one has done more than Paton.

Now, my old friend, Dr. Paton, came here a few years ago to implore the American Government—yours and mine—to prohibit the importation of firearms and whisky among his Christians of New Hebrides. The grace of God had saved them from cannibalism, but the problem was whether they could be saved from the importations of Christian America. Now, you can not get anything closer than that.

You may be certain that I am not going to handle that hot potato of Philippine politics in a political way, but whatever may be the future relations of our country there, and whatever may be the attitude of our country to the millions of those human beings, we are now, before God and before Christendom, responsible for their morality as much as any mother is responsible for the morality of her child. They are under the flag. That means authority, opportunity, responsibility. Under the flag! It is a most terrible truth that that flag, our "Old Glory," as we call it, floats to-night over American drinking-dens and American slaughter-houses of body and soul in Manila. (Cries of "Shame!") Yes, shame! Shame! Oh, if it must hang above those drinking-hells, then, for Heaven's sake, hang it at half-mast! The flag that we love better than anything else except the Bible!

Well, the highest authority in reference to what the native race has suffered comes from my friend Schurman, of Cornell University, who, you know, was the president of the commission that the President sent to the Philippines; and President Schurman says

this: "I regret that the Americans allowed the saloon to get a foothold in the islands. That has hurt the Americans more than anything else, and the spectacle of Americans drunk awakens disgust among the Filipinos. We suppressed the cock fights there, but left the saloon to flourish. One emphasized the Filipino frailty, and the other the American vice. I have never seen a Filipino drunkard." And he adds: "It was most unfortunate that we introduced and established saloons there, for that not only made corrupt the natives, but exhibited to the world the vices of our own race. I found the Filipinos a sober people when I went there."

And he says, in another place, that one of the Filipinos said to him: "You have brought us the blessings of civilization, and you have lined our most beautiful street, the Escolta, with saloons."

Well, I am not going to weary you to-night with sickening statistics from the chaplains of our gallant soldiers and the workers in Young Men's Christian Associations out there, or with excerpts from remarks of Bishop Thoburn and other authorities, all confirming the terrible debasement and the abominable demoralization that are growing out of the American introduction of alcoholic poison into those beautiful lands. Now, what is to be done? Abraham Lincoln once, by a single stroke of his pen, swept away that other great evil, the darkest blot on our national escutcheon. Oh! that we could find that pen again, and that our honored President, with a single dash and stroke of it, should extinguish this most terrible stigma on our national character and Christianity! I tell you, if he would, we would give him a shout that would make the great ovation of this Conference when he came upon this platform last Saturday appear as the murmur of a zephyr.

I must not devote too much time to the peculiar stigma that we are praying may be lifted from our beloved land, and I have talked very freely about my native country on the same principle that Randolph, of Virginia, used to say, "I never let anybody abuse Virginia but myself." But I do say, let the Christian people of this land—let this great Conference—send a protest to the President and to Congress imploring, entreating, that the importation of alcoholic intoxicants be prohibited among these weak native races. Eight years ago sixteen nations—our own among them, I am happy to say—enacted a treaty forbidding the introduction of alcoholic drinks into the Congo country in Africa. All right. Now, that establishes the principle. What we want is the enlargement of it. This Conference asks, I say implores, the Christian nations of the earth in the name of a common humanity, out of pity to the weak races that God has bidden us treat as our brothers, for the credit of Christianity, for the glory of God, to pass such legislation as shall sweep out of existence this terrific curse of humanity, this destruction of God's children.

I implore you, good friends of the Conference, to use all your efforts in this direction, to carry out this great proposal that has been presented. And I ask it finally for the sake of the missionaries themselves, who, for the last week, with face and voice, have been a heavenly benediction to this community. I make to-night

one closing plea for these self-denying, consecrated heroes and heroines who have come back to us, bringing in their garments the smell of the fields that God has blessed.

Degraded Womanhood

MRS. ISABELLA BIRD BISHOP, *Edinburgh.**

I can most profitably utilize the time allotted to me by passing on to you a few of the impressions produced on me by years of intimate contact with the peoples of Japan, Korea, China, Western Thibet, the Malay States, Kashmir, Persia, and Asiatic Turkey. These countries represent the great creeds of Asia with their numerous ramifications, demonism underlying all. These creeds and their founders undoubtedly started with much that was noble in their teachings and with ethical standards higher than the world then knew. But the good has been lost out of them in their passage down the ages.

Of the Christless population of the world, over 500,000,000 are women. We are here chiefly concerned with them. Throughout Asia the natural result of the universal distrust of women by men and of the degrading views held concerning women is seclusion behind high walls, in separate houses, known to us as the harem, the zenana, and the anderun. I have seen much of the inmates of all, owing to the detentions in traveling which have made me frequently their unwilling guest, and have had unveiled for me the mysteries of their secluded lives. Such contact has banished from my mind, so far as Asiatic countries are concerned, all belief in purity in woman and innocence in childhood. We know what Christianity has done for us. We realize it more or less fully to-night, as we meet to discuss the important and unfettered work of women. We know, or rather guess, and that only in part, what Islam and heathenism have done for our sisters. May God give us sympathetic instincts, by which alone we may realize their contrasting lives.

I have been a storm or peril-bound guest in more than fifty women's houses, including the women's tents of the large nomadic population of Persia. In all, the arrangements, so far as means allow, are the same. The women's rooms are built around a yard and have no windows to the front; a room near the entrance is tenanted by eunuchs, or by an old woman who acts as custodian or spy in the husband's interests. Such secluded women can never stir outside except in rigidly closed chairs by day, or, in some cities, on foot at night properly attended, along streets from which men are excluded. In many countries it is a crime or a folly to teach a woman to read; in some a lady loses caste by employing her fingers even in embroidery. They know nothing. They have no ideals. Dress, personal adornment, and subjects connected with sex are their sole interests. They are regarded as possessing neither soul nor immortality; except as mothers of sons they are absolutely despised, and are spoken of in China as "the mean ones within the gate." With dwarfed and childish intellect is combined a precocity on a gigantic scale in the evil passions of adults—hatred,

* Carnegie Hall, April 26, read by Mrs. J. Cook.

envy, jealousy, sensuality, greed, and malignity. The system of polygamy, the facility for divorce and the dread of it, the fiendish hate, the vacuity and apathy, and the tortures inflicted by the ignorance of the native female doctors, specially at the time of "the great pain and peril of child-birth," produce a condition which makes a piteous appeal to every woman here.

In a rich man's harem there are women of all ages and colors, girl children and very young boys. There are the favorite and other legitimate wives; concubines, who have recognized but very slender rights; discarded wives who have been favorites in their day and who have passed into practical slavery to their successors; numbers of domestic slaves and old women; daughters-in-law and child or girl widows whose lot is deplorable, and many others. I have seen as many as 200 in one house, a great crowd, privacy being unknown, grossly ignorant, with intolerable curiosity forcing on a stranger abominable or frivolous questions, then relapsing into apathy but rarely broken except by outbreaks of hate and the results of successful intrigue. It may be said there are worse evils than apathy. There are worse evils and they prevail to a great extent in upper-class houses. On more than fifty occasions I have been asked by women for drugs which would kill the reigning favorite or her boy, or make her ugly or odious. In the house of the Turkish Governor of an important *vilayet,* where I was storm-bound for a week, the favorite wife was ill, and the husband besought me to stay in her room lest some of the other women should make way with her. My presence was no restraint on the scenes of fiendishness which were enacted. Scandal, intrigue, fierce and cruel jealousies, counting jewels, painting the face, staining the hair, quarrels, eating to excess, getting rid of time by sleeping, listening to impure stories by professional reciters, and watching small dramas played by slaves, occupy the unbounded leisure of Eastern upper-class women. Of these plays, one of which was produced for my entertainment, I can only say that nothing more diabolically vicious could enter the polluted imagination of man, and it was truly piteous to see the keen, precocious interest with which young girl-children, brought up amid the polluting talk of their elders, gloated over scenes from which I was compelled to avert my eyes.

Yet those illiterate, ignorant women, steeped in superstition, despised as they are in theory wield an enormous influence, and that against Christianity. They bring up their children in the superstitions and customs which enslave themselves. They make the marriages of their sons and rule their daughters-in-law. They have a genius for intrigue; and many a man in the confidence of a ruler or another, loses his position, owing to their intrigues. They conserve idolatries, and keep fetich and demon worship alive in their homes. They drag the men back to heathen customs, and their influence accounts, perhaps, for the larger number of lapses from Christianity. It is impossible to raise the men of the East unless the women are raised; but real converts among Asiatic women, specially among the Chinese, make admirable Christians.

But owing to social customs, mission work among Eastern

women can only be done by women. The medical woman finds ready access into their houses; for the non-medical woman the entrance into such a mixed crowd as I have described is a matter of difficulty, and requires not only the love of our sisters for Christ's sake but for their own, and much, very much, of what has been well named "the enthusiasm of humanity." Everywhere I have seen that it is the woman richest in love who is the most successful missionary, and that for the unloving, the half-hearted, and the indolent, there is no call and no room.

The magnitude of the task, not only of conquest, but of re-conquest, which lies before the Christian Church, is one that demands our most serious consideration. To bring five hundred millions of our fellow-women to a knowledge of a Saviour is the work especially given to women.

The Ethical and Philosophical Systems of China and Japan

Rev. Geo. Wm. Knox, D.D., *Union Theological Seminary, New York.**

I bring to you the religious message of the great philosophical and ethical systems of the Far East. I know it is often denied that there is a religious element in Confucianism. And yet, in spite of all the facts which seem to support that opinion, I would maintain that Confucianism, as it is held to-day by the educated men of the Far East, is a religion deep and broad.

It is true that Confucius only once in a passing notice refers to the Supreme Ruler; that he never refers to a creator; that he hesitated to speak of the Divinities, and that he declared that as he did not yet know life, still less could he know death. And Mencius also has as little to say of these things as Confucius himself. And down through all the ages to our own day, Confucianism, even in its developed form, has no place for a creator, brings no man into relationship with a supreme ruler but the Emperor himself. It has no space for prayers except as ceremonial of state. It knows no sacrifices, has no priest, and teaches—strange as that may seem in a system which teaches the worship of ancestors—teaches no personal immortality. Take away from religion all this, and it is not surprising that men may say that the teaching of the Far East lacks all religious elements. And yet, let me set before you the religious element of that teaching as it appears to me.

After the death of Confucius, for 1,500 years there was a long religious development. Taouist philosophy and Taouist religion were mingled with the Confucian ethics. Never during that long period did the mere ethics of Confucius satisfy the educated men of the far East, nor did his ethics remain as their creed and confession of faith. At last, in the eleventh and twelfth centuries of our own era, the great scholastic philosophers of China took the ethics of Confucius, and combining those ethics with a philosophy derived through China from India itself, formed the great pantheistic system which has commanded the allegiance of China, Korea, and Japan for all these centuries since, which turned Buddhism from the

* Central Presbyterian Church, April 28.

halls of learning and declared that this religion, Buddhism, was fit only for the ignorant and the debased. And this pantheistic system of the scholastics of the twelfth century remains to-day the great bulwark around the educated thought of the far East. It remains a bulwark against Christianity and would repel the teaching of the missionaries in the name of a philosophy—of a philosophy that is more profound, and a morality, as it claims, that is more exalted.

It thinks of a universe that is from everlasting to everlasting, without beginning and without end. Far, far in the past, long, long ago, before the countless ages ever were numbered, through a seemingly endless night, chaos reigned. There was neither light nor darkness. There was neither motion nor rest. There was neither form nor formlessness. And at last, out of that bosom of darkness and of chaos, the great principles of heaven and of earth began to work. And then, down through countless ages again from that time of chaos, slowly the universe evolved, until at last it stood complete, with man its crowning glory, and then through the ages it continues, until at last the universe again dissolves and the processes of disintegration go on again through countless ages, until the universe returns again to chaos and to night, only that it may rest until there comes the dawn of another day, and thus on, through all the ages, worlds without end, universes without end, eternities without beginning and without end, an everlasting scene of change.

And yet, within this change is a principle, something that changes not, something that was hidden in chaos, and that from chaos continued through all the evolutionary process; something that in the midst of change, changes not; something that in the midst of the transient passes not away; something that though obscure, retains its own purity; something—a law, a principle, an idea, an everlasting reason. This is the soul of things. This is the very essence of the universe. This is the beam of beams, the spirit of spirits, the soul of souls, the heart of all the universe. What is it? Who can name it? Names name it not. It is beyond our knowledge and beyond our thought, but if we would describe this which is from everlasting to everlasting, and abides forever the same, then we shall name it from that which is deepest in the heart of man. Pure benevolence is it, and pure righteousness. What does it hate? It hates hatred. It hates malevolence. What does it love? It loves righteousness. It loves truth. It is the enemy of all untruth, all unrighteousness, all hate. It abides forever, unchanging, the same, and its symbol is the overarching heaven, the heaven that follows whithersoever we go; the heaven that remains pure, limpid, clear, no matter though the clouds obscure it, no matter though the darkness hide it. The clouds shall pass away and the heaven above shall shine forth, clear, unchanging, forever the same.

So it is with the law, the principle, the eternal reason which we call Heaven itself. And Heaven is not an unfeeling thing. Heaven itself responds to man. It punishes the sinful. Who may escape from its law? And when Heaven punishes, there is no place for

prayer. Who shall escape from the vengeance of Heaven when man has violated its law?

And, on the other hand, Heaven protects. It guards us. It surrounds us. It is not distant. It is nigh at hand. Authority and riches are from it. It guards those who are pure in heart. It brings to them the knowledge of itself and it is not far from man. Indeed, it is within man as it is around him, and just as this, the eternal reason, the everlasting principle and law, constitutes the inner self of the true universe, so does it constitute the inner self of man. So is it his real good, his real nature. Just as the heaven is behind the clouds and vapors, and beyond the changing sky, so down in the soul of man, beneath this changing world of hope, desire and fear, of sorrow and of joy, always, forever unchanging, is the real self, the eternal reason, the everlasting law that unites man with the reason of the universe itself.

Then let man know his own self. Let him understand his right heart, his true nature, deep within. Let him push aside hate; let him push aside selfishness; let him push aside passion; let him push aside this that obscures his soul, and, looking down into the depths of his own heart, see there, beneath it all, the reflection of the everlasting law. When thus he sees, deep in his own soul, the reflection of the everlasting law, then his heart responds to the eternal reason without; and, as the moon in the heavens reflects its light in the lucid pool beneath, so does the eternal law reveal itself in the pure heart of the pure-minded man, for "the pure in heart shall see God," and the heart of man is the house of God.

How shall man worship Heaven and the eternal law? By righteousness and truth. Not by prayer, or outward sign, or ceremony, or sacrifice, or priest, but by bringing his own soul into harmony with it. Heaven hears that prayer and never turns from him who thus worships God. When man thus knows Heaven and understands Heaven, not only as without, but within his soul, when man thus perceives his true nature and gives himself to it, then alone shall he be at peace; a peace that nought else can give to him enters within his soul. Lying down or standing up, sleeping, waking, all is well. In joy, in sorrow, all is well. In life, in death, all is well. Only let him submit. Only let him obey. For obedience and life are one. To live a day is to obey a day, and then to die. To live a year is to obey a year, and then to die. And life and obedience come to an end together. What else can a man desire? Every man, having his place in this law, if only he will submit and obey, the rest matters not at all. What is the difference between the ascetic's garb and royal robes, between the imperial throne and the beggar's place? It matters not at all, only so that man shall fulfill his destiny, and with an unshaken heart do the will of heaven as revealed within his soul. Nor does he seek for any other immortality. The stories of heaven told by Buddhist priests are stories to wheedle men to obedience by the promise of joys beyond the grave. The tales of hell are stories to frighten men into virtue as the nurses frighten children by stories of spooks and beasts. But a man who knows the truth with unshaken heart.

fears not and desires not. He knows that this conscious existence of memory, and of hope, and of fear, and of desire shall pass away at death; but the real soul, the original soul, shall remain. It is forever one with the soul of the universe itself. It is forever one with the universal law, and whenever this bodily life decay, it sinks back whence it came as the vapor disappears in the sky before the rising sun, as the drop mingles again with the ocean from which it came, as fire disappears in fire. The man who knows the law only hopes that the good he does may live after him, and only fears lest his memory be accursed.

That is the religion that has stayed the hearts of men who have looked in the face the great questions of life and death; and countless noble men, believe me, have tried to embody it in their lives. Think not that China has endured for 2,500 years without some truth to guide it near to God.

And now, what shall I say of its defects? The religion of the Chinese system is for the philosopher and the learned man. Confucius himself says: "Heaven" (this eternal principle of which I have spoken) "is too high and heartless. Therefore," he says, "they" (the common people) "turn to the worship of demons and of spirits." A system which, with all its profundity, and all its truth, gives to us no personal immortality, gives to us no place for the forgiveness of our sins, leaves to us no place for prayer, that leads us at last only to this mighty power in ourselves which makes for righteousness, can never satisfy the souls of men.

And so, recognizing that Truth of God which has lighted men in all the centuries past, we yet proclaim that the people of China, as the people of Korea and Japan, need that supreme revelation in Jesus Christ, not of an impersonal principle and force, but of the Son of the living God, that they may go not indeed to an unending reason, impersonal, though kind, but to Him who is God indeed, whom we, through Jesus Christ, name Father of us all.

Rev. T. M. McNair, *Missionary, Presbyterian Church, U. S. A., Japan.**

It has just been reported from Japan that Shintoism has been officially declared not a religion, but simply an agency for the cultivation of the nationalistic spirit in Parliament. This was probably done at the instance of the Shinto leaders. This legalizes the continuation of the services at the shrines of the emperors and other great men, which amounts to the same thing as the tokens of respect paid to the memory of great men here, as they claim. But as to most frequenters of the shrines of the emperors, two things may be said of them—namely, that they regard these places as the residence, in a way, of deity, and that Shintoism is a religion. Hence the recent step means to compel popular adherence to a dying cause. It was the primitive religion, and as such comprised two theories, nature-worship and the worship of ancestors and heroes. The heavenly bodies also, particularly the sun, and high mountains, and aged trees, were regarded as the residences of deity. The

*Calvary Baptist Church, April 23.

crude literature of Shinto is confined to one or two volumes sometimes called the Japanese Bible, but regarded by those who know it well as a bundle of superstitions. It is characterized by the most puerile philosophy, and the grossest immorality and indecency, so much so that in a recent English translation many passages had to be printed in Latin. Now the order of evolution is, first, chaos and the spontaneous generation of heaven and earth. Then appear a pair of deities, and multitudinous deities are produced by this pair, and one, the sun goddess, is now the great deity of Shinto, out of whom has come the Japanese race, including the emperor of the present time. And here we have the high and enduring tenet, the Emperor worship. The will of emperor and goddess are identical. Duty consists in the duty of obeying implicitly. The objects of worship have been no less than 8,000,000, including men who have been deified by imperial decree, and Parliament has now and again, and very recently as well, seconded this imperial proposal. One of the generals who died in the late war with China was thus deified. Now, the natural outcome of this law is the inability to recognize the sinfulness of sin. Nowhere is the natural man so self-righteous as in Japan. The people say that as they are God-descended they can do no wrong; but so far as Japan is concerned it is because the Japanese are truly moral in practice that they require no theory of morals; they are endowed with the knowledge of what they ought to do and what they ought to refrain from. Shintoism was combined with Buddhism for awhile, but in this century occurred a revival of pure Shintoism, and along with that a renewal and growth of a nationalistic spirit. But it has tended of late to be more and more secularized, merging into the idea of loyalty pure and simple, with some, and doubtless this is to be its destiny with the masses of the Japanese as well as with the educated few. The Emperor is to be regarded as worthy of obedience because descended from the gods. Shintoism seeks to dominate the other religions, to make it obligatory to perform the rites and ceremonies of the Imperial shrines.

Mohammedanism

Rev. C. T. Wilson, *Missionary, Church Missionary Society, Palestine.**

The difficulties of winning Mohammedans for Christ have become almost proverbial among students of Christian missions. Various causes have been suggested to account for this, and while, no doubt, there are many contributory reasons, there is one great fact underlying them all, and that is that Islam is on a totally different plane spiritually to any other non-Christian creed. The special obstacle in Islam lies in the fact that the spirit of Islam is essentially the spirit of Antichrist.

The heathen, as such, knows nothing of Jesus Christ, but the Mohammedan not only knows of Him, but it is of the essence of his religion to deny His divinity and to reject His atonement. Conse-

*Central Presbyterian Church, April 28.

quently, the spirit of Islam is, in a sense and to a degree which is not true of any other false creed, the spirit of Antichrist.

It has been seriously maintained that Islam is a preparation in some lands for Christianity, and might with advantage be introduced in some pagan countries as a stepping-stone to the latter. Never was greater error. To take one point only: I doubt if the ordinary uneducated Mohammedan's idea of God is really any higher than that of the average heathen. In Palestine the Deity is regarded as a weakly, indulgent Being who, on the Day of Judgment, is to be cheated into letting people into heaven. A lady missionary in that land was once speaking to some Muslim women on Christ's atonement for them, when one replied with all seriousness: "Oh, yes! we all know that our Lord Jesus will tell lies for us on the Day of Judgment."

Again the attitude of Islam toward Christians and Christianity is one of undisguised intolerance wherever it has the power. Ten years ago the Turks took possession of the city of Kerak, in Moab, it having, till then, been only nominally under their rule. Its Muslim inhabitants had been accustomed to use to Christians the ordinary Mohammedan salutation: "Peace be upon you" *(Salaam aleikum);* but as soon as Ottoman rule was established an order was issued forbidding this practice, on the ground that there was no peace between Muslims and Christians.

Where such a hostile feeling does not exist "supreme contempt" would best describe the mental attitude of many followers of the "prophet" toward our holy religion, and for this the Eastern Churches themselves are in no small degree responsible. Often is the picture and image worship of these churches, especially the representations of the blessed Trinity to be found in so many Greek places of worship, thrown in the teeth of the missionary as a proof of the falseness of his creed. In Palestine the animosity of the various churches and their unholy rivalries, too often only kept in bound by the bayonets of Turkish Mohammedan soldiers, are an awful stumbling-block to the non-Christian spectator.

It will, therefore, be evident that in many lands the Church herself is largely to blame for much of the strength of Islam's position there to-day. But the Church has practically regarded missions to Mohammedans as little less than hopeless. On this point we may note that Islam itself does not present a united front to its assailants. It is divided into a variety of sects and factions, many of which are bitterly hostile to each other. On this point a recent Persian Mohammedan writer states that "there are more than seventy Muslim sects, each of which is split into subdivisions."

In some countries a variety of providential circumstances have caused a much more tolerant feeling on the part of the Muslim inhabitants toward Christians and Christianity than formerly. In Palestine, thirty or forty years ago, while the officials were disposed to wink at a good deal of what was being done in the way of missionary effort, the people generally were bitterly hostile. Now, however, the official class is intensely antagonistic, but the rest of the people are usually very willing to listen. Again, General Gor-

don tells us how the people of Darfur, once so fanatical that they would admit no Christian into their land, actually asked him to place Christians as governors over them.

Another point for note, is the widespread expectation of the near advent of some great prophet. This it was, I believe, which gave the main impetus to the revolt of the Sudan under the Mahdi. All orthodox Muslims expect this Mahdi or spiritual guide to appear before the end of this dispensation. The Shiahs of Persia look for the return of the twelfth Imam (whom they hold to be still alive), and that he will unite Christians and Shiahs in one fold. Many Muslims, especially in Palestine, are expecting the near return of Jesus Christ, and I have found, especially of late years, that nothing so strikes the mind of thoughtful Muslims as the fact that we Christians are looking for Him too.

Yet again, there are men in Islam better than their creed. In Palestine, in two of the old noble Arab families, it is considered a disgrace for one of their members to have more than one wife or to divorce her; and this rule is chivalrously observed, even in cases where the wife is childless.

The fact, moreover, that Christianity was once the creed of many Muslim lands, is not without its effect. Palgrave, the traveler, speaking of Arabia, says: "Literature, monuments, and oral tradition concur to show that long before Mohammedanism took rise Christianity was pretty widely diffused throughout northern Arabia, not to mention Yemen and Hadramaut, and no less that this country was then far more populous and enjoying a higher degree of prosperity and civilization than has since been its lot. The obvious inference that Christianity as such is somehow connected with national well-being and advancement, has not escaped Arabian political economists, many of whom go so far as to draw from it a practical conclusion whose expediency they readily acknowledge, though many and weighty obstacles might occur to its execution.

In the Ottoman Empire the oppression of the Turk is doing much to alienate the people from the Mohammedan rule and belief. Just before the battle of Tel el Kebir, during the revolt in Egypt, under Arabi Pasha, notices in Arabic were posted on the doors of the mosques in Damascus, calling on the Muslims to rise and drive the Turks out of the country. But the loss of that battle made any such movement hopeless.

What can we do then to take advantage of the way in which God has prepared the field?

Chiefly we should press the circulation of God's Word, especially in the sacred Arabic tongue. The joint efforts of the British and American Bible Societies have provided the Christian missionary with a splendid translation of the entire Bible in that language. The rapid growth of education in many parts of the East is enabling many people to read it for themselves, while the efforts of the Turks to stop its circulation have been overruled to facilitate it. Here, however, I would say one word by way of criticism, viz.: That I much regret that the Bible Societies have not yet seen their way to give us an edition of the Bible in Eastern dress.

In the matter of controversial literature, there has been a great development of such works in the vernacular languages of the East, but they have to be used with caution, though where so used they are undoubtedly of very great value.

The same may be said of controversy generally. In India there have been one or two famous public discussions between Muslims and Christians, which have done much for the cause of Christ there. But such should, at present at least, be few and far between, while, certainly, in the Turkish Empire, and probably in Persia and Egypt, they would not be allowed by the Government. Our work is to tell the Mohammedan that good news which his own religion can not tell "that God was in Christ, reconciling the world unto Himself." It is, however, of the greatest importance for a missionary to Muslims to know the Koran well; not merely at second-hand, but so as to be able to quote accurately the more important passages bearing on his work. Not only does it conciliate the Mohammedan by showing him that the missionary has at least done him the justice of studying his sacred book, but often a captious critic is silenced by an apt quotation.

The development of missionary work in country districts is one of the noticeable features of the last decade of this century, and nowhere more so than in Muslim lands. It is in the villages also that the bulk of the population is found in the East, and in many respects the work there is more hopeful than in the towns. There is more freedom usually, the people not being so immediately under the eye of the Government, greater simplicity and more readiness, as a rule, to listen to the foreign missionary. I am sure that at least in most Mohammedan countries, our wisdom will be to foster and develop this village work more and more. This can be done in various ways. In Palestine there are lady workers living in villages right among the people, visiting them, teaching them individually and in classes, helping them in sickness, comforting them in sorrow, and sympathizing with them in the trials and difficulties of life, in short, preaching Christ and living Christ among them. Each village so occupied becomes in its turn a center from which other places can be reached.

But greatest of all agencies for reaching Mohammedans is that of medical missions. But it must be first and foremost a missionary institution—*i.e.*, the medical work must be subordinated to the spiritual, and not vice versa; nor must the medical man be a mere decoy to draw the people in for others to talk to, but must himself be the chief evangelist, using the tremendous personal influence his medical skill gives him to lead his patients to Christ. Where a medical mission is conducted in this way, it is, I believe, by far the most potent agency which the Church of Christ possesses for breaking down prejudice, opening closed doors, and winning men to listen to the message of a Saviour's love.

We have a great task before us. There is amazing ignorance even on the part of many earnest students of missions as to the condition and position, the needs and claims, the power and weakness of Islam. We need a modern Peter the Hermit to go up and

down Europe and America and preach a new and spiritual crusade; for without knowledge there can be no interest, without interest there can be no prayer, and without prayer there can be no victory. There is, it is true, a growing interest in missions to Muslims. But while thanking God for this indication of growing interest, that interest is as yet in no way commensurate with the importance of the subject.

One word must here be said on the question of results. Thank God missions to Muslims have been far from barren of results. The number of converts enrolled by the churches has been but small, but the indirect and invisible results have been far greater than the direct and visible. I have heard a Muslim saying that, "at the Day of Judgment many a Christian will be found in a Muslim grave," and I believe this is true in a far higher sense than those mean who use the proverb. Nay, rather, the more one studies the history of Islam and the Church's neglect of it, the more one wonders not that so few converts have been won from its ranks, but that there has been any result at all. There have been converts from Mohammedanism enough to make us thank God and take courage. Henry Martyn's only convert, who was also the first native clergyman in India, was once a Mohammedan. In Southern India the late Jani Ali, and in Northern India Imadud Din, Imam Shah, and Ihsan Ullah among clergy, and Abdullah Athum among laity are proof enough that Muslims of good position can and do become devoted servants of Jesus Christ. While even in Palestine and Syria, perhaps the hardest places in the world for a Mohammedan to come out and confess Christ by baptism, there are to-day those who have had grace to do so.

God has, I believe, given a special work in connection with the Mohammedan religion to the Anglo-Saxon race, to England and America. Owing to various providential circumstances we English and Americans have an influence over the Mohammedan world as a whole which no other race has or is ever likely to have. And why has God given us that unique position and influence? Surely that we may use the power of faith and fuller light which we have to extend into Muslim lands the empire of His Son Jesus Christ.

Hinduism

Rev. W. S. Sutherland, *M. A., Church of Scotland, formerly Missionary in India.**

The religious condition of India from the missionary standpoint presents a study of vast scope and very great complexity.

India, occupying one-fifteenth of the habitable area of the globe, and affording a dwelling-place to one-fifth of the human race, is a continent rather than a country. There are many races differing in language and religion, in mental and physical characteristics. Pent up by the ocean and the barrier of the Himalayas, down through the passes of that great Himalayan wall on the northeast and the northwest have poured from Central Asia flood after flood of different peoples, every horde driving before them their forerunners.

* Central Presbyterian Church, April 28.

Dravidians from the northwest, Kolarians from the northeast, they scattered the primitive tribes wherever they went. They were themselves pushed slowly south, or dispersed among the hills, when the Aryan invaders came. The Aryan invaders dominate the country by their intellect, by their noble character, by their language. The Hinduism that we see is a modern religion, resulting from the struggle with Buddhism, and from the incorporation of the fetichism and the devil-worship of all the peoples among whom they settle. This Hinduism has been fettered upon the Hindus by the system of caste, the adoration of the Brahman, and the worship of the cow. The first four castes have become thousands. New castes arise. I have seen them arising round about me as new tribes have been brought in, as the Brahmans have gone out to proselytize tribes and have imposed upon them the Hindu religion. Day by day and month by month, Hinduism is growing and taking in tribe after tribe in the mountains of India. The Hindu community is the gainer by this. Mr. William Hunter, who died last year, the greatest authority on statistics we had in India, said that there are fifty million people in India who will, in the next fifty years, become either Hindus, Mohammedans, or Christians. Some of them are becoming Christians, but day by day, while we meet here, thousands of them are becoming Hindus. Caste is being put upon them. The yoke of the Brahman is easy. He throws it lightly upon them. He calls them to take their fetich, he calls upon them to take up the worship of the cow; he calls them to rise in the social scale, and pride, the pride of life, tempts them. Caste represents the social league of Hinduism, for Hinduism is not only a religion, it is a social league, for caste observances enter into every detail of life. Among these peoples a man may be an atheist, he may be a polytheist, he may be a pantheist, he may be a theist, he may have any creed or no creed, he may be a devil-worshiper or a worshiper of God, he may break all the commands of the decalogue, and all is well; he is a good Hindu. But if, by chance, he should drink water or eat food from the hand of one of a caste lower than his own, if, worst of all, by any chance, a piece of beef should come to his mouth, he is *ipso facto* excommunicated, dead, cut off from the system of Hinduism.

The worship of the cow is another great stronghold, and the third great stronghold is the feeding and the worshiping of the Brahman. All these things they do and it is the pride of life for them. We find Hinduism, like a great wall, meeting us whereever we go, opposing us wherever we go. Pantheism is common. Polytheism is everywhere. And yet, when I went forth after reading of Hinduism and other religions, I thought if ever I should have to argue about pantheism, and polytheism, and devil-worship, it would not be of any use. But wherever I went I found the people ready to hear of God, God the great creator of all, God the loving Father. Their hearts were hungry for truth. I found that when I spoke of sin, and every kind of vice, they did not say it was not sin. They agreed to, they acknowledged it.

In Hinduism we have a high and most philosophical religion, the

religion of a noble people. And yet we see the fruits of this religion, sometimes lightening people around about us and sometimes bringing clouds of darkness upon the people. Hinduism is a high religion, and yet in the name of religion widows were burned to death. One of my colleagues, of the same branch of the Church of Christ as I am, an ordained minister of my Presbytery, is an old man who brings us very close to one of the terrible fruits of Hinduism as a religion. He was a Brahman of the Brahmans, a Kulin Brahman, whose father died when he was a boy. His mother ascended the funeral pyre, and he, the little lad, had to take in his own hand the torch that set fire to the pile of wood upon which his own mother was burned to death in the name of this religion, this Hindu religion. She was the last suttee in India. But if to-morrow British rule in its strength were relaxed, over the length and breadth of India, the flame of widow-burning would be relighted.

Rev. A. H. Ewing, D.D., *Missionary, Presbyterian Church, U. S. A., India.**

The earlier years of all Indian experience are likely to give one the impression that nothing changes there. But stagnation is passed, movement is begun. Some of the movements which illustrate this activity are the strongest evidences of the value of mission work.

Of these movements, the Arya-Somaj is the chief one. The Punjab is its stronghold. It is extremely vital in its power. There are in it two momenta, the religious and the national. These two elements are interwoven in the battle-cry: "India for the Indians!" which, being interpreted, means: "Let us stand by the religion of our fathers, because in the ancient Vedas all that is good in Christianity is found, and he that accepts the religion of the West is a traitor to his country."

You recognize the power of the appeal to patriotism, and you will, therefore, understand the power of this new movement. It is exceedingly aggressive in its spirit. It carries on its campaign against Christianity, against Mohammedanism, and against Puranic Hinduism. Its spirit is destructive and its chief attempt is against the Christian religion. The Arya-Somaj has organized schools; it has sent forth preachers as we have preachers; it has also adopted our methods in the matter of the printing-press, and our own methods are used by it to hinder the work of the Gospel.

Now, I would have you understand that these men who are working against Christianity, must be met by Christianity. I would have you understand, however, that they are doing the work of Christianity to a large extent. They, too, are breaking down ancient Hinduism. The fundamental basis of the Arya-Somaj is the four Vedas. It casts aside all other literature of Hinduism. It finds in the four Vedas only monotheism. It is also opposed to caste, as we are, and taking these two main elements from Christianity and adding thereto the national spirit, it forms a strong movement against Christianity to-day. It becomes us, therefore,

* Central Presbyterian Church, April 23.

as a Christian Church, to understand that this is the movement which now faces us, and it is absolutely necessary that on the ground of the Vedas we should first meet them and show that monotheism is not taught there. The fact is that out of the membership of this organization, perhaps not one in 300 knows the Vedas. But a few leaders say that all that is good in Christianity is there, and you know how it is that the greater the ignorance often the more intense the devotion to a patriotic cause, and so their leaders work them up into a patriotic excitement and they stand against Christianity. If you were to pay attention to the utterances of the leaders of the Arya-Somaj you would be strongly impressed with the fact that they think that they are going to stop the progress of Christianity in India. Yes, indeed, but all that we need to do is to send forth men qualified to meet them on their own ground and to keep putting Christianity into the very life blood of the country by school and by the Press. Then the Arya-Somaj, and the Brahmo-Somaj, and all these other movements in India which utter the voices of this great unrest will be coadjutors with us in winning India for Jesus Christ.

CHAPTER XVI

GENERAL SURVEY

Review of the Century—German Missions—Missions of the Netherlands—Pervasive Influence of Christianity—Moravian Missions—Australasian Missions—Statistical Summary—Lessons of the Century.

Review of the Century

MR. EUGENE STOCK, *Editorial Secretary Church Missionary Society, London.**

Let us in imagination take our stand 100 years ago, and survey the world. It is the year of grace 1800: let us look round the world.

Europe, but for the ruling race in Turkey, is Christian—that is, Christian by profession, Christian according to statistical tables; though with a Christianity corrupted in the South, frozen in the North, and officially abolished in France. Asia, which in the thirteenth century was the scene of what seemed a not unequal struggle between the religion of the West and the religions of the East, is now, in 1800, wholly heathen or Mohammedan, save for the down-trodden churches of Asiatic Turkey. In the lands of the Bible Islam is dominant. In India the English conquerors have done almost nothing to pass on the great message to the multitudes lately come under their sway; and now, in 1800, its doors are actually closed against any bearers of the message who may appear. In the South, indeed, the old Tamil Mission of Ziegenbalg and Schwartz has formed many small congregations; and in the North, the "consecrated cobbler," William Carey, has just settled in Bengal, under Danish protection; but that is all. In Ceylon, the late Dutch régime has compelled thousands to call themselves Christians, but under their new British rulers they are using their liberty to slip back into their natural Buddhism. China is closed, though within her gates there are scattered bands acknowledging "the Lord of Heaven," and owning allegiance to the Pope. Japan is hermetically sealed: the Jesuit tyranny of the sixteenth century is one of the most hateful of national memories, and no Christian has been allowed to land for nearly 200 years. Africa is only a coast-line; the interior is utterly unknown; and the principal link between Christendom and the Dark Continent is the slave trade. Australia is scarcely even a coast-line as yet, in 1800, though at one point there is a British convict settlement. The countless islands of the Pacific have only just been thought of, and the ship *Duff* lately took a band of artisan missionaries to Tahiti; South

* Carnegie Hall, April 23.

America, for the most part nominally Christian, is sunk in superstition; North America is Christian in a more enlightened sense; but neither in the South nor in the North are there any serious efforts to evangelize the red men of the interior forests; still less those toward the Arctic Circle or Cape Horn—though there are Moravians on "Greenland's Icy Mountains," and Methodists among the negro slaves of Jamaica.

What of the missionary organizations of 1800? Two of them, both Anglican, are already a century old, viz.: the Society for Promoting Christian Knowledge, which is directing and financing the Tamil Mission in South India, though the missionaries are Germans and Lutherans; and the Society for the Propagation of the Gospel in Foreign Parts, which at this date is almost wholly occupied in supplying ministers and schoolmasters for British settlers in Canada. The Church Missionary Society has just been founded, but has not as yet a single offer of service. The Baptist Society is seven years old, and has sent Carey and five others to India. The London Missionary Society is five years old, and has sent the artisan band to Tahiti, one man (Van der Kemp) to South Africa, and one to India. The Wesleyan Society is not yet organized, but Dr. Coke has planted evangelists among the West Indian negroes. Two small Scotch societies have been formed, and have just failed in their first attempt in West Africa. Germany and Denmark have supplied a few men, but have no organizations; and Continental Protestantism is represented in heathendom by the Moravians, the one Christian church that has realized Christ's purpose in planting a Church in the world at all. They have been already, though in small numbers, the pioneers among the Eskimos, the Hottentots, and the negro slaves of Central America. In the United States, Eliot and Brainerd have had no successors, and the great American boards are yet in the future.

Such is the world, such is the Church of Christ, nearly eighteen centuries after the Ascension. What must the angels think? What must Christ think?

In rapidly surveying the missionary history of the nineteenth century, let us take it in four periods of twenty-five years each.

The early years of the century saw the establishment of two of the greatest missionary organizations, viz.: (1) the British and Foreign Bible Society in 1804, which, with its Scottish and American sisters, has shown that the Word of God can be translated into all sorts of languages, ancient and modern, cultivated and barbarous, and can prove itself the word of life to all nations, and kindreds, and people, and tongues; and (2), in 1811 the American Board of Commissioners for Foreign Missions, the offspring of the never-to-be-forgotten prayer-meeting of Samuel Mills and his comrades under the haystack, and the fruitful parent of the many missionary organizations which are the glory of American Christendom. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church (1821), however, is a child of the English Church Missionary Society.

Two great struggles in the British Parliament marked the early

years of the century, both of which had an important influence upon the missionary enterprise. In both cases it was William Wilberforce, the greatest Christian statesman England has produced, who, after long years of patience, and persistence, and prayer, led the Christian party to victory. In 1807 he carried the abolition of the British slave trade. In 1813, he compelled the East India Company to open the doors of India to missions. England, from being the chief kidnapper of Africans, became their deliverer. Thousands of them, rescued from the slave ships, were received in the little colony of Sierra Leone, the very spot where Sir John Hawkins, Queen Elizabeth's great admiral, had shipped his first slave cargo; and hence Sierra Leone became the headquarters of West African missionary effort, both of the Church Missionary Society and the Wesleyans, and the scene of the wonderful revivals under William Johnson and other evangelists. British India had been virtually closed against missions for twenty years; and in 1812, just a year before the opening, the American Board's first five missionaries to heathendom were forbidden to land at Calcutta—which led, happily, to Judson devoting his life to Burma.

During that long, dark period in India, the light of the Gospel was mainly held up by godly chaplains of the East India Company, chief among them David Brown, Claudius Buchanan, Henry Martyn, Thomas Thomason, and Daniel Corrie—five names to be had in everlasting remembrance. Henry Martyn, though not technically a missionary, did noble missionary work, and, like David Brainerd and Bishop Hannington, the shortness of his career in life was more than balanced by the inspiration of his memory. These East Indian chaplains were mostly protégés of Charles Simeon of Cambridge, the greatest evangelical leader in the Anglican Church; and Simeon, in inducing them to go to India in such a capacity at the very time when the sleeping Church at home so sorely needed fervent men to stir her up, illustrated in the highest degree the policy of faith, that "there is that scattereth and yet increaseth." And great was the result. These chaplains proved the instruments of the conversion of numbers of civil and military officers; and those Christian officers and their successors have been the ardent friends and supporters of missions ever since. Most of the mission stations in India have been established at their request and at their expense; and when they come home to England, they are the backbone of our missionary committees and of every sort of Christian enterprise.

China missions begin with the going forth of Robert Morrison in 1807 in an American ship, because England refused him leave to sail. Moreover, he could only live in the trading settlement at Canton, and labor at his Chinese dictionary and Chinese Bible. It was grand preparatory work; but the evangelization of the Celestial Empire did not commence in his lifetime.

New Zealand owes the Gospel to Samuel Marsden, who, like Henry Martyn, was not a missionary, but a chaplain, having the English convicts in Australia as his flock. He visited the dreaded cannibal islands in 1814, and on Christmas Day preached the first

sermon to the Maori chiefs on the Christmas text: "Behold I bring you good tidings of great joy." But the permanent work was done by two brothers Williams, Henry and William, of the Church Missionary Society, who labored forty-five and fifty years, respectively, living to see the whole Maori race under Christian instruction, thousands of true converts brought into the Church, hundreds dying in the faith of Christ; living also to see the land of the cannibals one of the most flourishing of British colonies. These results, however, came much later. The success of the London Missionary Society in the South Seas was more speedy. After some years of failure and sorrow, Tahiti and other islands became Christian; and the great John Williams, the Apostle of Polynesia, began in 1817 the twenty-two years' evangelistic voyages which ended only with his murder at Erromanga. In that same year Robert Moffat began his great work in South Africa, and in the following, the London Missionary Society entered Madagascar.

It is very evident, from the utterances of preachers and speakers in the early days of the century, that missionary triumphs were looked for of a much more brilliant kind than were actually achieved. But as we near the end of the first quarter of a century, the tone changes from sanguine to somber. The societies were finding out the strength and malice of the great enemy of God and men. The "strong man armed" was not to be dispossessed as readily as they had hoped. Converts were still few, and native Christianity proved to be no more free from inconsistencies and backslidings than Christianity at home. It was a wholesome lesson to learn. It led many to perceive that evangelization and conversion are not convertible terms; that while evangelization is man's work, conversion is God's work. It suggested to thoughtful Bible students that perhaps the present dispensation is not to witness the conversion of the world, even in an external sense, and that it is only evangelization which must of necessity be completed before the Lord comes again. Certainly it led to more exclusive reliance upon the Holy Ghost as the one Giver of Life; and prayer for His outpouring became more definite at this time.

As the second quarter of a century opens, we see the Missions awaking to the importance of another great missionary principle, viz.: that even evangelization can not be done by white men only, and that the native Christians are the best evangelists to their heathen fellow-countrymen. In some missions the lesson was taught by the ravages of disease and death among the missionaries. For instance, in West Africa, at the beginning of 1826, only fourteen, agents and wives, remained out of seventy-nine who had been sent out by the Church Missionary Society alone; and this led to the opening of Fourah Bay College, one of the first institutions for training native teachers; upon the roll of which the first student-name is that of Samuel Crowther, afterward the first African bishop. In the same year appeared in India the first native clergyman of the Church Missionary Society, Abdul Masih, formerly a Mohammedan official, brought to Christ by Henry Martyn, and

ordained by Bishop Heber. In the South Seas, at the same time, John Williams was planting native teachers in island after island.

This second quarter was a period of progress among the simpler races of the world. Missions spread rapidly in South Africa, among the Hottentots, and Kaffirs, and Bechuanas. Group after group of Polynesian islands was evangelized; Fiji especially, by the Wesleyans, and Hawaii by the American Board. Madagascar proved a fruitful field; and though the London Missionary Society missionaries were expelled in 1835, and the terrible era of persecution began, the bush was not consumed, for the Lord was in it. The negroes of the West Indies received the Gospel with simple faith, and when, at last, Fowell Buxton won the battle in Parliament and domestic slavery in the British dominions was abolished, they falsified the predictions of the slaveholders by only using their liberty to crowd their churches.

In India, too, the only missions that counted any considerable number of converts were among the simpler villagers of the South. The Tamils especially, from Madras to Tinnevelly and South Travancore, joined the Christian churches in their thousands; the London Missionary Society, the Society for the Propagation of the Gospel (which took over the work of the Society for the Propagation of Christian Knowledge and developed it), the Wesleyans, and the American Board, sharing in the harvest. But in 1830, a great epoch in India missions, the mighty Scotchman, Alexander Duff, invented a new method to reach the higher classes and castes; gaining access to them by the offer of a good English education, and thus bringing them under the daily influence of Bible teaching and the personal touch of the missionary. God at once stamped the new agency with His blessing. Duff's first period of service in India was only four years; but in that time his new college brought several young Brahmans out of Hinduism into the Christian Church. From that day to this, educational missions have been developed by almost all the larger societies; but the Scottish Presbyterian Churches have maintained their pre-eminence, sending the best scholars from their universities to win the proud young Hindus to Christ. The Free Church College, at Madras, now under Dr. Miller, is indisputably the first educational institution in India. Although the number of converts thus gathered can not be compared with those of the rural missions in which whole families and even villages have frequently turned from idols and accepted Christian teachers, yet, if results are weighed as well as counted, missionary schools and colleges have a noble record. For it is a simple fact that all over India the leaders of the native churches are the educated men who learned of Christ in the classroom. The education of women was much slower. Begun in the first quarter of the century by Mrs. Marshman of the Serampore Baptist Mission, and Miss Cooke of the Church Missionary Society, it made little progress even in the second quarter.

During this period, several German and American Societies began work in India, notably the Basel, Berlin, and Leipsic Missions, and the American Presbyterians and Baptists. There was another

field which American and German missionaries made their own—the Mohammedan lands of the East. European and Asiatic Turkey, Egypt, Syria, and Persia, became the scene of noble efforts by noble men. The work was twofold, to enlighten the ancient Oriental churches, and, both through them and independently, to assail the mighty fortress of Islam. The Germans were mostly men from the great Missionary Seminary at Basel, employed by the English Church Missionary Society; but, while their labors, after a promising beginning, flagged for many years, the American missions grew and prospered, and the Beirut Press, in particular, became a fountain pouring forth the Scriptures and Christian books in the great Arabic language.

The failure of one mission to an old Eastern Church, that of the Church Missionary Society to Abyssinia, led, in the wonderful providence of God, to the opening of East Africa. Ludwig Krapf, one of the noblest of the Basel men, expelled from Abyssinia went down the Zanzibar coast, settled at Mombasa, and presently became the pioneer of all modern Central African enterprise. On that side of Africa the missionary preceded the explorer. On the other side the explorer preceded the missionary, in determining the course of the Niger; but missions gradually extended along the Gulf of Guinea, mostly Church Missionary and Wesleyan, with American enterprise in Liberia.

Before this second quarter had run its course, China's door had opened, or, at least, was ajar. In 1842 the Treaty of Nanking, which closed the Opium War, enabled foreigners to reside at five treaty ports; and these ports were quickly occupied by no less than twelve missionary societies, English, American, and German. Burns, of the English Presbyterian Mission, was the first to wear Chinese dress. But as our second quarter closes, China missions are still in their infancy.

We have now reviewed half the century. Let us again look at the world. We are so accustomed to think of modern Protestant missions being a century old—or more—that we fail to realize how great a part of our progress has been achieved during the past fifty years. In 1850 there was in Africa no Niger Mission, no Congo Mission, no Zambesi Mission, no Nyassa Mission, no Tanganyika Mission, no Uganda Mission, no North Africa Mission, moreover, there was no Japan Mission, no Korea Mission, no New Guinea Mission, no Melanesian Mission, no South American Mission, no missions in the far north of Northwest Canada. The China missions had only just begun. India was the most advanced field, but even in India there was no Punjab Mission, no Afghan Mission, no Kashmir Mission, no Oudh Mission, no Rajputana Mission, no Santal Mission, no Gond Mission, no Zenana Mission, no medical missions, no theological colleges, no native church organization.

The half century opens with one memorable move forward in India. The great province of the Punjab, stretching up to the Afghan frontier, had just been annexed by England. Henry and John Lawrence were at the head of the new Government, and they

began their administration by inviting the American Presbyterian missionaries, Newton and Forman, who were on the south side of the Sutlej, to cross the river. Then they sent to the Church Missionary Society to come likewise. A year or two later Herbert Edwardes, the most brilliant of Anglo-Indian soldiers, was Commissioner of Peshawur, the frontier Afghan city, full of bigoted Mohammedans, and held by an army of 12,000 British troops. Edwardes sent for the missionaries, and at a public meeting in the fanatical city itself, he said: "India has been given to us for a mission, not to the minds or bodies, but to the souls of men, and we are much safer if we do our duty than if we neglect it." Those Christian rulers made the Punjab, full of turbulent warriors as it was, the most peaceful and prosperous province in India; and when, after seven years, the terrible Sepoy Mutiny broke out, and England very nearly lost her great dependency, it was the Punjab and its Christian rulers that saved the British cause. "Them that honor me," says the Lord Jehovah, "I will honor."

After the mutiny, missions and mission agencies were extended and developed all over India; and from that time the progress has been continuous. The principal new mission established was that of the American Methodist Episcopal Church, which has ever since set an example of energy to all the rest. In recent years no other mission has been developed so vigorously. And no wonder, with such a leader as Bishop Thoburn.

The China missions did not extend rapidly in the third quarter of the century. The second Opium War, in 1857-58, issued in Lord Elgin's Treaty, which opened the interior of China to the travelling foreigner, merchant, or missionary. But the Church was not ready to advance in force. Now treaty ports were occupied, and from one of them, Hankau, on the Yangtse River, Griffith John, of the London Missionary Society, made a wonderful journey of 3,000 miles to and from the far west. Permanent residence beyond the treaty ports, however, was still difficult, but George Moule (now Anglican Bishop, and in his forty-fourth year of service), settled in Hangchau in 1865. In that same year a new mission was being organized in England, which was destined afterward to be the chief pioneer in the "onward and inward" movement. This was the China Inland Mission under Hudson Taylor. But it was not until ten years later, and in the fourth quarter of the century, that the great pioneer journeys of the China Inland men began. Meanwhile, Gilmour went forth to Mongolia, Ross to Manchuria, and Mackay to Formosa.

The long-barred gates of Japan were gently pushed open by Commodore Perry in 1854, and further treaties four years later enabled American missionaries to enter the Land of the Rising Sun; the Protestant Episcopal Church leading the way with Liggins and Williams, and the Presbyterians with Hepburn and Verbeck. But little actual work could be done before the great Revolution of 1868, which ushered in the extraordinary epoch of Japanese adoption of Western civilization. In 1873, the public proclamations against Christianity, which had graced all the notice-boards for 250

years, at last came down, and all the missions were rapidly developed. The American churches have done by far the largest part of the work, though the Anglican Church Missionary Society and Society for the Propagation of the Gospel have taken their share, and have now four bishops in Japan and a vigorous native church.

This third quarter of the century was notable for martyr deaths in the mission field. Besides many missionaries and native Christians cruelly murdered in the Indian Mutiny, the southern hemisphere was especially stained with the blood of Christ's servants. Captain Allen Gardiner and his party, indeed, were only starved to death in Patagonia, and Bishop Mackenzie struck down by fever in Africa; but Bishop Patteson and the brothers Gordon were killed in the South Seas, a second party in Patagonia, and Volkner in New Zealand. So, also, were noble native evangelists in the London Society's Island Missions; while the long years of suffering and death in Madagascar can never be forgotten. But most truly may it be said that in every one of these cases the blood of the martyrs proved the seed of the Church. Emphatically was this the case in Madagascar. After six and twenty years of persecution the Church suddenly emerged into light and liberty, stronger than ever, and all Christendom wondered at the sight.

Let us come again to Africa. David Livingstone, who had joined the London Society's Mission in the South in 1841, was engaged in his great journeys nearly all through our present period. But before he had entered the Lake District of Central Africa, the pioneer work of Krapf and his comrades on the East Coast inspired the explorations of Burton, and Speke, and Grant, who discovered Tanganyika, the Victoria Nyanza, and the kingdom of Uganda. These geographical triumphs drew Livingstone northward, and for years he was lost in the heart of the Dark Continent. It was a period of ebb tide in Africa. All the missions, West, and South, and East, met with reverses; the East Coast slave trade was rampant; everywhere the prospects were dark. Almost the only hopeful enterprise at the time was Bishop Crowther's on the Niger. Then God showed, as He so often has shown, that a death can sometimes do what a life has failed to do. Livingstone died on his knees at Ilala; and all Christendom woke up to fresh zeal for the evangelization of Africa. Livingstone's own Scottish brethren took Lake Nyassa as their field; the London Society took Tanganyika; the Universities' Mission began to extend from Zanzibar; the Church Missionary Society revived Krapf's old mission at Mombasa. Then, just at the end of the third quarter, came Stanley's memorable challenge to the churches from Uganda, and the Church Missionary Society decided to respond. And only two years later the Baptists adopted as their field the mighty Congo, just navigated for the first time by Stanley.

One more vast field of missions was opened up during this period, a field which is always, to my surprise, omitted from American missionary publications—the great Northwest of the Dominion of Canada. Yet no missions have yielded more striking illustrations of the power of Divine grace than the missions to the Red

Indians. A beginning had been made in the second quarter of the century; but it was in the third quarter that the work was extended to the bleak coasts of Hudson's Bay, down the mighty Mackenzie River to the Polar Sea itself, and even to the shores of the North Pacific. The Church Missionary Society has for many years spent $100,000 a year upon these missions; the Canadian Methodists also have done good work; thousands of Red Indians have learned to sing the praise of Jesus Christ. Bishop Horden, and Bishop Bompas, and Bishop Ridley deserve to be honored, as well as the one name which my American friends do know—William Duncan.

This rapid sketch gives an idea of progress in the third quarter greater than the reality. There was, indeed, progress in many lands; but in England, at least, the period of the sixties was a period of actual retrogression in missionary zeal, as was acknowledged by two such men as Henry Venn, Secretary of the Church Missionary Society, and Dr. Dale, perhaps the most eminent Nonconformist of the time. This is the more remarkable, because the year 1860 was the year of the great revival, following on the American revival of 1858 and the Irish revival of 1859. But it is the fact, strange as it may appear, that the revival, though it gave an immense impetus to home missions, did not, at the time, help foreign missions. Several causes of this can be traced out. I only here note the fact.

Very different has been the experience of the fourth quarter. The immense advance of the missionary spirit in England in the past twenty-five years—I can not speak of America—is due, in the main, to the influence of evangelistic and spiritual movements in the churches at home. I refer to (1) Mr. Moody's great campaigns of 1874-75 and 1882-84; (2) what was called in the Anglican Church the Parochial Mission movement, in which Mr. Aitken and others have taken a leading part; (3) the Mildmay Conference, and the agencies of which it has been the center; (4) the Keswick Convention; (5) the Children's Special Service Mission. Not one of these had, in their inception, any connection with foreign missions. Mr. Moody never referred to them. Keswick for a time, actually excluded them. But all the while a new sense of the claims of Christ upon His people to do as He bids them, and to go where He sends them, was being fostered. The most remarkable outcome of this new spirit was the going forth in 1885 of the famous Cambridge Seven to China, in connection with the China Inland Mission. All England wondered at seven men of good family, and two of them idols of the athletic world, adopting the despised calling of a missionary. No other event of the century, in my judgment, has had so powerful an influence in quickening the missionary spirit.

In more recent years, the most striking sign of the awakening has been the Student Volunteer Movement. This, like so many good things, we owe to America. Its most notable feature has been that in England, at least, everyone of the leaders, one after the other, has gone himself to the mission field. They have said to their brethren and sisters, not, "You ought to go," but, "Come,

follow us"; and year by year a new executive has had to take up the home work fearlessly left behind by the very men who seemed so indispensable to it.

Simultaneously with this movement, and much helped by it, there have been two remarkable developments of missionary enterprise, viz.: the dedication to it (1) of medical men, (2) of women. Medical missions were long looked upon with doubt by several of the great societies, certainly by the Church Missionary Society, which now heads all others with its sixty fully qualified doctors in the mission field. Scotland led the way, as we have seen it did with educational missions, and as we may also see it doing—remembering Lovedale, and Blantyre, and the work of Mackay in Uganda—with industrial missions. Now, in all the great London hospitals, the Christian students have their missionary associations, and young doctors are coming forward year by year to consecrate their acquirements and skill to the service of Christ abroad. The advance of women's work is still more remarkable. In the past, noble service has been rendered by the wives of missionaries, but the going forth in any large numbers of unmarried women is comparatively recent. In this America has set a brilliant example; but we are following close upon her heels now. Daniel Wilson, the ardent and missionary-hearted bishop, of Calcutta, half a century ago objected to young women going to India. "Tryphena and Tryphosa," he said, "and the beloved Persis stayed at home." I am not sure how he knew that; but certainly he forgot Phebe, who did go to a foreign country with a definite ministry. Now, in England, women are coming forward in larger numbers than men; and in the field, as I testify from personal visitation, they set a bright example of self-sacrifice and zeal.

One outcome of the growing missionary spirit is the multiplication of missions carried on by individual men and women, or by small bands under their direction. These "free-lance" missions attract the most fervent Christians, and many of their members have manifested quite exceptional devotion; but they might with advantage be more ready to profit by the experience of older agencies and older workers. The one really great, successful mission of the kind is the China Inland Mission, upon which God has indeed set the stamp of His approval, making it a blessing in England as well as in China. Its admirable and businesslike management, however, is in great contrast to the utter irregularity of some smaller missions. Another tendency of the day is in quite a different direction. In the direction of intrusting missions not to individual directors, not to societies, and committees, and boards, but to the Church itself in its corporate capacity. This is the tendency of High Churchmen in the Anglican Church; but the Presbyterian Churches of Scotland, Ireland, America, and Australia furnish the principal examples of the system. Meanwhile, the older societies are by no means distanced in the race. Whether their system is ideally the best, may be doubted; but they are, so to speak, "in being," they are doing the bulk of the work; and they are sharing in the general advance. Let me give one illustration:

In the first fifty years of its existence the Church Missionary Society sent out an average of eight new missionaries per annum. In the next thirty-eight years it sent out an average of nineteen per annum. In the last twelve years of its century it sent out an average of seventy per annum. These twelve years, let me add, began with the adoption of what is called "the policy of faith"—that is, taking as the measure of what God intends the Society to do, not the supply of money, but the supply of men and women, in the assurance that if He raises up missionaries He will certainly incline the hearts of others to support them.

We must now take one more hasty glance at the mission field. In India, four features of this fourth quarter of the century seem especially conspicuous. (1) The rapid advance of the Christian community in education and influence, as compared with other sections of the population: for instance, at a recent higher examination for women by the University of Madras, sixty-eight Christian native women passed and only five from all other sections. (2) The growing work among the aboriginal hill tribes, Santals, Gonds, Kols, who are furnishing good contingents to the Christian Church. (3) The large accessions in some years from the low-caste or outcaste peoples. Of this, the most conspicuous example was in the American Baptist Telugu Mission; but other Telugu missions have shared in the harvest, and so did the Tamil missions after the famine of 1877, and so have the Methodist Episcopal Mission in Oudh, and several other missions in various parts. Mass movements like these, however, inevitably involve a large amount of stony-ground and thorny-ground Christianity. It always has been so, and in the present dispensation always will be so. All the more important is it to foster the spiritual life of the nucleus of truly converted souls in the midst of the professing Christian community; and this is the subject of a movement which is the fourth feature to be noticed, viz.: (4) the going forth of special missioners (as distinct from missionaries) to hold special services for native Christians; with which may be coupled the lectures of men like Dr. Pentecost. This movement has already proved fruitful.

Passing to China, the period has been one of immense extension. The pioneer journeys of the China Inland men began just as the fourth quarter commenced; and now all the eighteen provinces are occupied, most of them by several societies. Outbreaks and outrages have not been infrequent, and both men and women missionaries have died violent deaths; but the numbers have continually increased, and the appeal of the Shanghai Conference of 1890 for 1,000 new missionaries in five years, was more than responded to. While the statesmen of foreign nations have been pressing the policy of the "open door," the missionaries have found an "open door" for the Gospel in almost every part of China. Even the one hitherto inaccessible province of Hunan has now been successfully invaded in the name of the Lord.

Japan has presented different aspects at different periods of the quarter. At one time there seemed every reason to expect an early and national acceptance of Christianity. This was feared rather

than hoped for, by many of the missionaries, who knew that the cause of spiritual religion was more likely to lose than to gain by it. The danger, however, if it was a danger, has passed away. The jealous independence of the Japanese character is now more disposed to reject what is foreign. Nevertheless, the presence of several Christians in the Legislature, and the election and re-election of a Christian as President of the Lower House, are significant tokens of the success of the American missions, especially.

In the Southern Hemisphere, the principal missionary event has been the occupation of New Guinea by the London Missionary Society, and one or two other missions, and the new interest taken by Protestant Christendom, in what has been well called the Neglected Continent of South America, several missions in which have been started in recent years.

Turning to Africa, we find most of the missions before referred to as inspired by the death of Livingstone, and whose history almost entirely belongs to this fourth quarter of the century, prospering under God's never-failing blessing. Livingstonia and Blantyre are monuments of Scottish energy; the East Coast Missions of the Universities' Mission and the Church Missionary Society have done good service, especially among the victims of the slave trade; the Congo, in the course of twenty years, has given the various Baptist missions hundreds of converts from among the most degraded tribes; and Uganda has fastened upon itself the eyes of Christendom, by the heroism of Mackay, and Hannington, and Pilkington, by the faithfulness unto death of native martyrs, and by the zeal of the native evangelists in the last few years in spreading the Gospel all over their own country, and in the regions beyond, north, south, east, and west. Meanwhile, the "scramble for Africa" has issued in its virtual partition among the European powers, and missionary enterprise is partly helped and partly hindered by the advance of a civilization in which good and bad elements are strangely mingled.

The latest advances of the Gospel heralds in Africa are into the Sudan, or rather, the three Sudans, viz.: (1) the Western Sudan, or Hinterland of Sierra Leone; (2) the Central Sudan, or Haussaland, which that devoted young pioneer, Graham Wilmot Brooke, tried to enter ten years ago, and died in the attempt, and into which a small party of picked men, under Bishop Tugwell, is at this moment marching; (3) the Eastern Sudan, linked forever with the name of Gordon, and now at last opened by the British occupation of Khartoum. In this threefold Sudan, Mohammedanism prevails; and thus we come once again, and lastly, to the Mohammedan lands of the East. Splendid work is being done by three great American societies in Egypt, Syria, Turkey, and Persia; in South Persia, where Henry Martyn suffered the blasphemies of the mollahs, the Church Missionary Society now occupies four chief cities; while even Arabia, the largest of all still closed countries, is just touched by the Scotch Mission at Aden, founded by Ion Keith-Falconer, and the American Mission at Muscat.

I make no attempt in this paper to tabulate missionary results.

All statistics are fatally defective in one respect, that they take no account of the best results of all. They never count the dead. Tens of thousands of saved souls have been gathered into the heavenly garner, and it is there, and not here, that we must look for the most assured triumphs of the Gospel.

German Mission Work

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At the commencement of the nineteenth century the only German missions were the Moravian missions which, from the beginning, up to this day, have continued their work with ever-increasing zeal and success. During the first half of the century seven new societies sprang up in Germany; the Basel, the Berlin, the Rhenish, the Leipsic, the North German, the Gossner, and the Hermannsburg societies. Most of these societies belong to the same denomination and are only partially divided by any differences of denominational character. According to our well-known German peculiarity, almost every part of the country wants to have its own society. As for the two last-named societies the faith of a single man, Gossner of Berlin, and Harms of Hermannsburg, called each into existence.

Let me tell briefly where each of them has found its fields of work.

The Moravians are at work in several parts of the American Continent, in South and East Africa, in the Western Himalayas, and in Australia. Basel has its fields in the deadly regions of West Africa, on the west coast of English India, and in South China.

The Rhenish Mission has its fields in the west of South Africa, in Dutch India, and in the south of China.

The North German Mission works only on the west coast of Africa. The Gossner Mission, which at first sent out its missionaries in all directions, has centered now on the richly blessed field among the Kols of Bengal, after it had become evident that Gossner's plan to make the missionaries earn their own bread by some trade besides their proper work, is quite impracticable. The Hermannsburg Mission has sent its men to South Africa and to the east coast of English India; and the Leipsic Mission to Tranquebar.

Up to the middle of the century, however, these societies had not grown to any considerable size. All of them put together numbered only ninety-two missionaries and 7,350 converts, while the single Moravian Mission numbered at that time 150 missionaries and 50,000 converts. During the second half of the century matters have changed and mission work has experienced an unexpected growth. The number of missionaries has grown to 850, that of their native assistants to above 4,000, among whom 140 are ordained; the number of converts to 350,000; that of day scholars to 84,000. The joint income of all the German Missionary Societies was in 1898, 4,400,000 marks, or more than a million dollars.

* Union Methodist Church, April 25.

Some of the German Mission fields have been most richly blessed; and the number of heathen baptized in 1898 was not less than 16,000.

There are, no doubt, several reasons for this marked growth of the German mission work. The principal cause, I would say, is the great increase of real Christian life, and especially of Christian charity and willingness to give. It is quite wonderful and very touching to observe, especially among the country people, how love and zeal for the mission work has taken possession of men's hearts, enabling them to make offerings that put to shame all that is done by wealthy Christians. Not less encouraging is the enormously increasing number of youths who offer themselves for the mission. During the last ten years a good many university men have come forth, too. With some of our societies the number of young men that apply for admission every year, exceeds tenfold the number that can be admitted.

When the Moravians began their work they had no other aim but to win souls for Christ. Little by little we have learned that other aims are to be kept in view; to wit, the forming of self-supporting, self-governing, and self-propagating churches in heathen lands, the raising of a well-educated native clergy, and of schoolmasters, and other helpers.

Recently we have made a commencement, too, with the employment of single ladies. Even up to this day with us, the work of single ladies has not found the general appreciation and approval it deserves, and I think we shall never get so far in extending that branch of the mission work as England and America. Likewise, one might be astonished that Germany has been so backward in the work of medical missions, there being not more than fifteen medical missionaries sent out by German societies. This fact must be explained partly by our way of imparting a certain amount of medical knowledge to most of our missionaries, which enables many of them to become rather successful practitioners. But there are other more important reasons. As long as we have almost no believing Christians among our medical professors, we need not wonder that so few of our students of medicine feel inclined to enter the mission.

We have not overlooked the new duties laid upon us by the acquisition of German colonies. Several new societies have been formed expressly for colonial work, and most of our old societies have also undertaken to help that all our colonies may be properly worked.

And now let me give a short survey of the German mission fields. The Moravians have two large and important missions among the fields in America. In the West Indies, twenty-eight European missionaries and nearly 500 native assistants have a great work within the churches won from the colored population. Their churches number 40,000 Christians and 15,000 day scholars. In Surinam and in Demerara, they have forty-four missionaries and 30,000 Christians, and on the Mosquito coast, 5,000. The Mora-

vians in America have, altogether, 114 European missionaries and 77,000 Christians.

In Africa German missionaries are found almost everywhere, except in the north. Out of the 1,000 missionaries at work in Africa, about one-third, that is to say, 330, are Germans. Forty-eight missionaries of the Basel Mission are at work on the English Gold Coast, where they have stood their ground notwithstanding dreadful losses caused by the fearful climate. Their churches number 16,800 Christians. Altogether we have in these parts 175 European missionaries, 105,000 Christians, 15,000 day scholars, and in 1898 were baptized of the heathen not less than 5,630 souls.

In English India six German societies are at work. All put together, we have in English India 180 German missionaries, living on ninety principal stations, with 1,300 native assistants; 73,000 Christians and 30,000 day scholars.

In Dutch India, the German missionaries take a very prominent part. In Sumatra, we find thirty-three missionaries of the Rhenish Missionary Society, who have won about 45,000 Christians among the cannibal Battaks. On the small but densely populated island of Nias, off the west coast of Sumatra, fifteen missionaries of the same society have won 4,300 Christians. In southeast Borneo they have had to fight a long, but still successful battle among the Dyaks. In Java, missionaries of the Neukirchen Society have won about a thousand of the Mohammedan Javanese. It is very remarkable that in Java and Sumatra more Mohammedans have been won for Christ than in any other mission field.

In China, the German missionaries form only a small part of the great force of missionaries, although six German societies are at work there. In the province of Kwangtung they take something like a prominent part of the work, forty-six missionaries of Basel, Berlin, and the Rhenish Society being at work there, together with 320 Chinese assistants. Their churches number 7,600 Christians, and are growing very fast of late. I may mention here, that although small in number, the German missionaries in China have taken a prominent part in literary work, translations of the Bible, etc. The German missionaries in all fields have taken great pains to learn the native languages thoroughly, and they have been prominent for studying unknown heathen languages and preparing grammars and translations; a fact well known to the British and Foreign, as well as to the Dutch Bible Society, which have printed a great number of those translations.

As for the German colonies, there are ten societies of Germany at work in them. The whole German mission work within German colonies is seventy-three principal stations, 127 European missionaries, 14,300 Christians, and 6,340 day scholars.

Especially in our own colonies, we consider it to be our duty to watch over the interests of the natives. Such help for the natives is very much needed during the first stages of the development of a newly founded colony. If the missionaries do not act as advocates of the natives by procuring for them, for instance, a reservation of a proper portion of the land, all chance of a satisfactory de-

velopment is lost forever. But by siding with the natives in this and many other similar questions, we are acting in the real interest of the whole colony, because all tropical regions are almost valueless without a prospering and active native population. We also consider it to be our duty to protect all the natives, without exception, against pernicious influences from Europeans, such as the trade in opium and ardent spirits, and especially immorality.

It remains to make some remarks about the position which mission work now takes in Germany itself. About the middle of the century the public at large took little notice of foreign mission work. On all sides it was considered that this whole undertaking must needs come to naught, especially that of the Evangelical churches, for the work of the Roman Catholics was considered as of much more avail. But since we have got colonies, and the results of missions have become more evident and of greater dimensions, the public at large begins to understand that it will not do to overlook mission work altogether, and many voices even acknowledge its value for colonial interests. But for certain reasons which I need not explain just now, the work of the Roman Catholic missionaries is still more highly valued and more loudly praised in Germany than that of the Protestants.

Much more notable is the change that has taken place in the judgment of German believing Christians regarding missions. The conviction has become pretty general that mission work to the heathen is a common duty of all Christians. It has become evident not only in single churches, but in whole districts in Germany, that this work has power to engender Christian life where there was none, and to quicken it where it was in some degree already. Missions to the heathen have opened the eyes of Christians to the different wants of our own churches and our own people, and by doing so this enterprise has become with us, in Germany, the mother of the so-called "inner mission." More than anything else missions have taught Christians the glorious art of giving. And furthermore, it is the work of foreign missions which has united the different denominations, so far that the whole body of German Christians has formed one regular conference on foreign missions, which meets every three or four years. Mission work has also shown the gospel to be the power of God to save every one that believes, to make new creatures out of wild cannibals, as well as proud Hindus or Chinamen, and we may bring these two facts, the self-forgetting faith and sacrifice of life for Christ's sake, and the grand results of the simple gospel preached among the heathen, to bear upon the minds of our atheistical antagonists with an almost irresistible weight.

We may, indeed, be very thankful for the mighty growth the mission work has made during the last twenty years, and for its present state; but at the same time we must not forget that evangelical Germany is still very far from what it ought to be in foreign missions, and, therefore, we must begin the new century with the firm resolution to do our utmost to come up to the mark, knowing that our Lord does not ask less from each of us than we can do.

Dutch Missions

REV. DR. Y. R. CALLENBACH, *The Netherlands Societies, Doorn, Holland.**

The task of representing no less than fifteen Dutch missionary committees, though full of honor, puts me into a difficult position. I hope you will permit me not to trouble you with foreign names and many figures.

Holland may claim the honor of having been the first Protestant nation which took up foreign mission work. As early as 1603 it sent preachers to the East Indies to bring the gospel to the heathens. The first Governor-General's instructions, in 1609, contained the order to do everything possible to promote Christianity among the natives. Soon afterward, at Leyden, a seminary was founded where young men could be trained for missionary work.

Several of these missionaries did a blessed work, but the principal fault of this old mission work was in its absolute dependence on the East Indian Company. This company often lacked true religious feeling, and so, more than once, it sent out missionaries who proved themselves unworthy and unfit for their work; and when, in the eighteenth century, rationalism reigned supreme in Holland, this missionary work died its natural death, and the East Indian Company's fall only destroyed a shadow of the former work.

But after the restoration of the House of Orange, many Christian communities were found to exist in the Indies. At present some forty-one European clergymen and evangelists, aided by 355 ordained natives, native preachers and teachers, work among 234,073 natives of the undenominational Protestant Church of the East Indies. In this church the clergymen of the parishes are chosen by a committee in Holland and afterward appointed by the Minister of Colonies. Their stipends are paid by the Government.

Though it has seemed desirable that some connection should exist between this Church of the East Indies and the missions, that never has been brought about, mainly because there were rationalistic clergymen in the Church, and because that church is quite dependent on the Government.

It has to be acknowledged, however, that whenever a mission field has been put under the management of that church, it has continued with the same laborers and in the same way, the Government paying the salaries of the missionaries and evangelists.

Thus, the local church has done some mission work, not only in former times, but also in this century; but the greatest part of the work has been done by missionary societies.

In 1797, the first Dutch Missionary Society was founded. After having worked in different parts of the globe the East Indies remained its only mission field. Four years before this the Moravian Brethren had already sent their missionaries to the West Indian colonies. In the last half of this century several other Dutch Mission Societies were founded; some ten or twelve of which exclusively work among the heathen. In some cases this increase of missionary committees, I am sorry to say, found its cause in

*Broadway Tabernacle, April 23.

theological or other differences, but it also was a proof of heightened interest in mission work.

The greater part of our missionaries are trained in one of our three missionary seminaries, called mission homes. They have to study theology, history of missions and methods, one or more Eastern languages, medicine, and industrial work. Hebrew, Greek, and Latin are not taught there, and yet, it seems desirable that some missionaries at least should get a university education. Eight graduates have taken an active part in the work of translating the Bible in several East India languages. At the present time we may thankfully say that several university men are preparing for mission work. Some of those trained at our mission homes also have been able, scientific men, as is proved by the nomination of two of them as professor or lecturer at one of our universities.

Now and then missionary artisans have been sent out. Some of them have done good work, others have proved quite unfit. The results have shown that where missionary artisans were men with heroic faith and confidence in God, as well as quickness of perception and practical knowledge, though without much theological training, their work has been a success. But where those appointed had more self-sufficiency than knowledge, the results have been disappointing.

Native preachers and teachers work under surveillance of the missionaries; many of them have proved not only true Christians, but evangelists invaluable to the mission work. Such were at first trained by missionaries in their houses. Some societies have founded training schools, and since 1878 we have on the island of Java the Seminary of Depote, where capable natives from different parts of the East Indies are trained as native preachers. The different races represented in this seminary, though differing both in language and in race-feeling, quite as much and probably more than the different nationalities of Europe, do not present the difficulties that we feared at the beginning. On the contrary, mutual contact of the races has proved an excellent means to develop the character. All who desire to enter the seminary have to stay there some time. After their character is thus tested, they are required to pass an examination which shows whether they are qualified to take the course.

Of course, our missionaries have met the usual difficulties of climate, language, and difference of race. In different parts of the Archipelago, the everlasting enmity of the Malay Muslims has proved an almost insurmountable barrier. Other difficulties have arisen from the peculiar method of ruling prevailing in the East Indies.

In the first half of this century, and even later, the Dutch Government feared that mission work would create irritation among the Mohammedans. So, now and again, missionaries have been refused permission to work in Java. But a happy change for the better has latterly taken place, and a great readiness to help has taken the place of the former hostility. Now direct and indirect assistance is given to the mission work by Government.

Our way of ruling creates other difficulties, though it has to be acknowledged that Government is more disposed than formerly to surmount them. As our Government has to rule with a limited number of Europeans over some millions of natives, as much as possible it tries to maintain the local forms of government and jurisdiction. These are based on Mohammedan principles, with the result that native Christians meet many difficulties respecting property, marriage, inheritance, etc.

Such difficulties led the Utrecht Mission Association to look out for a field of labor where Islam's influence was not yet felt, which was found in New Guinea, while three other societies laboring in Java were led to open up new ground and to found new villages where Mohammedan customs could not be introduced.

A peculiar method of working has been followed in the isle of Sangir. The missionary took in some ninety young natives, with whom he planted gardens of nutmeg trees and did other field labor. During the season when field labor had to be discontinued, they got thorough instruction and were trained to be active and practical Christians before returning to their families. As these natives were treated by the missionary as his own children, he had the privilege of educating in his house the sons of the native nobility, who, under his influence, learned to work, a thing which, in other cases, they absolutely refused to do.

While in some places agriculture, in others personal influence, and in others industrial mission work has been used to influence the natives, in nearly every case medical aid and education have proved the best means to lead hearts to Him who came to bind up that which was broken, and to teach us of His ways.

In most cases, especially among the Malay Muslims of Java, the first point of contact of the natives with the missionary was his medical aid. In one of our most flourishing stations, schools for boys and girls, a seminary for native teachers and helpers, an industrial school, two kindergarten schools, and a savings bank are grouped around the beautiful hospital of Madjo Warno, of the Dutch Missionary Society.*

If the medical mission is the kind hand stretched out to lead the natives to Christ, the mission school proves the solid cement that fastens together the whole structure of the mission work. Schools are found in every station, while in the principal places seminaries for teachers flourish. In the schools of the Java Committee are more than 2,000 Mohammedan-born children, of whom nearly half are girls. A thing to be thankful for is that nearly 40 per cent. of the pupils in our schools are girls; for the influence of Christianity is first seen by amelioration of the condition of women.

The Java Committee, that has its field of operations in Java and

* I call attention to this work as well as to the blessed labor of five Dutch missionary societies in Java; for it is a little curious to read in an American missionary periodical, in an article on the conversion of Malay Muslims, that in Java a glorious work is carried on by "American Methodists, German and Rhenish Missionaries." I will say nothing but good of American Methodists; with unspeakable thankfulness we acknowledge the splendid work done by the Rhenish Missionaries among the Battas in North Sumatra; but as far as I know there are in Java neither Rhenish nor American missionaries. Among the missionaries of the Baptist Association are two Russians, and though it is true that the Salatiga mission likes to have its missionaries trained in Neukirchen (Germany), it is in its origin also a Dutch Society.

Sumatra, works also among the 25,000 Chinese living at Batavia. A small Christian parish has been founded among them.

Another peculiar way of labor, seemingly not in conjunction with the heathen mission, is of great importance to it, *i.e.*, the work among the Colonial troops. At several places soldiers are nearly the only Christians seen by the natives. Christianity is judged after their mode of living, so it is of the greatest importance that a true Christian conduct should be seen among them. The mission tries to stimulate and help them by sending out evangelists, founding soldiers' homes, and distributing short and inspiring tracts.

The different societies that try to promote Christianity among the heathen are now on brotherly terms. Twice a year the boards of the different societies send their delegates to a brotherly conference, where they speak about the mission work, and where difficulties that might arise between the societies are removed. The mission field has proved a salutary ground for mutual appreciation and good understanding.

Nothing, perhaps, is so difficult as the true appreciation of the results of mission work. We do not see as God sees, and can not count as God counts.

Some parts, as the Alinahassa (N. E. of Celebes), have been completely Christianized in this century. In seventy years 237 communities of native Christians have been founded there with 147,965 native Christians, 35,000 of whom are communicants. When we look at the beautiful churches built there at their own expense and hear of what they do for the promotion of Christianity among others, we see that the Christianity of this people is a living thing. On other isles, as in Sangir heathenism has nearly vanished.

In Java and other regions where Islam thrives, the work has been difficult, but now every traveler can see the difference between Christian and Mohammedan villages, and a number of more than 22,300 Mohammedans converted to Christ in less than fifty-seven years proves that it is not so impossible, as it first seemed, to bring the Gospel to them. And to this number must be added the converts in the mission of the Reformed Church of Holland.

In all, we are thankful to be able to say that, without counting the converts of the Rhenish Mission Society in North Sumatra and in Borneo, there are 302,454 native Christians in the Dutch East Indies, among whom work 110 clergymen and missionaries, aided by 749 ordained natives, native preachers, and teachers. Although a great number of Christian children attend the public schools, more than 21,000 attend the mission schools.

This century has been a period of probation. New ways were found, new tools tried, faults discovered. At the end of the century we feel ashamed that no more work has been done; but full of courage we go on. For the labor that has been achieved contains a beautiful promise for the future. It speaks of developing forces that promise well for the East Indies, and under the inspiration of faith and prayer will do grand work for the glory of God.

Rev. Dr. A. Schreiber, *Inspector Rhenish Missionary Society, Barmen, Germany.**

The mission work with the Mohammedans has hardly got its rights in this great Conference, and so you will allow me to add a few words. Having been a missionary among the Mohammedans for years, and having given about thirty years of my life to studying this line, it seems to me that the time has come when mission work among the Mohammedans will become more and more considered as one of the greatest things that is laid upon us. But there is one thing that has not been alluded to which is of very great importance, and that is that during this last century the power of Islam has been diminished very much indeed. Two-thirds of the Mohammedans in the world are under Christian rulers; and according to my opinion we ought to go first to them, because it is a very difficult work to convert Mohammedans as long as they are under a Mohammedan ruler. They are not permitted to change their faith.

Millions and millions of Mohammedans in India are under Christian rulers, and there are no such obstacles in our way. In the Dutch East Indies our work is of great importance for this cause. There is no other part of the world where so many have been won to the Christian faith from Islam. Ten thousand in Java, and in Sumatra many have been converted among the people of the Battaks. There we are reaping now what Americans sowed seventy years ago. By your sending out two men who became martyrs on that spot your people sowed seed for us. For a long time we German missionaries have been reaping what was sown then, for we are reaping the harvest among the Mohammedans, also among the heathen. Between 3,000 and 4,000 have come out of Islam, and we have very great hope that we shall win other thousands. Our principal work there is to keep the heathen back and see that they do not become Mohammedans. It is quite a mistake to consider that Islam may be the first step from heathenism to Christianity. It is far easier to win people when heathen, than after they become Mohammedans.

Unless I misunderstand the matter, Islam is not so much a religion as a political system. Political power is mixed up with a little religious color, and I can not understand how Islam will stand after the last illusion of political control has gone. When political power and control are gone, that will be the time for the Mohammedan people to come out of bondage. Many of us have been wondering how the Lord can look at its works so long, but I found out the other day that the possession of empire by Mohammedans has not wholly done its work. What is its work? To ruin Islam. For it is quite my firm belief that the possession of sovereign power by Mohammedans is ruining Islam. The Wahabi reformation of Islam during the last century had life in it. Who has quenched this life? The Mohammedan power has done it. And wherever a Mohammedan empire is trying to introduce all kinds of European things into its realm, it is only destroying its

* Central Presbyterian Church, April 28.

own life. That is the part that Mohammedans are playing just now, all over the world, wherever they rule. And I am quite sure that after they have done their work, the Lord will do away with them. Then will be the great time for mission work among the Mohammedans; but we shall do well to prepare men to enter that door as soon as it is open.

General Pervasive Influence of Christianity, and Moravian Missions

Rev. J. Taylor Hamilton, *Secretary Board of Missions, Moravian Church, Bethlehem, Pa.**

Dull indifference or tolerant curiosity may form the first response to the pioneer missionary. Then, when his aims are apprehended, the unscrupulous hostility of the modern Demetrius must be met. Baptism of converts brings to a head multiform opposition. Heathenism learns that the issue is vital, and girds itself for a fierce struggle.

Subsequent stages of experience will vary, according as the Gospel encounters the priesthood of a vigorous ethnic misbelief, or finds the way prepared through the decay of an unsatisfying cultus, or deals with a people out of whom all moral life has been sifted, or would redeem the slaves of the fetich. Where paganism has constructed its philosophy, the conflict of the primitive Church with Gnosticism finds a counterpart. An amalgamation of Christian ethics with essential heathenism may be the refuge of those unwilling to own Jesus as Saviour and God. Where the type of thought is less intellectual, it is otherwise. But in no case is the influence of Christian missions ascertainable merely by a census of converts.

The witness of the cleaner, happier life, and of the true family, and a conviction that here hearts' needs are met, are being used by God the Holy Spirit, who is brooding over the pagan world as once He brooded over chaos. Caste prejudice slowly succumbs, social customs that minister to sin fall into disrepute, dread of sorcerers dies away.

In the unexplored morasses along the Marowyne, seventy-five or more miles from the coast of Dutch Guiana, dwell the Aukas, descendants of pagan Africans, who escaped from slavery a century and a half ago. White men can not breathe the miasma of their swamps. In 1891, influenced by the missions of our Church with which he had not come into personal contact, Assessi, the chief of these Aukas, ordered his subjects to destroy their idols and burn their charms. He made proclamation: "There is only one great God in heaven, and to Him must all the Auka people pray from now on." At the same time he issued a moral code:

"The people must lead moral lives.

The husband must not beat his wife.

The separation of man and wife is forbidden."

Positively Christian missions exemplify the parable of the leaven. It may be the secret heart's treasure of men, though they still "go up to the house of Rimmon." Muslims in our Hospital

* Carnegie Hall, April 24.

for Lepers at Jerusalem, though unbaptized, have died trusting in Him who died for them at Calvary, near by. Gergan, ten years ago, was a well-to-do householder of Mt. Nubbra, among the Western Himalayas. His house had its temple on the roof with life-sized images of Buddha. Lamps burned before them, and prayer-wheels turned, and a brazen scepter, and lotus-blossom, and spouted flagon lay ready for the ceremonial from which Gergan had not broken. Born in Lhassa, he was a lama of prominence. Yet, in his heart of hearts he yielded homage to Jesus. To our missionary, Heyde, whom he helped to translate the New Testament, weeping over the sufferings of our Lord, he said: "I am convinced that Christ is the true Helper; for the sake of my soul I wish to become a Christian." He encouraged his sons to identify themselves with the Church, but he himself could not break with ancestral custom. His case is not solitary among the Tibetan-speaking Buddhists of the Western Himalayas. Certain it is, they have come to trust and love our missionaries, though we yet yearn and pray for the day of large ingatherings.

Where the printed Word of God may be put into the hands of a reading people, how often not merely single persons, but groups of persons are found ripe for baptism, though no itinerant evangelist has reached them. In September, 1893, Chief Aspansa, of the Paramaceas in Dutch Guiana, an elderly man, came to Paramaribo, all the way from the forests inland on the border of Cayenne, and asked for baptism. He had long desired it, but hitherto distance and ill-health had prevented him from going to a missionary.

Moreover, religion permeates life, and no artificial barrier can fence off the secular and the sacred. A higher standard of morals follows. About five years ago a British official, Sir John Goldney, gave this testimony in the West Indian island of Trinidad: "I was in Tobago the other day. Tobago, as you all know, is rather a Moravian stronghold; a large portion of the people there are Moravians; the population, I believe, is about 20,000. There were no prisoners for trial when I got there. The magistrate's cases are astonishingly few. The whole police force of Tobago is eleven men. These facts so struck me that I took upon myself to write to Lord Ripon, the Secretary of State for the Colonies at home, to say that one of the most remarkable instances of British rule was, that Tobago, with 20,000 people was entirely kept in order by eleven policemen, there being practically no crime." That was something to be very proud of. I certainly thought at the time that the Moravian Church, as the disseminator of Christianity, had a great deal to do with that wonderful state of Tobago.

A Christianity that does not propagate itself pines. A church which sends no heralds sickens. The Church at home must have its missions for its own health. Our Moravian Church, in God's providence, sending its pioneers in 1732, and in less than sixty years, at its synod of 1789, reporting 32,000 adherents won from heathendom, was saved from the blight of rationalism in the eighteenth century by its missions. Again, as fire kindles fire, one mis-

sion fosters the impulse to other missions. Though our Comenius in the preceding century made a plea for the non-Christian world, it was rather Ziegenbalg's example that re-enforced the God-implanted purpose in Zinzendorf. It was when they were on a missionary voyage that John Wesley first met the Moravians, and for that meeting men still praise God and angels rejoice. When Carey met his hesitating brethren in that little parlor in Kettering, he backed his proposals by the experience of Moravians, and placed on the table early numbers of the printed Periodical Accounts of Moravian Missions. While at sea William Ward recorded the profound impression produced on his mind by the perusal of these "Accounts," and closed his testimony with the words: "Thank you, Moravians! Ye have done me good. If I am ever a missionary worth a straw, I shall owe it to you under our Saviour." And since then it is certain that the influence of these renowned men has in turn been mighty among the workers of the world. A very interesting connection might be traced between missions and the inception of the great agitation for emancipation.

It is not easy to set limits to the influence of Christian missions. The rock of heathendom is being transmuted into fertile soil, and we plant seeds in it that germinate into a mighty multiform harvest. God has many ways of fulfilling His promise that His word shall not return unto Him void.

Australasian Missions

Rev. Joseph King, *Organizing Agent London Missionary Society for Australasia.**

For an Australasian to write about Australasia without an appearance of boasting is not easy. Australasia's inheritance is a very large one. Her coast line of more than 12,000 miles, incloses considerably more than 3,000,000 square miles of territory; an area nearly as large as the Dominion of Canada. With a population of nearly five millions, our trade has reached an annual value of 112,000,000 pounds. One hundred million sheep feed on our pastures, 13,000,000 horned cattle and 2,000,000 horses. We have in use 14,000 miles of railway, nearly 50,000 miles of telegraph, and on our long seaboard are many ports with shipping, the tonnage of which is rapidly increasing.

Bounded by the Indian Ocean to the west, the Pacific Ocean to the east, with the China Sea open beyond our northern horizon, the geographical position of Australasia is unique, commanding as it does easy access to the most populous and varied mission fields. A semicircle drawn northward from west to east, incloses a part of Africa, Madagascar, India, Ceylon, Burma, the Malay Archipelago, China, Japan, and Polynesia, and shows a clear seaway to all these lands. The easy connection is not imaginary. The Cantonese and Amoyese of China are to be found in large numbers in almost every part of our wild territory, and immigrants from Japan are settling in our centers of mercantile activity. Papuans are cultivating our sugar crops, Indian hawkers are

*Carnegie Hall, April 24.

reaching our most rural districts, and in our arid deserts where camels are used, Asiatic drivers are employed. And it must not be forgotten that Australasia has within itself several aboriginal heathen races, demanding missionary help. There is the aboriginal of Australia proper, lowest type of human kind, with solitary specimens which, like the strangely preserved pillar of a demolished temple, point to a dead and better past. Pickering, the American ethnologist, tells us that he saw aboriginals whose cranial development suggested the antique bust of a Grecian philosopher. Skull measurement alone does not, however, determine the status of a race.

The Maoris of New Zealand, in physical and mental capacity, forcefulness of character, and religious susceptibility, are as unlike the Australians as they could be; living in the heart of one of the most progressive of our colonies, they retain many of their primitive customs, and remain separated from the white population. Some of them, however, have broken away from the tribal life, and in city and country intermix with the Anglo-Saxon settlers.

The tribes peopling the coast of British New Guinea form another group. New Guinea lies on the other side of Torres Straits, and is only eighty miles from the coast of Queensland. In the high valleys among the mountain ranges and along the reaches of the rivers which empty themselves into the Papuan Gulf, there are stalwart savages who are still following the degrading customs of a prehistoric barbarism.

Not a small share of the vigor of the Australasian colonies is being given to Christian work. Every type of Christian organization is represented throughout the commonwealth. England is reproduced at the antipodes, and the daughter is giving proof of her good training by emulating the mother's Christian enterprise. We have not only found room in Australasia to help Britain in her great Christian responsibility, we have found a strategic base for a new advance against the intrenched positions of the Prince of Darkness.

The efforts made to evangelize the Australian aboriginals go back to the early years of the century. In 1820 a Wesleyan missionary commenced work among them, and four years later the Rev. E. L. Threlkeld, who had been laboring at Tahiti, obtained from the New South Wales Government a grant of 10,000 acres of land, to be held in trust for mission purposes, and he carried on for several years a work which was, perhaps, more thorough than any subsequent undertaking. He became himself the paternal guardian of the tribe on the shores of Lake Macquarie; he learned their language, provided them with an educational primer, and translated for their use the Gospel of St. Luke. Beginning his work in the midst of a considerable population, he continued it until, true to their racial instinct, the whole tribe had migrated and he was left alone, a shepherd without a flock. In its main features this experience has been repeated over and over again. There are aboriginal mission stations in many parts of Australia, but the race has not been evangelized. The governments of the different col-

onies have recognized their obligation to care for the original owners of the soil, and settlements have been established, into which remnants of the tribes have been gathered, and at those settlements the churches, by voluntary service, have endeavored to minister to the spiritual needs of the natives, but the results have been very small. Individuals have been changed, but the great majority in all the tribes have simply added to their heathen practices the lowest habits of the intruding race. It is one of the saddest mission fields in the world.

Work among the Maoris of New Zealand has been more encouraging, but not wholly satisfactory. Samuel Marsden, the Government chaplain in New South Wales, a man worthy of high honor in Australasian history, was the parent of the Maori Mission. Colonization came after missionary teaching, and the misgovernment of the Colony, in relation to the natives, had much to do with the period of declension which followed the first missionary successes among this capable and robust race, some of whom are showing sufficient ability to matriculate at our universities. Many earnest workers are still laboring, and now all friction in relation to governmental control has passed away, and we may look for better results.

The work among the tribes of New Guinea is a more recent one. Less than thirty years ago the London Missionary Society entered this field, and its pioneers have been permitted to see an unpromising people brought under the power of Christian truth. The men who have been the pioneers, and the results achieved, deserve special recognition at this Conference. A whole paper might well have been given to this interesting mission. Three societies are laboring in this field—two Australasian and one English. The Episcopalians are laboring on the northeast coast; the Wesleyans principally in the islands which lie to the northeast of the mainland, while the London Missionary Society has the whole of the southeast coast, stretching from East Cape to the Dutch boundary. I have traveled over this coast and have seen for myself the wonderful change which has passed over the people.

Testimony from every reliable source will be welcomed at this Conference. After an administration extending over ten years, Sir William MacGregor has recently retired from the Lieutenant-Governorship. His last report contains an estimate of the results of mission work throughout the possessions. The following extract will show the conclusions to which lengthened and careful observations have brought him:

"The London Missionary Society, as the pioneer, was exposed to special danger and hardship in obtaining a footing in different parts of the country, and, perhaps, much more so in maintaining it. It was more through it than by any other means that the way was prepared for the founding of the colony. Before annexation it had a checkered existence. Many teachers died of illness; several were killed by the people for whom they had come to work. In the history of the mission there loom out conspicuously the names of the two great missionaries, the Rev. Dr. W. S. Lawes

and the Rev. James Chalmers; the former typically a man of thought, the latter typically a man of action. Each of them has worked for and among the Papuans for over a score of years, and they still carry on work of the greatest importance."

Of more recent work by the Wesleyans and their noble pioneer, Mr. Bromilow, and of the Episcopalians, Sir William speaks also in terms of high appreciation. Anglo-Saxon settlement did not begin until the mission was well established. When the natives were skull-hunting cannibals, the missionaries were allowed to have them to themselves, and the only new influence which the New Guineans felt for some time was that power of kindness and charity which is the atmosphere of the Christian messenger, and Papuan savages coming under the spell of it, began to say, as more cultured inquirers had said before, "We would see Jesus." To-day thousands of them, men and women, have a knowledge of the Cross and its sacrifice, and, if in a halting, stumbling fashion, they are trying with all sincerity to walk as followers of Christ.

I have said nothing and can say very little about mission work among the immigrant heathen population in Australasia. Earnest work is being done among the heathen and Christian Chinamen under the direction of different denominations, and is meeting with not a little encouragement. On the sugar plantations of Queensland there are local organizations of an evangelistic and educational character, and not a few western Polynesians have learned to know Christ while serving as hired laborers. The briefest reference can be made to the fact that missionary effort in Fiji, Tonga, the New Hebrides, Melanesia, New Britain, and New Ireland, is mainly to-day an Australasian work and outside the nearer Australasian sphere. There are more distant missions wholly or in part dependent upon Australasian help. The Baptists have combined to support a mission in India; the Presbyterians are carrying on work in Korea; an undenominational organization is sending laborers to Poona in northern India; the Episcopalians and Congregationalists have their representatives in many of the fields of the Church and London Missionary Societies respectively, while the China Inland Mission is being very largely re-enforced by Australasian volunteers.

Much more might be said to show that the modern missionary enterprise has found a new and not unimportant center in the southern commonwealth. A new base has been established which promises to be an energetic auxiliary to the missionary enterprise of the Christian Church. Australasia by what it has already done, was entitled to a place in this Ecumenical Conference, and in view of rapid changes which are taking place in the Southern Hemisphere and in the Pacific Ocean, the older European and American organizations may well join hands with their confrères in the South. What we need, as we stand to-day on the threshold of a new century, is an ecumenical or world-embracing covenant of service. Our common faith in the Lord Jesus Christ, in His resurrection to life, and dominion, and power, makes us all comrades in His service, and our comradeship pledges us to watch, and pray,

and work until the day breaks, and all shadows flee before the spreading light of the glory of God in the face of the world's glorified Redeemer.

Abstract of Centennial Statistics

REV. JAMES S. DENNIS, D.D., *New York, Author of "Christian Missions and Social Progress."* *

As regards agencies, agents, and evangelistic results, we are able to report that the forces of evangelical missions throughout the world, may be marshaled as follows:

Societies actively engaged in direct missionary effort..... 249
If Societies co-operating and supplementing by service in special forms and phases of work be added, the number would be increased by 200, making a total of..... 449
If Women's Auxiliaries in primary and direct connection with the principal Societies be still added, the total would be augmented by 88, making a comprehensive total of all Missionary Societies at work in the foreign field..... 537
The annual income, not including any duplicated returns, and representing in most cases that reported for 1898, amounts to the notable sum of..... $19,126,120
Woman's share in these totals is represented by 120 Societies, contributing $2,500,117
Total of foreign missionaries, ordained and lay, of both sexes 15,460
Total of native agents, ordained and unordained..... 77,338
Total of communicants..... 1,317,684
Admitted to the Church during the last reported year..... 84,186
(If all reports had been received covering this item, it would have been not less than 100,000.)
Sunday-schools reported, 15,032, with an attendance of.. 771,928
The total of the Christian Community, *i.e.*, those confessedly evangelical in their religious allegiance, is..... 4,414,236
Educational institutions, including schools of all grades, number 20,407
Pupils in these mission schools..... 1,049,378
Translations of the Bible, entire or in part, made under missionary auspices for missionary uses, including some made earlier in the century, which have now been superseded by revisions 427
Total annual circulation of the Bible, either entire or in portion 2,535,466
Total annual circulation of books and tracts..... 14,494,098
Mission publishing houses and printing-presses..... 148
Total annual output { Copies ..... 10,561,177 / Pages 364,904,399
Periodicals published in the vernacular on various fields.... 366
Total annual circulation..... 297,435
Hospitals in operation under strictly missionary auspices.... 355

* Carnegie Hall, April 23. The detailed summary of these statistics will be found in the Appendix at the end of Vol. II.

Dispensaries 753
Total of patients treated annually..... 2,579,651
Total of separate treatments of dispensary, or outside, patients 6,647,840
Orphanages 213
Inmates in orphanages..... 13,039
(If to these permanent institutions under Missionary Boards and Societies, we add many philanthropic efforts for orphans in Armenia and India, the number would be increased by several thousands.)
Leper Homes and Hospitals..... 90
Inmates 5,166
(We have reason to believe that at least 2,000 of these are Christians.)
Schools for the Blind and Deaf Mutes..... 30
Inmates 500

Details concerning the United Society of Christian Endeavor, the Epworth League, the Brotherhood of St. Andrew, the Christian Associations for Young Men and Young Women, temperance and rescue efforts, guilds and societies for the promotion of purity, prison reform, abolishment of footbinding, work for sailors, soldiers, and prisoners, university extension movements, free libraries, summer schools, conventions for intellectual and religious improvement, lecture courses, and societies for social and cultural development, will be found to a limited extent in the appendix, and more fully in the volume of statistics soon to be issued.

Purely native organizations (traceable in most instances to the stimulus of missions), for extension of knowledge, and the furtherance of national, social, moral, and religious reform 54
Missionary Training Institutions and Societies in Christian Lands (not including theological schools and seminaries)..... 87
Mission steamers and ships used in evangelistic, medical, and other departments of mission service, in the foreign field..... 67

From the data which have been collected as a basis for these summaries, several interesting deductions and comparisons may be made. I shall not undertake in an international assembly to compare nation with nation, nor in an interdenominational gathering to emphasize or contrast any denominational features of the missionary conspectus, but there is one aspect of the case which concerns us all, and in which we shall all alike rejoice.

I refer to the steady, continuous, unflagging growth of missionary service as reflected in the regular increase of missionary agencies during each decade of the past century.

From 1649 to 1800 (a period of over 150 years) twelve missionary societies were formed. From 1800 to 1830 (a period of thirty years), twenty-two societies were formed. The subsequent record of decades is as follows:

1830-1840..... 16 Societies organized.
1840-1850..... 25 " "
1850-1860..... 34 " "
1860-1870..... 41 " "

1870-1880..... 57 Societies organized.
1880-1890..... 92 " "
1890-1900.....100 " "

The banner year of the century as regards the number of missionary societies formed, is 1890, during which twenty-two new societies were organized. The next is 1896, with a record of eleven. The distinction which attaches to the year 1890 is worthy of notice in connection with our present Ecumenical Conference. No satisfactory reason is apparent for the unusually large list of societies formed in that year, except that it seems to represent the crystalized results of the missionary impetus given by the Conference of 1888, in London. Probability is given to this explanation by the fact that these twenty-two societies were well distributed throughout Christendom.

It is worthy of comment also that the decade of greatest educational development is 1890-1900, and that the year of greatest advance in that decade is 1894, allowing just sufficient time for the influence of the gathering of 1888 to record itself in the founding of new educational institutions in mission fields.

Still another fact of singular interest just here is that 1890-1900 is moreover the decade of largest growth in the establishment of medical agencies, and the banner year in the decade was 1896, suggesting the further culmination of the effects of the London Conference. Let us realize then that our present Conference, with its cheering outlook, carries also a serious responsibility. We are touching springs of beneficent activity which will vibrate among all nations during the coming century.

Lessons of the Century

Rev. R. Wardlaw Thompson, *Secretary London Missionary Society, London.**

I suppose every generation is inclined to say that its experience is the most remarkable ever known in the history of the world. But this has been a very remarkable century in many directions, and to me the most remarkable feature of this most remarkable century is the wonderful way in which all the processes of God's providence seem to have been focussed on the work of missions.

Practically, the nineteenth century is the period during which the modern Protestant missionary enterprise has sprung up and has grown to its present splendid proportions. I do not forget—I can not forget—the wonderful story of the Moravian Church in the eighteenth century, or the work of the Danish Mission in Southern India; or the work of godly Dutch missionaries in Ceylon, Sumatra, and Java; or the labors of the first Wesleyan pioneers in St. Thomas; or that interesting little mission of the Society for the Propagation of the Gospel on the west coast of Africa; or that small mission among the Indians on the great continent of America; but the best friends of those missions will admit that they were very small compared to the remarkable extent to which the great missionary enterprise has developed during these wonderful years.

* Central Presbyterian Church, April 23.

At the beginning of the century the Church of Christ as a whole was actually opposed to missions. To-day every section of the Church of Christ feels it to be its duty to have its mission, its missionary society, and, though there are still a large number of people who, at heart, are lukewarm—the best of them lukewarm—yet it is respectable even for them to subscribe to missions. Now that is a very remarkable change of feeling.

I want you to notice how wonderfully the Church of Christ has taken up this work. First came missionary societies, little, earnest companies of people who, notwithstanding all the hostility of their friends and neighbors, were determined to carry on missionary work; that little Baptist company who were determined, although their leading minister at that time advised the churches to be a little cautious how they entered into this thing, because no respectable person seemed to be connected with it. There were little companies of men forming missionary societies, and God blessed their labors, and God opened the world to them, and God, through them, worked upon the heart and the life of the Church at home, and what do you see next? Why, the great Christian associations we call denominations took the next step and said, Well, now, foreign missions are a part of the work of the Church; the foreign missions committee is just as much a part of the work of the Church as the home missions committee; and so missions were put in their true place; and now, finally, at the end of the century we have the home organizations reproduced abroad. Our great British colonies have their own missionary societies, and in almost every principal mission field there are now missionary societies formed by the converts for the purpose of maintaining preachers and evangelizing among their own heathen neighbors. So, wonderfully, throughout this century the missionary idea has sprung up, and grown, and blossomed, and borne fruit, and become a great tree in the earth.

This century has been a century of remarkable provision for the prosecution of foreign missionary work. Coincident with the waking and the growth of the missionary spirit in the Church have come two other lines of great movement outside direct church action at any rate. The first of these was the great industrial and commercial awakening, and the great industrial and commercial development of the nineteenth century.

In 1764, the spinning jenny was invented by Hargreave. In 1766, the spinning mule was invented by Crompton. In 1768, the spinning frame was invented by Arkwright. Those three things together revolutionized all textile manufacture, made the production of clothing and all soft goods cheap, easy, and rapid, and suggested new markets in a very short time. Almost simultaneously with this revolution in textile manufacture came the application of the artificial blast in the iron furnace. That revolutionized the manufacture of iron. Thirdly, in 1765, Watt discovered the principle of the condensing cylinder, by which the steam engine was transformed from an uncertain toy into one of the greatest powers man has in his hand.

What has this to do with missions? Why just this: That during the next thirty or forty years, while God was moving the hearts of men under new spiritual influences, a new class was growing up in Great Britain, the industrial class, the manufacturing class, intelligent, observant, thoughtful, active, always ready to make new moves, always looking out for new opportunities to sell their goods. And all through this century God has been giving into the hands of the nations which have His Word, the nations which have known free Christian institutions, the nations which have experienced the great evangelical revival, this enormous power in the world, the power of production. This enormous stimulus to sell their goods and inventions went on from step to step until, in the year when our Queen came to her throne, in 1837, the first steamers crossed the Atlantic, and the Cunard Line, and the Peninsular and Oriental Line to India were established, revolutionizing the carrying power of the world, and becoming a preparation of the way of the Lord across the sea.

The other line of influence of the present century which has affected missions is political. There have been some very remarkable changes in the political relations of the world, and these are of profound significance. First and foremost, the development of this country, if it had continued simply in a colonial relation to Great Britain, could not possibly have been what it has been; throwing its ports open as a free people to the world, and separated from all the mischievous and cramping influences of the great monarchies, the great military powers and terrors of Europe. God has given you an opportunity not only of material expansion, but of educational expansion, and of the production of a great new amalgam, by the amalgamating together of many races in these United States under the influence of a free Christianity and your wonderful system of education and liberty of government. God called these States into being just at the time when He was calling His Church to her greatest work, and He has given you already a splendid share in that work.

Then, in the middle of the century, came another great movement, by which the rule over a magnificent empire was taken from a dividend-wanting company and put into the hands of our Queen. The East India Company was a wonderful corporation, and did in its way a wonderful work and raised some splendid men, but its first thought was its shareholders' dividends and profits, and that thought influenced all its relation to the natives. In the earlier days of the century it prevented missionaries from going to India. It led men in their places in the House of Commons to talk about the missions to India. Said one of them: "Why, I had rather send a shipload of devils to India than a shipload of missionaries"; and they acted in that spirit. The Imperial rule of Britain came in and it opened the door to mission work in India. God opened that door sadly. He taught us our duty by one of the most terrible things we have had in our recent history, the great Indian Mutiny. God opened the door, and at once came woman's work in India, medical

work in India, the Christian Literature Society for India, and Christian development of all kinds.

Then, thirdly, came the opening of China. Well, now, the opening of China, like a great many other things in the history of man, has its human side and its Divine side. Man thrust the door open that he might get his own trade in. God said: Very well, my Gospel shall go in; and so to-day, by a succession of very remarkable providences, that great, closed empire is open from end to end, and the missionary is free, and the Word of God is free, and the Christian book is free, and the preacher is everywhere proclaiming the tidings of salvation.

The opening of Japan and other openings have all been of this century, and have all been coincident with the opening of the heart of the Church and the eyes of the Church, and the turning of the attention of the Church to the cry of the perishing in all parts of the world. Coincident—is that all? Coincident—was there not a Divine purpose in it all? Did it not all point to this? God saw this great Anglo-Saxon race which He had raised up, to which He had given opportunity, and power, and dominion, and wealth, was fitted to do a magnificent work for Him in the world; and He said: Here is your chance. There is the world open. God could do no more. It is for us to consider now, at the end of the century, whether we shall respond. Of course, we may say, No. We may turn to selfish uses the great opportunity God gives. For great nations in this world have been before us who have had the same kind of opportunity; they have had their day and have gone. There was no nobler people in all the history of Europe in their day than those grand Spaniards, but God gave them the world at their feet and they abused their opportunity!

Oh, my friends! you and I to-day stand at the opening of a new century, with the finest equipment of appliances for great work men have ever had in this world's history, and the finest opportunity for great work men have ever had in this world's history, and the most solemn responsibility resting upon us; for with opportunity comes responsibility. May God make this Conference a clarion call to the Churches to rise and be doing!

CHAPTER XVII

WESTERN ASIA AND THE LEVANT

Persia—Arabia—Egypt—Syria—The Hebrews—Turkey

Persia

MR. ROBERT E. SPEER, M.A., *Secretary Board of Foreign Missions, Presbyterian Church in U. S. A.*

I wonder if there is any other country in which so small a portion of the population, from the point of view of the kingdom of God, holds a position of such supreme importance. The population of Persia is about 8,000,000 in all, and is broken into two classes—the non-Mohammedan population, making up about one-fifth of the whole, and the Mohammedan population. I want to call attention to each of these two sections of the people.

First, in reference to the non-Mohammedans; the Armenians, Nestorians, Jews, and Fire-worshipers. This section of the population has done two things. It has made mission work easy, and also difficult. It has made it possible to do mission work in Persia among these little non-Mohammedan communities, where the missionaries have been able to get a foothold. Missionaries were tolerated by the Mohammedan power in the beginning, because they were working for a class of people who had already won a position under the Muslim rule, although they were not Mussulmans in their faith. While the presence of these people has made mission work possible, it has also made it difficult. Those of you who have read the introduction to Sir William Muir's "Sweet First Fruits," can see the difficulties in the way of the success, in these lands, of evangelical work which is tied to the old Churches. They have given to Mohammedanism a depraved conception of Christian faith and the Christian life. Among the Mohammedan peoples the Church Missionary Society has got its hold in the south of Persia, and our own Presbyterian missions in the north have planted themselves in Urumia, Tabriz, Teheran, and Hamadan.

I want you to notice two things as to the Mohammedan section of Persia. First—There exists among the Mohammedans of Persia a totally illogical condition, looking at it from the point of view of the Koran. Here is a Muslim state in which the Church is not the state; in which there is both religious and civil law, administered by different agencies which have often been in conflict and are not seldom in antagonism now. It is not as it is with Turkey. Second—Mohammedanism in Persia is seamed with schism. Every now and then some ignoramus holds up Islam as

* Madison Avenue Reformed Church, April 23.

a rebuke to divisions in the Christian Church. He knows nothing of Persia.

With reference to the missionary work in each of the two sections of the Persian people: First of all, the non-Mohammedan peoples. In Urumia there are the Nestorians, among whom, but a few years ago, there were only three forces working—our own Presbyterian Mission, the Roman Catholic Mission (French), and the High Church Anglican Mission. About two years ago the Greek Church representatives came in. The whole Anglican work was absorbed by the Greek Church movement; the Nestorian people in the plains are divided now into three classes—a very small class of Roman Catholics, a larger class of evangelical Nestorians, and the others have been swept into the fold of the Greek Church. From the spiritual point of view, the Greek Church is meaningless. The influence of the Russian mission is ecclesiastical, not spiritual, and as yet, not political; but it makes it very hard for the evangelical influence of our own mission to make itself felt in the field.

So far as the Armenian work is concerned—and the Armenians outnumber the Nestorians in Persia—their nationalist dreams are steeling their hearts to what is truest and most spiritual; and every now and then some faithful missionary, discouraged, feels that it is time almost to turn our backs on the Armenian people of Persia. Where the nationalistic impulses have not penetrated so strongly, the work has been more fruitful. In Hamadan, we have fruitful work among the Jews. Another church is made up of Armenian converts.

Two great things are happening in Persia to-day. In the first place, the missions are pressing out of their old boundaries. Our friends of the Church of England have long since ceased to confine themselves to the cities where they could find a non-Mohammedan basis from which to work. They have boldly gone out to other bases, where their only justification is that they are attempting to reach Islam. Our missions hope to carry the Gospel to the Mohammedans themselves. Apart from this extension of the mission work among the Mohammedans, there has been an immense extension of it in its influence on individuals far beyond the geographical bounds of our mission work. The Gospels and the Scriptures have eaten their way underneath Mohammedanism, until, at the present time, there must be hundreds—some say even thousands—of secret believers, so far as intellectual conviction is concerned, among the professed Mohammedans in Persia. Then there is the great schismatic movement of the Babis, half Mohammedan, half reaching over for something else, showing that the Persians are not rigorously bound by Islam, but are willing, when a faith comes to them, which, however imperfect, yet seems better to them than Islam, to sacrifice even life for its propagation.

Arabia

Rev. M. H. Hutton, D.D., *President Arabian Mission, Reformed Church in America, New Brunswick, N. J.**

Look first at the country. No one knows exactly how large it

*Madison Avenue Reformed Church, April 23.

is. The government surveyor and the census-taker are unknown, of course. The borders of the land shift as in one of its own mirages. It is a great trapezoid, they guess, of not far from 1,000,000 square miles; about four times the size of France. Vast tableland deserts go billowing across miles after dreary miles. Spots of fertility sleep green under its suns. In parts of Arabia it never rains from year's end to year's end. Hot is no word for it; often on the plains it is 100 in the shade. Yet, up on hills, only 6,000 to 8,000 feet in height, the cold can be bitter. Parts of the territory have been dense with populations once; parts are not unpopulous now; and there are parts where only nomads, and but few of them, can live. No one can guess, even frantically, at the population. But, taking its 1,600 miles of length and 800 of breadth, one may reasonably hazard the conjecture that there are there about 6,000,000 souls for whom Christ died, who have heard of "Isa, ben Miriem,"* but who no more know Him than if He had never been nearer than the planet Mars. There is not a river worth calling a river in all Arabia. Its mountains are not high.

Physically, that is the field. If countries and climates mold men, look at the stuff we have to work on!

Second, to get the outlook on the field, look at its strange history:

For well-nigh a millennium Arabia has laid in a back eddy. The swift currents of modern progress have hardly even roared along its edge. Yet once, Bagdad was the thinking-shop of Europe. It was a magnificent center of cultivation, science, letters, and arts. It was Arabic letters which roused and ruled Europe. It was the Arabic masters of mathematics and of medicine who led the marches of learning in the West.

And now, the Arabian is as ignorant as dirt! That is the second general outlook on the field.

Third, look at the unique position of Arabia from the missionary side.

Was there ever a country served as Arabia has been? It is true that Christianity early made its appearance there. When St. Paul went there from Damascus for the three years, there is no sign that he either found a church already there, or that he planted one. Perhaps he went there to get away from people and rest. But in very early Christian centuries there were bishops of Arabia. Tradition holds that more than one of the Apostles preached there. But somehow it never seems to have been a very pure Christianity. Origen went over there once to preside at a council, and coming back to Europe, reported that "Arabia was full of heresies." If Origen thought so, they were. Monophysite and Monothelite heresies soon crept in. Arabia was handicapped from the beginning. When Mohammed arose, Christianity was so dead that it was putrid. Mohammedanism crushed it in its mailed hand as if it had been a Dead Sea apple. It was the middle of the seventh century.

Then, as if Arabia had been poisoned, Christendom kept its

* Jesus, Son of Mary.

hands off it. Mission effort toiled out into other quarters of the world; but no one set foot in Arabia to preach the Gospel until Raimund Lully, from the Balearic Isles, woke to the shameful neglect of Christians, and went as the first missionary to Mohammedanism. Very likely he has been overpraised. Very likely his absurd "Great Art," with its crazy formula to convert men to Christianity by diagrams, was irrational empiric, and lunatic beggary. But at least he laid down his life as a martyr to the Arabian Mission, in June, 1315. Then, O astounding, unchristian fact, for 875 years not a Christian soul went to Arabia, so much as to try if anything could be done. Commerce spread her venturing wings and learned to creep in Christian ships around the Cape of Good Hope, past Arabia, but cast no anchor there to leave a Bible. The Suez Canal was opened, and Christian steamers blackened the sky over the Red Sea with their smoke, and touched at Arabian ports, but not a Christian foot left their decks to preach Christ to Christ's cousins after the flesh. It was not until 1890 that Keith-Falconer went to Aden—the first after Lully, 875 years before. What possessed us to neglect Arabia so?

That is the third outlook over the field. We have left Arabia ossified, undisturbed in Mohammedanism. It had been no wonder if God had said, "Too late!"

Now, all that we have got to contend against. A better day has dawned. Six strategic points are now held in Arabia: One at Aden, by the Free Church Scotch Mission; two on the north by the Church Missionary Society, and three on the east by our Arabian Mission. Details of actual work you will hear from representatives of those societies. It is the day of small things yet. But I see, still against the old sky of Palestine, the noble figure of the Father of the Faithful, with his hands extended toward heaven, with the cry on his lips: "O that Ishmael might live before thee!" And I know it will be answered.

Medical Missions in Arabia

H. R. L. Worrall, M.D., *Missionary, Reformed Church in America, Arabia.**

The only response Arabia can give is that, as in all mission fields of Asia, it is uphill work. Five years ago suspicion, distrust, and hatred were obstacles. Schools and preaching were forbidden, only the privilege of distributing the Word of God was ours. The way has been full of pits and stumbling-blocks; Christian helpers with Bibles have often been made acquainted with prisons and their Bibles scattered. Missionaries on tours have frequently been annoyed by detentions, by forced return to their starting point, by threats of expulsion from the country because of discussions in the market-places.

The means used thus far in our work have been first and foremost an example of pure Christian living. Next comes distribution of the Word of God, and, when opportunity presents itself, explanation of its teachings so as to reveal its beauty and power.

* Madison Avenue Reformed Church, April 23.

Medical work has also taken a prominent place. The doctor has a clinic each morning, at which from 100 to 200 patients appear. These usually hear a portion of Scripture and a prayer before treatment. Tours are made with a box of remedies and instruments, and thus opportunities are presented of dropping by the wayside seeds of truth and righteousness.

One incident: Through the recovery of an important personage who came to be treated, the doctor was invited to visit the sheikh or head of the tribe. Accompanied by a minister and colporteur, he visited the village. Being very warm and uncomfortable in the dwelling, they were shown to a mosque in a garden, and provided with food and drink. At the time of the Mohammedan afternoon prayer, might have been seen in this same place the minister conversing with a number of men and explaining to them the way of Christ, the doctor treating patients, the colporteur dispensing Bibles, and fifteen Mohammedans occupied with their service of worship.

So missionaries drop the seed and water the plants, but the movements of the Spirit and the hearing of the still small voice must be left to Him whose we are.

We leave all to Him who says: "My word shall not return unto me void, but shall *accomplish*."

This is the word from Arabia.

Egypt

Rev. S. G. Hart, *Missionary, United Presbyterian Church, N. A., Egypt.**

To a great degree Egypt is intellectually the center of Mohammedanism, because, in Cairo, is located the great mosque of Al Azhar, with its 10,000 students who spend from six to twelve years studying the precepts of Mohammedanism. The language of Egypt is the language of the Koran—the language in which the great writings of the Mohammedans have been issued, so that everyone in Egypt, of any intelligence at all, can read the Mohammedan books at first hand. In other countries many of them have to be translated. While we have, therefore, in Egypt some of the most fanatical of Mohammedans, we have some who are tolerant. Mohammedan fanaticism is breaking down before education, it can not stand before Christian education, or before that which had its origin in Christianity. Our mission there began work some fifty years ago, when there were scarcely any schools worthy of note, and the Mohammedans, and Copts, and others pressed into our schools. One of the leading Mohammedans of his time said to his brethren: "We must organize schools for the education of our children, or they will all go to the Americans." And so they did, and that was the starting point of the native Egyptian school system, to which have been brought the best brains of Europe. Education is spreading throughout Egypt, and to a degree this is one of the reasons for the breaking down of fanaticism.

Another thing that breaks away prejudice against Christianity

* Central Presbyterian Church, April 28.

is the example of the evangelical Christians. A Mohammedan where I have been living once said: "If I were not a Mohammedan, I would be a Protestant."

And the next thing which works against fanaticism is the influence of Bible study, which comes directly from missionary work. I could tell you of places where, a few years ago, they were strongly fanatical against Christians, and where to-day there are young men banded together for Bible study. In a town near where we live, the Christians had become so earnest in the advocating of Bible truths that the people were not able to stand against their arguments. So the Government officially organized two Mohammedan schools for the study of the Koran, that the people might become better acquainted with their own religion.

Rev. John Giffen, *Missionary, United Presbyterian Church, N. A., Egypt.**

The American missionary premises in Cairo are very near the center of that city, where the Presbyterian Mission from America first established itself in the year 1854.

According to the last census there are 10,000,000 people in Egypt; nine-tenths of whom are Mohammedans. The remnant of the old Christian Church is also there. We found that Church utterly corrupt in doctrine, and still more in practical life. And the people were ignorant, without schools, without books, without the Bible.

As soon as the American missions went there, they took with them a translation of the Bible, which was afterward superseded by an excellent version, the work of the late Dr. Cornelius Van Dyck of Beirut. So we have in Arabic, perhaps the best translation of the Word of God from the original languages which exists.

The Bible is distributed year by year increasingly. Last year over 20,000 copies were distributed in Egypt alone.

Over forty men have been trained by our theological seminary as preachers of the Gospel. Half way between Cairo and Assouan is located the American Missionary Training College, in which there are to-day over 500 young men and boys, for the most part being educated for service as preachers and teachers. After they are trained in the sciences and the English language, and in the French language to a minor extent, they go down to Cairo where is our theological seminary. There they are taught systematic theology according to the system of Dr. Hodge; they are taught pastoral theology; they are taught Scripture interpretation from the book compiled in Arabic by Rev. James S. Dennis, D.D.

The evangelical Church in Egypt is gradually coming up toward full self-support. There was contributed last year over $26,000 by these native Christians for evangelical work, not including what they paid for religious books, Bibles, or educational books, nor what they paid for the support of their 180 congregational schools.

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North Africa

MR. J. HARGRAVE BRIDGEFORD, *Missionary, North African Mission.**

North Africa begins with Morocco. Next we come to Algeria, then to Tunis, then to Tripoli, and then to Egypt; a stretch of coast of 2,500 miles. There is a population of 20,000,000, so far as we know, in that 2,500-mile belt along the coast. Then comes the Sahara belt, and then the Sudan. There are probably 20,000,000 Mohammedans in those countries.

The North African Mission is conducted like the China Inland Mission. It is dependent on God's servants generally, irrespective of creed—and we accept workers irrespective of creed. Of these there are over 100 at present working. When medical missions appeared in those regions, the people were glad; the houses opened; the cafés opened; the towns opened, and then we found we were able to reach the masses of the people. Medical mission work seems to be of the highest importance, for the people will come for miles for medical relief. In Morocco there is no such thing as any native relief for sickness, and they will come any distance, from one end of Morocco to the other, when they hear of a doctor; and then they hear the Gospel of the Lord Jesus Christ. Sometimes they are fanatical; at other times they are quiet, and we have seen the power of the Gospel penetrating their hearts and leading them to the Saviour.

To illustrate the wonderful influence of medical mission work: One of our doctors and his wife were traveling to Fez, and the road came to the seashore, and a huge mass of earth and rock, like a small mountain, had fallen down and blocked the way. When they got there they knelt down and asked God's protection, because they knew the land was inhabited by a band of robbers. Then they went straight on toward a village. As they drew near to the village, a man met them and he came and kissed the doctor. It was a man who had gone to Morocco from that tribe to consult the doctor, and who had been restored to health. This man was glad to see them, he led them right into the center of the tribe, and gave them the best of everything. That shows you how medical mission work touches the heart, and opens a way for the Gospel.

Syria

REV. WILLIAM JESSUP, *Missionary Presbyterian Church, U. S. A. Zahleh, Syria.**

I am dividing the work which has been done in Syria into educational, evangelistic, and medical work, beginning with the common frontier school, with the a-b-c class, and classes in the Scriptures in the Arabic. The pupils are taught the sciences, but all subordinate to the evangelistic purpose. With that as a beginning, the children are promoted to the academy and boarding school, or the Industrial School at Sidon, where young men are taught that work is honorable, and that it is not a shame to carry anything through the street.

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If a student has ability, he goes on from there into the college, thus gaining a complete course of education. The theological seminary is one of the branches of the education which we give. In this branch we put students first upon the frontier and tell them to prove whether they are really capable of preaching the Gospel as lay workers. Then we give them six months' theological training, and then send them back for another six months to put it in practice, and so on, until practice and learning have been combined, and until we feel them to be fully prepared for work.

I need scarcely describe to you the college at Beirut, with over 400 young men on its roll, and its corps of American and Syrian instructors.

The evangelistic work is not only that done by the American missionaries, but that which is done by the lay workers, by ordained preachers, or by licentiates.

Then there is the work of the medical missionaries which often opens the door for the missionary as no other work can open it.

And, finally, there is the work of publishing books and newspapers. The sales of religious books during the last year were greater than they have ever been before. And I am glad to say that the Bible is the best selling book in Syria.

Miss M. C. Holmes, *Missionary, Presbyterian Church, U. S. A., Tripoli, Syria.**

The light began to shine for women in Syria when the Christian missionaries went there. Schools were opened; the printing-press was set up; the girls of the so-called Christian sects began to read, and to look through the eyes of books and papers at what their sisters in other lands were doing.

The Mohammedans were invited to send their girls to school. They said: "No! we can educate cats just as well as we can educate our daughters!" And one man, who was asked to send his daughter to the new school which had just been established, replied: "Wouldn't you like to have the cow go along, too?"

In a certain city in Syria is a large Mohammedan school for girls, operated and directed by the local Government. It is an endowed school, receiving funds from the Sultan himself. They teach the girls to read and to write; but if the girls learn to read the Koran, they can also read the Arabic Bible, which is being circulated everywhere.

The village schools away out in the interior are entering wedges. There was one school started for boys which had an indirect influence on the women. In it was a boy who learned to read the Bible, which was a daily textbook. He took it home and read to his mother at night, until she found that Jesus Christ was her Saviour; and one day, when one of the missionaries was visiting that village and examining the school, this mother came, leading her boy by the hand, and carrying a bunch of wheat on her head. "Sir," she said, to the missionary, "they tell me my boy is a bright boy; that he has learned to read rapidly. There is nothing

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I can do for my Master, I have only just learned to love Him, but I have brought my boy to you, and I want you to teach him to speak for Jesus. If you will send him to school, I will furnish his clothing and his bed." And then taking the wheat from her head, she said: "The enemy came to the threshing floor, and took away much of my grain; then the tithe-gatherer took a tithe of what was left; but I bring to you the tithe of what has been left to me, and I want you to take it and educate my boy." That boy to-day is one of the professors in the Christian college at Beirut. No nation has ever risen above the condition of its women, and what we are trying to do is to Christianize the Syrian women.

Work Among Nusariyeh

Miss M. R. Wylie, *Missionary, Reformed Presbyterian Church, Latakia, Syria.**

One of the branches of the work in the mission of the Reformed Presbyterian Church which I represent is among the Nusariyeh. They inhabit the mountains east of the coast of the Mediterranean Sea, from Tripoli, Syria, to Mersine, Asia Minor. They are fire-worshipers and also a secret society. They are divided into clans, who keep up constant feuds with one another, always requiring blood for blood.

I once heard of a most barbarous chief, who fell into the hands of an opposing clan. They told him that he must suffer for every woman whom he had made a widow, every child he had made fatherless, and for every parent he had made childless. His toes were cut off one by one, then his feet, then his fingers and hands, his legs and arms, and his tongue was cut out. Finally, his head was cut off.

The Nusariyeh women are not admitted into their religion. Woman is thought to have no soul, and to have been created from one of the sins of Satan to serve man. I knew a woman, who, when her baby was two days old, was too weak to get up and find her husband's knife. He had her laid out in the hot sun, and forbade anyone to move her, until in two days she died. She was a good woman, and had carried her children on foot, eighteen miles to have them baptized.

There is much difficulty in reaching these people, because, though heathen, they are called Mohammedans by the government officials. They are treated as if Mohammedans, and guarded closely against any Christian teaching. There are three ways of working among these people: First, by evangelists going from village to village. Second, by means of the hospital in Latakia, where they are taught every day, so that not a patient leaves the hospital who has not heard that he is a sinner and can be saved by the blood of Christ. Third, by means of the boarding schools. The girls have no choice whom they may marry, they are sold by their fathers. A girl often has no friends at all till she is of marriageable age, when suddenly a brother, uncle, or cousin appears, who claims the right to sell her. For this reason few are allowed

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to remain with us until they graduate. But everyone who has remained has publicly professed Christ and has been baptized.

Pupils who were in the school fifteen or twenty years ago and who had not professed Christ, now bring their children to us, and we find that they have been taught by their mothers of the Saviour.

I was once traveling, and we pitched our tents to spend the night. The women gathered around me and I told them a Bible story. One feeble, old woman listened attentively, and when I was through she said: "I know that story. My son was anxious to learn to read and I sent him to one of your village schools nine hours away. He brought home a Bible and reads to me every night. I believe in the Saviour, and that when I die I will go to heaven."

When it seems so nearly impossible to reach these people, I think of this old woman and of what God said to Elijah: "Yet have I left me seven thousand in Israel, all the knees who have not bowed unto Baal, and every mouth which hath not kissed him."

Palestine

Rev. C. T. Wilson, *Missionary Church Missionary Society, Jerusalem.**

We have various agencies for reaching the people, and one of the best of these is the medical missions. Our newest medical mission in Moab, the back door of Arabia, is doing a splendid work.

Of late years, woman's work has wonderfully developed in Palestine. We have in various villages ladies, missionaries, living among the people; going about among them; teaching them in classes and individually; sympathizing with them in their sorrows; caring for them in sickness; preaching Christ and living Christ.

We have again, in the city of Jerusalem itself, various agencies for reaching the people, not only of Palestine, but of many another land; for Jerusalem, as of old, draws to itself people from every part of the world. Not long ago I found there was a colony from the River Niger living in Palestine. A few years ago, returning home from one of our out-stations, I overtook a tall, thin, soldierly looking man, and in the course of conversation with him, I found that he was from Afghanistan. We have a Bible depot where we keep Christian literature in some thirty-six languages. Here we have services three times a week, at night.

The work in Palestine is thus reaching not only the people in Palestine, but many others, east, west, north, and south, and I believe that ere long we shall see a great ingathering. The seed has been sown, and there it lies, waiting for the rain that will make it spring forth in living green.

The Hebrews

Rev. J. Fairley Daly, M. A., B.D., *Glasgow.*†

One thing about the Jews which must interest us all is their rapid growth. I have authority for saying that about fifty years ago they did not number more than 3,000,000 or 4,000,000; to-day their numbers are nearer 11,000,000 or 12,000,000. Seven or eight

* Madison Avenue Reformed Church, April 23.

† Chapter Room, Carnegie Hall, April 23.

million of them are in European lands, about one-half million or more are to be found in Asia, a million will be found, it is said, in Africa, and more than a million in America. Now, it is a remarkable fact that during that short time these people should have grown so rapidly. Statisticians tell us to-day that they are growing at the rate of thirty-five per cent. more than any other people.

Another interesting fact in connection with this people is, I think, the anti-Semitic movement which has manifested itself during these past years in Europe. That movement is by no means creditable to our Christian nations, but it is largely due to the very fact that these people have grown so rapidly in influence. They are found to-day in the forefront of politicians, of lawyers, of bankers, and of editors. They hold the most influential positions in almost every land in Europe.

Another interesting fact in connection with the Jews is the great national movement termed Zionism, largely a consequence of the anti-Semitic movement. This movement has compelled our Jewish brethren to feel that if their lives are to be made endurable they must find their way to other lands, where they will have kindlier treatment. They have come in large numbers and are still coming to America. But among them has grown up a deep interest in their own land of Palestine, and an earnest longing to return to that land. About a million Jews are connected with this movement. They are starting a large fund for the purpose of buying Palestine from the Turk. Unfortunately, the movement is more political than religious, and some of the best people among the Jews are not favorably inclined toward it.

Another matter of great interest in connection with the Jews to-day is their growing willingness to hear the Gospel. That could not have been said some years ago, and even to-day there is a strong feeling of antagonism toward Christianity; the wounds of the past are still open in many cases. Nevertheless, the influence of Christianity upon the Jews is growing. Lately, Dr. Moody, of our mission at Budapest, took a tour of several weeks away from that center, and found himself in the very heart of Jewish communities. He met them in trade, spoke to them in the streets, and received them by night at his hotel, and they were not only willing to listen to him, but were anxious to question him. They were very ignorant, and they asked him again and again who Paul was, but they showed no antagonism to Christianity; seeming, indeed, to be anxious to hear about Christ. They were very willing to be told about the way of pardon for sin, admitting that their own atonement service could bring the anxious soul no pardon. I believe that the Hebrew translation of the New Testament is doing a great work among the Jews.

Rev. David W. Torrance, M.D., *Missionary Free Church of Scotland, Tiberias, Syria.**

Are the Jews not a factor in the world? Will you find any na-

* Chapter Room, Carnegie Hall, April 23,

tion of so small a number exercising so much influence in the world? There are twelve millions of them in the world, but in finance, in art, in literature, and in science, they are in the fore-ranks. Can we, as Christians, undertaking the evangelization of the world, put the Jew away in the background? No, they are all over the world, they speak every language, and if they were permeated with the love of Christ what missionary could you get that would keep pace with them? The spirit of Christianity evinced by Eastern Christians toward the Jew is: If I can catch you I will crucify you for having crucified my Saviour. So we have at Tiberias Jews influenced by the spirit of striving to get rid of Christendom, having in their breasts a secret desire for vengeance toward all Christians; for they remember all the tales of cruelty told them by their parents; how century after century, and generation after generation, they have been trampled upon. Do you think a Jew would welcome a Christian missionary at Tiberias? No, it is not thought of; and it was with this knowledge and preparedness for persecution that I went there in 1884.

I was a medical missionary; there was no skilled medical aid there, and people were dying around me. You had only to walk through the streets to see the misery and pain people were in, and naturally people came when they heard the English doctor was there, but the moment the Gospel was preached, bans of excommunication were issued from the Synagogue against anyone who might have relations of any kind with the missionary. What was to be done? If there is anything beautiful in a Jewish home, it is love of the Jewish mother toward her child. The mothers, in defiance of the ban, brought their children to the doctor; the children won the mothers and the mothers won the fathers.

So, by degrees we got our medical mission established. As the rabbis noticed the people were coming again, they would strive to stop them; but God has wonderful ways of overcoming opposition. One of the chief rabbis, who scowled at me and at everybody who would speak a kind word to me, had a daughter who went out of her mind. The friends sent for the missionary doctor. Rational treatment brought her to her senses again, and this checked the opposition of the rabbi.

It was not only the Jews that we had to fight against, so to speak, in order to gain a position at Tiberias. The Turkish Government was against all foreigners coming into the place. But fortunately, the Turks, as well as Jews, are human, and are heirs to sickness. The Jewish rabbi whom I have mentioned became ill. He got some trouble with his throat and was choking, and sent for me. A little medical aid relieved him; and from that day he never spoke one word against the missionary. Turkish Governors, too, have been dependent upon our aid, and so at last we felt strong enough to erect mission houses and a hospital. We had the aid of the local authorities, and in a remarkably short time we got a *firman* from the Sultan, simply through the testimony of those who had been our patients and seen the benefits of these missions.

It is a difficult thing to get a Jew to listen to the Gospel. Jews

will not come to a church in Palestine, and perhaps, you would not come either if you were in the Jews' place, if you knew the persecution and pain that you would be subjected to, and so I think that there is no method like that of medical missions to give the Gospel to the people. At the dispensary, we have an address before we begin our work, and, let me say, I don't believe it is right to say to one that is sick: "We will not see you unless you attend this preliminary service." If you leave an open door and make anyone welcome who comes in, and let it be known that anyone who cares to go out, is welcome to go out, you will find very few will go out. They will come in sometimes, and we have an audience there varying from 60 to 150 of a morning, listening to the plain Gospel. Of course, it is with many interruptions. And then one by one you see the sick; not in crowds, for we see them now with the help of English and native nurses. Of eye cases, we sometimes have fifty or sixty in a day; we see them only once a week, and leave the nurses to care for them the rest of the time. We have tracts, and gospels, and leaflets ready, and when they get one of these they look about suspiciously, and put it inside of their clothing lest someone should see it, and then away they go outside! If any are seriously ill we take them up to the hospital, which is a perfect heaven, compared with their own homes. We have everything of the very finest, not the worst, but everything of the very finest; spotless sheets, spotless floors, and spotless walls, and the nurses there are very angels in the sight of these rough Arabs and these conceited Jews. At the hospital we gather them in the morning at eight o'clock in one of the wards and have an address, and those who have been in hospital a month or two have got accustomed to the singing and join in it. Every patient has a Bible in his hand, for he likes to read it. I can not do very much because the needs of the body are always crying loudest, but in the evening, about seven o'clock, when the day's work is done, some remark may lead me into conversation with some of these patients, and then all the ward will listen. Then one can get at the hearts of these people, and then one hears them giving witness: "Yes, that is true." They all recognize the Fatherhood of God and the oneness of humanity, and I try to point out to them how man can find out God and God's justice and live in Christ, and they are not in hospital two or three weeks before they know the story of Jesus Christ. The result is that in the hospital you will see them confessing Christ, giving their hearts to Christ. But the moment they leave the hospital it is a different story. You will find the Jews leaving for America, for Australia, for South America. They dare not confess Christ among their brethren. But it is for us faithfully to preach the Gospel, leaving all issues with God. Pray, then, for the peace of Jerusalem; they shall prosper that love her.

MR. MARK LEVY, *New York.**

Between the end of the eighth and the commencement of the twelfth chapter of Romans, Paul introduces a sublime appeal to the

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Gentile Christians for mercy on Israel. Herein we have a conspicuous instance of the divine ordering of the Sriptures. As we review the treatment of the Jews throughout the centuries, not only in Catholic but also in Protestant lands, will anyone dare say that the plea and warning of the ninth, tenth, and eleventh chapters of Romans were unnecessary?

In the midst of this special plea of Paul for his brethren occur the remarkable words: "How then shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Yet, hardly one of the great missionary societies of the United States represented here gives serious thought to the evangelization of the Jews! Is this generous? Is it just to the people "whose are the fathers, and of whom is Christ as concerning the flesh?" is not the Gospel to the Jew *first?*

But there is a point whereat a far deeper spiritual wrong is done to the children of Israel than in either neglect or hatred. The Hebrew leaders of the early Church, in their misunderstanding of God's plan concerning the Gentiles, endeavored to place upon them the yoke of the law. After much contention the Court of Apostles at the Council of Jerusalem, as a result of the plea of Paul and Barnabas, removed every unnecessary burden. To-day the Gentile leaders of the Church, with the positions reversed, are making an identical mistake in compelling Hebrews who have accepted the Messiahship of Jesus to forsake entirely their ancient ceremonies.

This unscriptural attitude has caused the light of the Gospel to be almost entirely withdrawn from Jewish circles; brought much confusion and scandal to the activities of the Church, and been the occasion of multiplied sorrows alike to the convert and his kinsmen, who regard him as a traitor.

The Hebrew leaders of the primitive Church were not in the will of God when they strove to Judaize the Gentile followers of our Lord. The Gentile leaders of the Church are darkening the bright revelation of God's most holy Word when they strive to Gentilize the Jewish followers of Jesus in this our day. Many years after becoming a follower of Jesus, Paul deliberately said: "I *am* a Jew."* In the same chapter he asserts his Roman citizenship, and in other Scriptures declares he has set his affections on things above, and that his citizenship is in heaven. In his loyalty to Christ he did not despise his Jewish birthright nor undervalue his position as a free-born Roman, but used them to the glory of God and in the interests of his fellowmen. Then, why should Jews be compelled, when they confess love for the Lord Jesus Christ, unnecessarily and unscripturally to present an attitude the reverse of love toward national and social institutions commanded by God and revered for centuries by our Israelistic forefathers!

Great misunderstanding has arisen in the Church because the Abrahamic and Mosaic covenants are so often confounded one

* Acts xxii:3.

with another. Abraham "received the sign of circumcision, a seal of the righteousness of faith which he had while he was in uncircumcision; that he might be the father of all them that believe, though they may be in uncircumcision; that righteousness might be reckoned unto them." This covenant of the righteousness of faith, of which circumcision is the seal, "the law, which came 430 years after, doth not disannul."

One of the first acts of St. Paul after leaving the Council of Jerusalem, where he had pleaded so nobly for social freedom for the Gentiles, was to circumcise Timothy. Martin Luther, commenting on this circumstance, says: "It is just as if I should go among the Jews in order to preach the Gospel and should find that they were weak. I might, in that case, be willing to submit to circumcision and to eat or even abstain as they do, but I would do all this in no other case, and no longer than while I could be with them to labor for the Gospel."

With equal truth we can say the Passover was instituted previous to the giving of the law, "This day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever," are words which the Lord spake unto Moses and Aaron in the land of Egypt, and not on Mount Sinai. Does not the remembrance of our national redemption from Egyptian bondage deepen our understanding and love for our eternal redemption from the bondage of sin in the blood of Christ?

Our American brethren observe Independence Day, our Canadian brethren Dominion Day, and our British brethren the Queen's birthday, in the homelands and elsewhere, without dishonoring their Christian faith. Why, then, forbid Hebrew Christians observing their day of national redemption, even though they be far from the Promised Land, as our fathers were in the days when the feast was instituted?

Then, again, is not the Feast of Tabernacles a memorial of our wanderings in the wilderness and a thanksgiving for the ingathered harvest, which will be antitypically fulfilled when Christ comes a second time to gather the children of Israel as a spiritual harvest after their rebellious wanderings of centuries?

Again, when missionaries of the Cross go to the Orient and elsewhere, do they not become, in social and national customs, as heathen to the heathen, to gain the heathen; even going so far in China as to shave their heads, wear the queue, eat with chopsticks, and wear the national costume? Why, then, this unscriptural lack of wisdom concerning the customs of the Hebrews when you seek to win them for Christ?

Very much is made of Paul's reproof of Peter at Antioch. On his last visit to Jerusalem "James and all the elders were present; and when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his ministry. And they, when they heard it, glorified God, and they said unto him: Thou seest, brother, how many myriads (margin) there are among the Jews of them which have believed; and they are all zealous for

the law; and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs."

It is to be noted that the myriads of Jews herein referred to were pilgrims from all lands, who had come up to keep the feast of Pentecost. They were Jews, resident among the Gentile nations, believers in the Lord Jesus, and yet zealous of the law for their brethren's sake. Did Paul reprove them for their national loyalty, as he had reproved Peter at Antioch for his racial bigotry? Nay, verily, he gladly responded to their invitation to prove that he himself was walking orderly and keeping the law, as he had at Cenchrea and elsewhere, not in bondage, but in perfect liberty.

The Epistle to the Hebrews was partly written against the unscriptural position of the Judaizers, who were depending upon works of the law for salvation, as books are written to-day against the teachings of brethren who declare that certain forms of baptism, or belief of certain creeds, are necessary, if we would rest secure in our hope of eternal life. But because these extremists are wrong, the Church at large does not forbid baptism or the formulation of creeds. We ask you to be equally wise and just in respect to the legitimate ceremonies of the Hebrews, for Jews who have truly entered into the joys of salvation by faith are not likely to be again entangled in the yoke of the law.

Turkey

Rev. J. L. Barton, D.D., *Secretary American Board of Commissioners for Foreign Missions.**

To understand the nature and extent of the mission problem in Turkey, we must take into consideration the fact that there are 16,000,000 of people representing not less than a dozen separate nationalities, each one with its own peculiar language, religion, traditions, and race characteristics. These races include the Turks, the Arabs, Circassians, and two classes of Kurds, all of whom are Mohammedans; numbering about three-fourths of the entire population or 12,000,000. The remaining 4,000,000 include Armenians, Greeks, Bulgarians, Syrians, Jacobites, Nestorians, and some others who are nominal Christians, but each having an entirely separate ecclesiastical system.

The mission problem in Turkey was first to evangelize these ancient nominal Christian churches which, in the absence of a Bible in the spoken language of the people, with little or no religious instruction, and surrounded for ages with the deception, intrigue, and corruption of that land, had become simply forms of observance from which the spirit of Christianity had largely departed.

The missionaries of the American Board entered this country in 1821. The original and sole plan of the missionaries was to introduce the simple Gospel into the old churches in the spoken language of the people, and expect that to work a reform.

After an auspicious beginning, the leading ecclesiastics, alarmed

* Madison Avenue Reformed Church, April 23.

at the influence gained by evangelical ideas, excommunicated those who were committed to the movement, and so, perforce, a Protestant body was reluctantly formed. This was specially true of the Gregorian or Armenian Church. From the period of separation until the present, Protestant churches have been organized from all of those ancient churches, until, in the field above mentioned, there are now 130 churches with a total membership of over 12,000, but with more than 50,000 adherents.

There are what may be called "three strategic points occupied and held in the evangelization of Turkey."

1. The first strategic and decisive victory is an intellectual victory. When missionary work began there three-quarters of a century ago, the word "school," but little in use anywhere and in any language, carried nothing of the meaning which it bears to-day. The best educated professed only to know how to read. In the rural and interior sections the densest ignorance prevailed. The primer was introduced and around this sprang up the primary and the boarding school. After half a century of planting and growth, the high schools and primitive theological training schools could not meet the demands of the newly awakened intellectual life. The college and the full-course theological seminary were as natural a product of the new educational system of the land, as was the earnest, widespread, religious inquiry, the result of independent thought developed by personal investigation. Robert College, at Constantinople, under the prophetic impulse of Dr. Cyrus Hamlin, was the pioneer in bearing the college name. The name was caught up from the Bosphorus and echoed from the Black Sea to Mesopotamia, until Armenia's cry for help was answered by Euphrates College at Harpoot, Central Turkey College at Aintab, and Anatolia College at Marsovan. The voice of crushed womanhood was heard pleading for equal privileges, and so at Marash and Harpoot, and last of all in the American College for Girls at Constantinople, the response has been given.

2. The second strategic victory is in the line of literature. As the corruption in the old churches was due mainly to the absence of the Bible in the spoken language of the people, so, it was conceived, will their regeneration be brought about by putting the Bible into the hands of the reading common people, translated into a language which they can readily understand. With little delay the Bible, which from the first all the Christian churches, in profound ignorance of its contents, almost worshiped as divine, was translated and issued in the vernacular. These include complete translations into the Arabic, the Turkish, the Armenian, the Bulgarian, and the Syriac languages, and the Kurdish and Albanian in part. They have been followed by commentaries, concordances, Bible dictionaries. The schools necessitated the manufacture of entire series of textbooks in many of these languages. To meet the daily need of the people, a periodical literature sprang up in several different languages, circulating in the strongholds of some of these ancient churches.

One of the pioneers in creating a Christian literature for the mul-

titudinous races of Turkey, is Rev. Elias Riggs, D.D., LL.D., who joined the mission in 1832. After sixty-eight years of unparalleled successful literary work, during which period he has but once visited the homeland, he is to-day engaged in revising, for the second time, the Bulgarian Bible, which he originally translated, and in writing Greek and Bulgarian hymns for a new hymn book.

3. I have purposely put the evangelistic victory last of the three, for it is the crown and end of all.

In evangelization, the missionaries, and later the native workers, attempted, not to attack the old churches, their rituals or their methods, not to condemn their leaders, but to so present the Word of God and the commands of our Lord, in all of which they blindly and ignorantly professed belief, that the simple gospel would be intelligently accepted and reform all else. The success is not measured by the nearly 50,000 evangelical Christians who are numbered among the Protestants. The great results are found in the changed idea which is found in a large measure in nearly if not all of the old churches of Turkey, that to live the life of Christ, is better than formally to worship Him, and that intelligence, purity, and righteousness are essential qualifications for high and sacred office in the Church. The evangelical spirit of independence of judgment, of personal responsibility, and of the necessity of the life's comporting with professed beliefs, is producing mighty changes everywhere. The missionaries are working, not for separation, but that the gospel, with its light and power, may penetrate every department of the nominal Christian churches, making them again living temples in which our Lord may dwell.

Eastern Turkey

GRACE KIMBALL, M.D., *Resident Physician Vassar College, formerly Missionary Van, Turkey.**

In Eastern Turkey we have to deal chiefly with the Armenians and with the Mohammedan races—namely, the Turks and the Kurds.

The Turks are a strong people; strong numerically, strong physically, strong in character, and they are the people to be won for the Kingdom of God eventually. The Armenians present a good, an important, a necessary field of labor, but the Prince of Peace will rule in Turkey only after the gifted, imperious, ruling Turk comes under His sway. The end may be far, but it will be reached. Therefore, when the Turk wants Christianity, let Christianity be ready to welcome him, with house set in order. How can we more efficiently set the house in order?

1. By increasing the missionary force and holding it at the point of working efficiency.

2. By constantly and greatly increasing the efficiency of our Publication Department, and by raising the standard of the work done. A vast work has been accomplished in the past by this department, and the demand for its services was never so great nor its opportunities so imperative as now. The printed page goes where the living voice can not reach.

* Madison Avenue Reformed Church, April 23.

3. By increasing missionary instrumentalities and improving those already used. What the missionary presents to the people among whom he labors should always be better of its kind than anything they themselves are capable of producing, whether it be spiritual truth or material equipment. Moreover, it should be skillfully and studiously adapted to the actual needs of the people.

School equipment in most places is greatly inadequate, and mission schools are beginning to feel the competition of non-evangelical native establishments. Medical missionaries have a boundless field. Orphanages offer a wonderful opportunity as the veritable nursery of the household of Christ. Industrial schools everywhere should relieve the congestion in the higher academic schools, now in danger of turning out too many brain-trained and too few hand-trained men and women.

Finally: The opportunity for Christian work in Turkey was never so bright as it is now. The people of Turkey are coming to realize more and more that the evangelical Christian missionary is in Turkey with none other than a benevolent and non-political object, and to admit that if his work is of God, it will be crowned.

Missionaries and Government

Rev. George Washburn, D.D., LL.D., *President Robert College, Constantinople.**

There seems to be an impression among many people in this country, and especially among many of the newspaper writers, that the American missionaries in Turkey are engaged in some fierce conflict with the Turkish Government, and that they have called upon the Government of the United States to sustain and aid them in this conflict. The facts are totally different from that.

American missionaries in Turkey have no political ends in view, of any kind or shape whatever. They have not gone to Turkey either to overthrow the Turkish Government, or to reform the Turkish Government, or to have anything to do with the ruling of the country. All that any American missionary asks of Turkey is that he should be protected in those rights which are guaranteed to all Americans by solemn treaty between the United States and Turkey. As a general rule, the relations in which missionaries stand to the Turkish Government are of the most friendly character; and the last thing that any missionary in Turkey desires is to have a conflict with the Turkish authorities. I am not connected directly with any missionary society. I have lived in Turkey for forty-two years, and I know pretty well what the American missionaries in Turkey are doing, and I can testify that it is always their special effort to avoid doing anything which can give to the Turkish Government reason for making complaints against them. They obey the laws, and respect the authorities of the country. As you know, certain circumstances have arisen in that country which have given rise to certain claims, but the position which the missionaries take in regard to these things is exactly that which has been laid down by the Government of the United States. This

* Madison Avenue Reformed Church, April 23

position has been stated over and over again by the most distinguished Secretaries of State, who have had these questions in hand. It is this, to put it in the language of Mr. Blaine, when he was Secretary of State:

"For us to ask from the Turkish Government for anything for missionaries which we would not ask for merchants would be unjust. To ask for them anything less than we ask for merchants would be still more unjust."

That is the principle which has been laid down by our Government, and so far as I know, all the missionaries in the Turkish Empire are perfectly ready and content to leave their interests in the hands of those who have them in hand at Washington to-day. We believe that the United States Government will protect the treaty rights of all its citizens, whether they are called merchants or whether they are called missionaries.

Missionaries and Nationality

F. PERRY POWERS, *Editor, Journal of Commerce and Commercial Bulletin, New York.**

It is not the purpose of missionaries in Turkey, and it never was their intention, to weaken any national feeling. But there is no such conception of nationality among Asiatic peoples as there is among us. In the first place, nationality and religion go together; you separate a man from his religion, and you have already separated him from his nation. But in the second place, the different races and religions living together do not mix. Here we are in the habit of seeing various religions and a score of nationalities coalescing into one nation. In Turkey, different races, each with its own religion, have lived side by side for a thousand or fifteen hundred years without mixing.

What is the idea of nationality to an inhabitant of Turkey? If the man is a Turk, religion and the State are inseparable. If he is an Armenian, his nationality is not the nationality of the Ottoman Empire, but of the Armenian people, which has been a mere recollection for a thousand years. The missionaries would be forced out of the country in six months by the Government, and our Government would not protect them, if they were to try to cultivate the Armenian nationality.

Again, it has not been the desire of missionaries in Turkey to spread the English language. On the contrary, I know that in my childhood it was the purpose of missionaries to prevent the spread of the English language, to prevent the acquisition of European habits by the converts. The Armenians who became Protestants, were discouraged from coming to this country or going to England. Literature was translated into their language, they were educated in their own language. But in spite of all that has been done to put literature into the languages of the people among whom the missionaries labor, you will see that the amount of the literature must be small, and with the growth of an educated class there is a desire, which the missionaries can not control, for access

* Union Methodist Church, April 25.

to a wider intellectual field. So the men will learn English and so will the girls, for the sake of access to English literature.

It is no part of the work of missionaries to spread the English language. Instruction in English has been forced upon them. I think English is now the school language of the American College for Girls in Constantinople; but that is a cosmopolitan institution in which some common language has to be used. Probably not 25 per cent. of the pupils belong to any one nationality, and English is the most convenient language to use for all.

Native Women Workers

Miss C. Shattuck, *Missionary, American Board of Commissioners for Foreign Missions, Urfa, Turkey.**

Several years ago, while I was yet connected with the Marash College, a graduate of the Aintab Seminary came to us, hoping to take the advanced course. She was found too feeble physically to remain more than one year, and unable to take the regular course of that year, but she failed not to impress upon the whole school a deep, consecrated state of heart. Afterward she was set to work as a Bible reader in Kessab. Soon we began to hear of a wonderful condition in that town. Although the church was large and self-supporting, it had been discouraging in many respects. In the thirty years of its existence more than twenty-five pastors and teachers had been there. No one could remain any length of time. A spirit of feud between two leading families was handed down from generation to generation. Therefore, we listened very intently to the reports that came from this quiet, unassuming girl. We heard that she called from house to house, gathered the most devout women she could find for prayer that God would visit them with His Spirit. A little after we heard that some were seeing visions and dreaming dreams. People began to shake their heads —"This is fanatical; this is nothing that will last." We heard, too, of the healing of quarrels among the women. After a time all the community was swept under the influence of that revival. The church membership numbered some 1,500. Those that were most skeptical, on visiting the place, said nothing like it had been seen in years in our mission.

Since the massacre the opportunities in Urfa are peculiar. The people are hungry for the Bread of Life. Sometimes we have had twenty-two Bible women going from house to house. They have not only read the Bible, they have taught reading to those who longed to read for themselves. Just before I came away, when we met on the Sabbath for the Bible lesson, I asked them: "How many have learned to read the Bible from you?" "Over 1,000," was the reply. "But you must not think this is all," they said, "almost everyone we have taught has turned about to teach someone else. At least you must estimate 2,000, and probably more." The wonderful power of these women in their evangelistic meetings, which they hold regularly twice a week in six different parts of the city, has been sealed by the Spirit of God.

* Central Presbyterian Church, April 26.

The American College for Girls, Constantinople

MISS MARY MILLS PATRICK, Ph.D., *President American College for Girls, Constantinople.**

This college was founded as a high school in 1871. In 1890 seventy-one graduates had been sent out, of nine different nationalities. During that year a charter was obtained from the Legislature of Massachusetts, which incorporates the institution as an American college. The college is situated in Scutari, on the Asiatic shore of the Bosphorus.

The students come from Athens on the west; from Russia, Roumania, and Bulgaria on the north; and from the east as far as the Tigris and Euphrates Rivers, and from Egypt, Syria, and the Greek Islands on the south.

The Dean of the College, who is in charge of Biblical literature, was the first woman to study divinity under Dr. Fairbairn, of Mansfield College in Oxford, and several of the professors have taken extended courses of study in German universities. We have graduated fifty-one young women from the college, who are filling positions of honor and influence in many different lands. One, an Albanian, returned to her country to establish there the first school for Albanian girls ever taught in the Albanian language. Another, a Bulgarian, is at the head of a large school at Salonica; another was married last year to a member of the Bulgarian Parliament; another, a Dane, passed her examinations recently in Copenhagen for the position of professional translator in English, French, German, Danish, and Italian.

There are at present 160 students in the college. The academic language is English. Other languages taught are Latin, French, German, Ancient and Modern Greek, Ancient and Modern Armenian, Bulgarian, Slavic, and Turkish.

There is a strong Alumnæ Association, containing 120 graduates of the high school and college, which contributed last year $700, as the beginning of an endowment fund. The usual societies exist and flourish in the college—Literary, Philanthropic, and Athletic.

Many things show that the women of the East will not be far behind those of other lands in entering upon professional careers. There are at present in the college, a number of students who are looking forward to studying medicine. One of our graduates is already in the medical department of the Boston University. Several have translated books, and engaged in writing for the papers; and we have at present in our junior class, a brilliant girl who has published one book, has a second in the hands of the publishers, and is now translating one of Shakespeare's plays into Turkish.

The Greeks of Turkey

REV. EDWARD RIGGS, *Missionary, American Board of Commissioners for Foreign Missions, Marsovan, Turkey.*†

For 2,000 years people have been studying the Greeks and praising their heroic deeds. There are plenty of men here present who

* Central Presbyterian Church, April 26. † Madison Avenue Reformed Church, April 23.

are thoroughly conversant with classic Greek literature, but many of them are woefully ignorant as regards the condition of the Greeks to-day.

The Greeks are the most important and the most interesting people of the Eastern Mediterranean. Besides occupying Greece itself, they are found in all the seacoast regions of Macedonia, and Asia Minor, and of Syria and Egypt; and their language is the common medium of communication in all that seacoast region.

The Greek people are profoundly attached to their Church; not that it provides for their spiritual needs, but because of its wonderful, continuous and rich record from the days of the Apostles down to the present time. But individuals here and there have for some time past realized the need of a deeper and more scriptural spirituality; and it has been the effort of American missionaries to bring such to a knowledge of evangelical truth. A weekly newspaper was started by a man who, himself, was a Greek, although sent out from America as a missionary, and for twenty-five years that standard of the truth was floating from Athens; but, alas, it had to be discontinued because of the failure of financial support.

There are now churches and communities of individuals scattered all through Greece and Turkey, who hold to spiritual truth. In the region of Athens there is a group of churches united in a synod. Just across the gean, in the region of Smyrna, there is another group of churches, and they co-operate with each other under the name of the "Greek Evangelical Union." Connected with this union there is one church far out on the Black Sea coast, at Ordu, near Trebizond, a noble, strong, evangelical church, standing virtually alone.

In Constantinople, at three or four different places, Gospel truth is proclaimed from Sabbath to Sabbath in the Greek language with fair attendance. All along the Black Sea coast the people are studying the Scriptures, and trying to worship God and live according to the requirements of the Scriptures.

In Marsovan, we have a Theological Seminary. Of the last two classes the majority of the members were Greeks, who are to-day preaching the Gospel to their Greek brethren.

The Greek clergy are ignorant, and opposed to every moral and spiritual uplift. But we see that the gospel has gone forth among the Greek laity, and there are promises of fruit, great in quantity and glorious in quality.

Social Influence of Missions in Turkey

Rev. Lewis T. Reed, *Cummington, Mass.**

What is the social influence of missions in Turkey? Reports say that in Turkey are 225 missionaries from the two greater societies, Congregational and Presbyterian; 155 organized churches, an annual expenditure of $225,000, a Protestant community of 60,000 souls; five colleges, six theological seminaries, over 600 other schools. What do these statistics mean for the life of the country?

The home is the greatest specific gift of missions to Turkey. The

* Madison Avenue Reformed Church, April 23.

perfect flower of Anglo-Saxon civilization is the Christian home, wherein reign equality of love and service on the part of equally educated and equally responsible parents. The personal example of missionaries as well as education through our schools and publications have made the American home real in Turkey. Villages that, before the advent of the missionary, knew only houses of mud and thatch, where human beings and cattle herded together indiscriminately, have been transformed. The home has been created where one man dwells with one woman in a house where light, and order, and cleanliness reign.

By the side of the home as a social gift, I would place the school system. It has touched the thought of men and women. It has transformed the life. It has rendered impossible the revolting child marriages of years ago on the part of our scholars, for education must precede. It has opened a new profession to women: teaching; it has given in our students a new factor in the body politic; men intelligent, industrious, moral, self-respecting; men who think, feel, and live on a high plane.

Protestant missions have also trained their adherents in the practice of one virtue, which is not always noted: temperance. In a land where the Muslims are, as a rule, abstainers, but where Christianity is often disgraced by its unworthy disciples, missions have impressed upon their disciples that intemperance and the service of God are exclusive of each other.

Finally, we will note the hospital. Eighteen thousand treatments annually is the record of this ministry in Asiatic Turkey alone! Van, Harpoot, Marsovan, Cæsarea, Aintab, Beirut, are the centers of medical work. Feet that would never cross the threshold of the Protestant Christian's church or school press eagerly into the door of the Protestant Christian's hospital.

Time fails me to speak of other influences which missions have brought into the social field: of the trades taught to boys, and housewifery to girls; of the gathering of waifs from the streets to be nurtured; of the machinery and modern conveniences carried into the country by the missionaries, and of their work in awakening a slumbering people with the literature of the Western world. The missionary station is a power house, and the current it generates is rousing even remote villages with the whirr of a new life.

CHAPTER XVIII

AFRICA

Education for Opening New Fields—Capacity of the People—All Doors Open —German Missions—Oppressed Natives—Future Missionaries for Africa.

Education for Opening New Fields

REV. ROBERT LAWS, M.D., F. R. G. S., *Missionary, Free Church of Scotland, Africa.**

I think the best way I can help you to understand some of the problems of education as it appears to us in Africa is to try to bring you in touch with that mission field as it was when we went there and as it is now.

Let us go back twenty-five years. At that time you would find a little company setting sail from London to go away to begin what has since been known as the work of the Livingstone Mission in Central Africa. We had to take two years' provisions, and then, having gone by a steamer to the Cape, we had to get a sailing vessel to take us to the mouth of the Zambesi. There we had to get a little vessel, proceed up the Zambesi River until we got to the cataracts, take our vessel to pieces, carry it seventy miles, build it again, and then sail to Lake Nyassa to begin our work.

So we got onto the lake. Now what was facing us there? I would like you to understand that. There was no Congo known at that time, except its mouth, for Stanley left London only a fortnight before I did. None of the missions along the Congo and on other great African lakes were in existence then. Sitting down on a rock one Sabbath afternoon near the south end of Lake Nyassa, I looked away across the hills to the west. I could start from those hills and walk westward, westward, westward, week after week, meeting thousands of villages, millions of people, and, until I came to the west coast of Africa itself, I would not meet with a single missionary of the cross of Christ, nor find one when I arrived there. Away to the northwest such a journey would take a month for every week that the other one did, before I could meet a missionary at Old Calabar. My nearest neighbors to the north were your American brethren at Assouan and Cairo. To the east, the nearest missionary friend was to be found at Zanzibar on the equator. Think of all that vast region with its millions of inhabitants, with the need of each individual to know Jesus Christ as a Saviour, and with no one seeming to care for their souls!

Coming to the problem that faces us, what do we want to do as missionaries? To get the Gospel to every one of those people.

* Central Presbyterian Church, April 25.

And how is one man to do it? How are all the missionaries and missions there to do it? I can tell you. Train the people.

So we come to the educational question. In all that vast district to which I have referred there was not a literature such as you have in India and China. There wasn't a letter. The many tongues of the people were spoken languages which had to be reduced to writing.

Now, let us see the change that has taken place. In connection with our own mission seven languages have been reduced to writing. The whole of the New Testament and part of the Old has been translated into one language, the Gospel of Mark into three others, and the other Gospels into various other languages. In several of the languages school-books, hymn-books, and other books have been prepared. On the west side of Lake Nyassa, in 1875, there were no schools, no teachers, no pupils, nobody who could read. During the last year we had in that district in connection with the Dutch and Scotch section of our mission, 123 schools open for the whole or part of the year. In these schools we had 460 native teachers and monitors. The majority of them were not skilled teachers, I admit, but if a boy can read the New Testament in his own language, surely he can teach the alphabet and save my doing it. Carry this principle throughout our work—all departments of it—and you have the use of the natives in propagating the Gospel of Christ.

In connection with these schools, we have an average attendance of 15,000 pupils, the highest attendance in a single day being 22,228, and I am understating rather than overstating the numbers when I say, in connection with these schools, we have 30,000 pupils, old and young. There are some strange discrepancies in these figures. What do we mean by 15,000 in average attendance and 30,000 connected with the schools?

You say you will start school and the children will come and get a lesson. You get a class of boys before you, and you begin by showing them O and teaching them how to call it. You take another letter, and another, and another, but by the time you have got over four or five, your pupils are tired and it is time to stop that day. To-morrow you get your pupils again, and the next day, and the next day, but by that time they are very tired, and they go home to rest a week. After this week's rest, perhaps they will come back again. They remember O because it was round like the moon, but depend upon it, they have forgotten all the other letters, and you have to begin your work all over again. Perhaps you get to the end of the alphabet this time, but then your pupils will be very tired indeed, and you will not see them for a fortnight. This is the beginning of work, not very promising, not very encouraging, but we have now come to recognize this as a sort of evolution, shall I call it, of school life.

But this is not all. Your pupils see that you pay for work, and they soon come to tell you that this counting of letters on a book is hard work and they need their pay. So the boys attending school each got a slip of paper, and it was marked each day. Then,

after a month, those who had been present all the time were arranged in rows; those who learned most, at the top, and there was a distribution of prizes. The one at the top of the class got, perhaps, three needles; the next one got two needles; the next, one, and then, perhaps, another would get two pins, another, one pin, and so on; for pins were turned into fishhooks as soon as they got out of school. Then the teacher went around with a bowl full of something white, and a teaspoon, and each one got a teaspoonful or two of the contents of the bowl; and before he got around the class you would see the one at the top busily employed licking this white stuff. You may think it was sugar. No, it was salt. Salt was a very precious commodity in Central Africa.

Now, then, what is the outcome of all this? It is good. It is a hard thing to raise a population the length of the alphabet. Perhaps you don't believe me. Take a picture in black and white, and the natives can not see it. You may tell the natives: "This is a picture of an ox and a dog," and the people will look at it and look at you, and that look says that they consider you a man whose character is to be represented by a word of four letters. Perhaps you say again: "Yes, that is a picture of an ox and a dog." Well, perhaps they will tell you what they think this time. If there are a few boys about, you say: "This is really a picture of an ox and a dog. Look at the horn of the ox, and there is his tail," and the boy will say: "Oh! yes, and there is the dog's nose, and eyes, and ears." Then the old people will look again, and then they will clap their hands, and say: "Oh! yes, it is a dog." When a man has seen a picture for the first time, his book education has begun.

But, dear friends, it is not merely as an educational effort that we value this. We look upon our school work as one of the greatest, and most valuable, and most direct of our evangelistic agencies. If I could go out to Lake Nyassa to preach at a village, I might find an audience of fifteen, or fifty, or five hundred, but I am not able to get back to that village for a month, or six months, or a year, to preach again. There are villages where I have preached which I have never been able to visit again, and I have never heard of any other missionary being there.

But in our schools, 16,000 pupils are each day receiving a lesson in the Scriptures. Most useful for this purpose have we found translations of a little book known as "Harry's Catechism." Every answer is a passage of Scripture, and our effort is to saturate the minds of our people with God's Word, for we know that His Word must accomplish His purpose, and can not return unto Him void. So our pupils are taught to repeat those passages. You may say many of them do not understand what they learn. Quite true; but we find that when these pupils have gone away from school, in after days these passages of Scripture come back to their minds. God, the Holy Spirit, enables them to understand them, and we find the same people coming back to the missionary to enter a catechumen's class.

That is one result, but here is another. A boy has got the length of being able to read the Gospel in his own tongue, and he

goes to prepare his lesson after school is over. He sits down, perhaps, under a tree. At one side of him is his father, and with him a number of other men of the village, busily employed mending a net. Over here sits his mother and several women of the village pounding their corn, or sifting their flour for the evening meal. The boy begins to read. The father listens and the mother listens. They are interested in their boy. He is the only one in the village who can make a book speak. Very soon they get to the end of the boy's knowledge, but, fortunately, not to the end of their own curiosity, and that sends them to the missionary to get answers to the questions which the boy could not answer.

But I have another result. We are face to face with the great question of the evangelization of Africa. We need to send the natives to evangelize their fellow-men, natives of the country and trained on the spot. Now, this is the outcome of our schoolwork. We seek Christian native pastors and Christian native teachers, and, just because of this vast extension of our work, we have had to proceed to the next step and form our institutions for the training of these natives for higher work. The native teacher must be in advance of the native class. There is no need that the native pastor should be equal to the European pastor. At all our stations we find the native Christians who are able to read going forth as evangelists. Every member joining the Christian church has to understand and promise that he will help to support that church, and will help to extend it. So at all the centers where there are European missionaries, you find a preachers' class with the male native members assembling Thursday or Friday, to study with the missionary the subject on which they are to preach the following Sabbath, and in this way every Sabbath there are several hundreds of services conducted by native Christians, with the result of the great ingathering that we have seen during the last four or five years.

When I got home after nine years of work in Central Africa, I was able to tell of nine men and women believing in Jesus Christ, and baptized and admitted as members in His Church. Last May it was my privilege in one day to baptize exactly ten times as many, ninety adults. My three companions and myself baptized that day in all 309 adults, and the following day 148 children; and 672 people sat down at the Lord's table at that place, within sight of a hill, on the other side of which, only a few years before, these people had sought our lives when first we took the gospel to them. These are the changes that God has wrought, and hence we push forward this educational work that we may find and help these natives to become ambassadors of Christ to the regions beyond.

Capacity of the People

REV. T. WAKEFIELD, F.R.G.S., F.R.H.S., *Missionary, United Methodist Free Churches, Africa.**

Sometimes when I hear statements made in reference to whole tribes of men being converted, somehow or other I feel a very great difficulty in taking in the statement, and I think those who

* Fifth Avenue Presbyterian Church, April 25.

make the statement must have a limited idea in their minds of the word conversion, in comparison with the one that I entertain. When I say the regeneration of Africa, I mean the conversion of character or regeneration of life.

Now when I was going out to East Africa in the year 1861, a great number of friends who were skeptical in regard to the missionary enterprise said to me: "It is no use at all your going to Africa to preach the gospel there. The Africans can not be converted. You can not regenerate them. In the first place, they haven't mind enough to understand the gospel you are taking; and, in the second place," they said, "even supposing they had mind enough, they have no moral consciousness. The truth can not touch them, and so your work, all the enterprise, energy, and financial outlay touching your being sent out to Africa, will be a complete failure." I went, and I should have been back again to report to the Missionary Committee if the statements of these pessimists and skeptics had been true. Some told me, for instance, that the African was not a man; he was something between manhood and brutehood, and, therefore, the gospel couldn't reach him. Now I returned to these men, and assured them that the African had intellect enough to understand the gospel. I said there was no lack of intellectual power in the African; that, with regard to mental capacity, he was quite equal to any of us. That I firmly believe to-day. The African can not well be compared, I know; but let the African stand upon his own feet, and he stands as high as we do. I never found an African yet, however low he might be in comparison with other African races, who could not as easily understand that two and two make four as we ourselves. Now, I was very pleased to find that. I found that the African children, for instance, were remarkably sharp, very clever, superior to some of our English children here in the power of acquiring knowledge. Whatever we attempted to teach them they were quite equal to learn, it didn't matter what it was; and with regard to intellectuality, and even poetical feeling, I found sometimes that I had men about me with singularly pictorial minds, and men who could pronounce truth in forms which had a wonderful charm.

Hopefulness of Work

Rev. Henry Richards, *Missionary, American Baptist Missionary Union, Africa.**

Twenty-one years ago there was a tribe of Bantu people living about five degrees south of the equator, and 160 miles from the mouth of the great Congo River. The people were entirely unknown to the outside world, living in gross heathen darkness. They were full of superstitious fears that led them to commit acts of cruel barbarism. They had no literature, as their language, though rich in words and in inflection, had never been reduced to writing. Here, in 1879, a missionary began to work. After seven years of suffering and hardship one man named Lutete declared himself a Christian. This man was threatened with death by his

* Carnegie Hall, April 24.

people, and was obliged to leave his wife, children, and town, to come and live near the mission station. He won many souls to Christ and remained faithful until he received his reward. Another man, Lazalo, one of the first converts, was the first to be recognized as pastor of his own people, and has now charge of 100 Christians in his own town, and also of the village school.

David, a chief's son, was the second man to declare himself on the Lord's side. It would be impossible ever to forget the anathemas poured on this young man by his father, brothers, and townspeople. Before he became a Christian he was honored, but now he was hated and rejected. They were ready to kill him. He was intelligent, and helped in the acquisition of the language and translation work. He was chosen as an evangelist by the church, which agreed to pay him a small salary per month. When the time came to receive his pay, he refused it, saying that he saw so many poor who needed it more than himself. These young Christian men went with the missionary from town to town preaching, until there was quite an awakening among the people, and they began to come in crowds to the mission station, many of them bringing their idols with them.

The most remarkable thing about them was that they were nearly all preachers, and willing to work and suffer for their Master.

Thomas was another earnest man, who became a good preacher; he also, as long as he was able, gave his pay back, and supported another preacher, and bought books for the school. He was the means of bringing in his father, mother, and his aged grandmother, who had grown old and gray in heathenism. One instance to show his devotion: The heathen hate the Christians, and there have been quite a number of real martyrs. A Christian man went to a town and asked for some water to drink. A man gave him some, but put poison in it before doing so. The Christian instantly drank the water, and became ill and died just as he arrived at home. The poison giver was arrested by the chief, appointed by the Commissaire of the district. A forked stick was fastened on his neck and he was thus tied up for the night in an empty house; next day he was to have been brought before the Judge. Thomas knew of this and could not sleep, as he thought of the probable fate of the prisoner. He got up and went for several miles through the long grass on that dark night, when panthers and other dangerous animals were abroad, and found the man. He spoke to him of the love of Jesus and His willingness to save even such as he. The man confessed his crime which he had previously denied, and professed faith in Jesus. Next morning the man was found dead, the stick was so tight that it choked him. Thomas believed it was another case of the "dying thief."

There is now a railway connecting the Upper and Lower Congo. The railway builders gave high wages to the people to induce them to work for them; there was a great rush to the railway. We had at that time twenty-five preachers and teachers, who could earn as much in a few days on the railway, as their salary as mission teachers amounted to in a month. To their credit be it said

that, though it was a great temptation, not one of them left his work or even suggested doing so.

In 1894 there was an influential man named Nloko, who made havoc of the church and did all he could to hinder the work of God. He became a Christian. In a very little while he could read and expound the Scriptures with wonderful power. He was baptized and received the name of Paul. He went away two days' journey and commenced work, and about twenty heathen souls were brought in, and there is now a church there of more than twenty members. He returned and commenced work in a large village about ten miles from the mission station. The missionary and preachers had visited and prayed for this town for many years without producing any apparent effect, except to make the people hate the Gospel and preachers more bitterly than before. They refused to let Paul live in the town, and forbade anyone to receive him. He put up an old tent just outside of the town, and began to work as he found opportunity, in the gardens, or woods, or byways. He suffered much and labored many months without seeing any conversions. Then one young man professed to be a Christian, and at once his wife, mother, and friends drove him away and would have no more to do with him. He went to live with Paul, and they shared the danger together. Then another and another were brought in, and a little town was springing up around Paul. They built themselves a good meeting-house, large enough to hold 300, and that is now too small for the congregation. They are preparing a larger and more substantial structure. There are now 400 church members in that town. Paul and his comrades have now gone across the Congo, and have many baptized Christians there: altogether, Paul has over 500 Christians under his charge, and a number of preachers and teachers at out-stations.

A short time ago, one of the Christian villages in Paul's district, situated near the river, on the south side, decided to do something for the people across the Congo. The whole village of about fifty people crossed the river in canoes, not by any means an easy matter, as the stream there is very rapid and about four miles wide. They stayed three days among the people, preaching and teaching the Word of God, and then returned. There is now a good work across the river and about forty have been baptized. The people build their own schools and meeting-houses.

Giving is a good test when the people are naturally avaricious. In 1899 the Christians at Mbanza Manteke, poor as they are, gave £160 toward the expenses connected with the work.

There are 1,500 baptized church members in good standing, connected with the station, 2,000 have been baptized since 1886; 2,000 pupils are taught in the station and village schools, none of whom are boarders. The gospel is spreading out further and further in all directions, and the people within the radius of thirty miles of the mission station have the gospel preached to them by their own countrymen. Fifty preachers and teachers are at regular work, preaching the gospel of the Lord Jesus to the people. A training school for preachers and teachers is also connected with the station.

The attractive force of the Cross, the quickening influence of the Holy Spirit, the illuminating power of the Word of God, are sufficient to bring the whole world to the feet of Jesus.

MR. W. J. ROTH, *Missionary, Christian and Missionary Alliance, Congo Free State.**

I have been laboring in the Congo Free State four years. I believe, in Congo especially, that the country is as open to receive the gospel as anywhere here in the United States. The Congo Free State contains about forty millions of people and is governed by the Belgian Government. The Society under which I have been laboring has four stations. Our first station is about sixty miles up the Congo at the capital, Bomba, and from there we have gone to the north of the mighty Congo for about 110 miles, and we are now near the borders of the French Congo and our work among them has been principally school work as well as evangelization. At Bomba we have a school, and are teaching the children of the coast people, as well as the natives of the State, English, but in the interior we learn the native language and teach the natives in their own language. We have at one of our stations about forty-five boys in training. And at another we have the same number, and at our last farthest inland station we have seventy-five. We send them out to deliver the gospel to their own people. There is no opposition among the natives, and for that reason we can get an audience at any time, and I say the country is open.

REV. DR. A. SCHREIBER, *Inspector, Rhenish Missionary Society, Barmen, Germany.**

There are a great number of German Missionary societies in different parts of Africa, and I consider that Africa is our special field of work. Our own Society had been for more than fifty years at work in Southwest Africa before the Germans thought of a part of the country becoming their colony. Of all the evangelical missionaries, European and American, that are at work in Africa, about a thousand, exactly one-third part, are German. There are two Societies of Basel and of Bremen working on the west coast of Africa, on the Gold Coast, and in Cameroon, and they have been doing a very noble work there, although a great number of them have succumbed to the very bad climate. That is the spot of which Zinzendorf said 250 years ago, that so many lives were thrown away, "but," he said, "that is the seed of the black man." Basel has forty-eight missionaries out there, and Bremen, of the North German Missionary Society, has about fifteen, and the number of Christians belonging to those two Societies on the Gold Coast, in Cameroon, and in Dogo, is about 25,000. Our own missionary Society began its work near Cape Town, just among a population of mixed European and African blood of several colors. Now, we have founded ten churches within the borders of Cape Colony numbering about 15,000 souls, and those churches are self-supporting. We do not pay a farthing for them. We only send out men to

* Union Methodist Church, April 23.

teach them. In the so-called southwest German Africa, we have twenty-five missionaries. They have begun their work on this side and the other side of the Orange River, and they have gone north to the Canary River, and our missionaries have just built the first church. We have about 120 people in that country. There are 175 German missionaries in Cape Colony, the Transvaal, and Natal, and I consider that quite good. Although we do not know what will be the end of the dreadful war going on now, one thing is certain, that the hatred of all who speak Dutch against the English will be very much increased and deepened for a long time. I am afraid that the work of English-speaking missionaries will be hampered. All of our German missionaries are now among English-speaking people, and I consider that their task will be even harder than it has been. Our own Society has had a very hard field among the Hottentots because they are nomadic. We have been laboring there for a long time with much success. We have won 10,000 people. Perhaps, you have read something about the dreadful disasters in South Africa during the last ten years: the rinderpest, and the dying of men, and the coming of locusts. They were ready to say: "It is too much." But now we feel that it has not been too much, and has not been in vain. In that country a new era has begun, and the people are coming in hundreds asking for baptism. I do not know if you have ever heard of a society in Hermannsburg, in Germany. The founder sent out men to South Africa. They have been at work in the west of the Transvaal, among the Basutos and the Zulus. These men have baptized more than 3,000.

Of course, the aim of all missionary work is to Christianize a whole people, and as far as I can see that can be done in other parts of the globe, but I am not quite sure that it can be done in Africa. It seems to me that the Africans are a sort of people where their nationality is so interwoven with their life that in order to make them Christians they must first leave their nationality. So, at least, we have found it. For a long time in Southwest Africa we could not make the people Christians, but now the different European powers are taking possession of Africa, and the result is that the people will lose their nationality—not their language, but their national customs—and after that they will become Christians, and I count it, as so many other things in our days, a means in God's hands. The European powers do not think of the expansion of Christ's Kingdom, but nevertheless they are doing a thing that is, if God will, to be a means of bringing Africa under the gospel.

Rev. Charles Phillips, *Missionary, London Missionary Society, Johannesburg, Africa.**

There has been a great and a very glorious work accomplished in South Africa. We have, taking the whole of the different States, something like 817,000 white people, and we have about 3,176,000 natives. Of these, we have some 345,000 that are baptized, and over half a million that are adherents of the different evangelical

* Union Methodist Church, April 23.

Christian churches there. We have institutions on every side. I think it is a wise thing, it will be a great thing, when the colored brethren of America go up to Africa to pay back in the name of the United States the indebtedness of this continent to Africa. But it must not be forgotten that we have large institutions in Africa that are training up their own people; that we have Lovedale, for example, with about 1,000 native students, and that we have many other institutions connected with the different branches of the Christian Church that are training up the different members of the various tribes, and the Cape colored or half-breed class of South Africa. I have been permitted more especially to labor among what is called the half-caste population, numbering some 300,000 people, almost entirely the offspring of the Boers and their slaves in the olden days, and speaking the Dutch language. Some of these people have attained, more especially in Johannesburg, largely as a result of the discipline of suffering and oppression, to a very high ideal of Christian life and character. I labored also in the Cape Colony, but in Johannesburg itself I have found some of the finest specimens of Christian character that I have ever seen among natives in any part of the world. They are men who live for God and for His Church; men who rejoice to consecrate their all, lay it upon the altar of God, and I am quite sure that as regards generosity or consecration to the work of the Master, the Johannesburg church could compare with any church in this city.

In one section of the Christian Church in the Transvaal only a short time ago a resolution was passed threatening excommunication to any of its officers or members who should do anything to evangelize the heathen. In the Constitution of the Transvaal Government it says that there shall be no equality, either in Church or in State, between white and colored people in the Transvaal. No colored person is ever permitted to enter a Dutch church in that country. They are not permitted to walk upon the sidewalks of the streets. They are not permitted to trade in any way whatever, not even to the extent of purchasing a basket of oranges and going from house to house to retail them. They are not permitted to own even a foot of land in the country that only two generations ago was entirely their own. For two generations there never was such a thing as a legal marriage permitted among the natives of the Transvaal. From 1834 up to two years ago, no such thing was possible as a legal marriage among blacks or half-castes.

In regard to education, while the maximum is done for every Boer child and the minimum for every Uitlander child, the Government says that nothing whatever shall be done for any native child. Yet, in spite of all, a great and a blessed work is being accomplished there.

Natives and Foreign Oppressors

H. G. GUINNESS, M.D., *Regions Beyond Missionary Union, London.**

The Arab slave trade in Africa has been bad, but I decline to

* Carnegie Hall, April 25.

believe that any worse atrocities were ever perpetrated by the Arabs than have been perpetrated by the Belgian officials in connection with the india-rubber traffic in Africa.

The facts are simply these: The Government of the Congo Free State was and is a large trading company. It was greatly to their advantage to get as much india rubber as possible and at as low a price as possible. They, therefore, under the pretext of taxation, demanded from the natives an enormous quantity of gratuitous labor. The rubber traffic was forced on the people at the point of the rifle. If the natives did not bring in a stated quantity, their villages were burned, and they themselves were shot down like dogs. I know personally what I am talking about perfectly well. When a Commissaire of a district did not wish personally to superintend the work of destruction, he gave cartridges to some of his native soldiers and sent them out to kill the people, and said: "Now don't waste the cartridges, and to show me that you have not wasted them, I shall expect you to bring back a right hand for every cartridge that you use." At one of the stations on the Congo I have known eighty hands to be brought back one day, and seventy hands to be brought back the next day. One day at one of our mission stations a poor woman was being driven with a little basket on her back, containing hands, and one of our lady missionaries stopped her and said: "Put down that basket and let me see what you have there." The hands were counted on the ground. There were nineteen! In that basket there were the hands of women and of little children. The man who was driving the woman with a strip of hippopotamus hide was terribly angry because one hand had been lost on the way. I am thankful to say that, excepting very limited areas, that kind of thing to-day does not exist on the Congo River. It came to an end thus: Mr. Shelbron, a Swedish missionary, of the American Baptist Missionary Union, made complaints against this thing. He was threatened with five years' imprisonment. But he made complaint to the press, and writers published throughout the length and breadth of Europe the odious details of these outrages. These were, of course, frankly denied, but all the same, thank God, alterations came. I, myself, had the great privilege of conversation with Leopold II., the King of the Belgians. I introduced to his attention this whole question. He said: "But you know we must not believe what these natives say." I replied: "Your Majesty, it is not a question of what the natives say, but of what the natives suffer, and what we have seen with our own eyes." I am thankful to tell you that His Majesty has taken earnest steps in a philanthropic way to put down that cruelty. The Congo State wants rubber. I was afraid that it would collect rubber anyhow; I am now getting to think that it is going to have the rubber, but if Europe is listening, and if Europe is looking, and if the telegraphic wire that has commenced to go into the interior of Africa is kept open, and the railway communication is uninterrupted, and if the publicity of the presence of missionaries only keeps the topic in the air, I venture to believe that in the poor Congo land there will be times of respite and blessing.

We owe Congo much. We have robbed her, killed her, destroyed thousands of her sons and daughters. All the reparation we can make is to carry back again the Word of Life.

As director of the Congo Below Mission, I have personally been invited to send missionaries on to all the rivers where French companies are at work, and their director, a noble man called Colonel Tice, has said to me: "We shall be exceedingly glad if you will speak frankly to our directors on the Congo if our agents transgress, violating alike the dictates of nature and the provisions of our Trading Company." Inside of the last few weeks, I am glad to say that further difficulties of this kind have been quelled, and from my own knowledge, both of the Government and of the officials, I believe that the dark blot that has rested on the Congo administration is a matter of the past.

A Work for American Negroes

Rev. Charles S. Morris, *Missionary, National Baptist Convention, Africa.**

I should be doing a most serious injustice to the great missionaries of other days if I did not say that almost every sign of civilization, every bit of red paint that has been washed off, and every blanket that has been cast away, and every man that has been lifted up from degradation in Zululand and South Africa shows the work of the magnificently heroic missionaries, like the Grouts and the Adamses, and Livingstone. But South Africa is rapidly filling up with a very ordinary class of European colonists, who have a very bitter and unrelenting prejudice toward the native. In other days the Boer used to have the brutal sign hung over the door of his church: "Dogs and Kaffirs not admitted." It does not hang over the door, but it frowns in the face of the native even yet in many of the English churches in South Africa to-day. I know of churches, where I have visited, where the pastor told me with regret that the members of his church were not willing to allow a Kaffir to come within the doors and worship God. I know a man who is connected with the so-called Ethiopian Movement, who told me he was driven out of the Church of England because, when some European visitors came to visit that church, as the Europeans and the Kaffirs bowed around the altar, the rector whispered to this man, "Tell your people there is not enough bread to go around." So the Kaffirs had the humiliation of getting up from their own altar and going back to their seats, refused by their own pastor, and humiliated in the presence of strangers. When that young man got vitality enough, he went out of the Episcopal Church and is now a pastor in this Ethiopian Church in South Africa.

A pastor in one of the large Wesleyan churches told me that when he went to visit his superintendent, when they had prayers he was not even invited in. When the family had their food served in the dining-room he had his meals sent out to him in the kitchen. Now, what would be the result of native ministers and native church members seeing and smarting under these things? There is but

* Union Methodist Church, April 25.

one thing they can do if they have any self-respect, and that is to leave the churches that insult them in that way. Ten thousand members of the Wesleyan Church in South Africa went out of that Church as a protest against the prejudice that was exhibited in it, and when they felt their own weakness and their lack of leadership they sent one of their number over to America and pleaded with the African Methodist Church to come over there and assume the leadership of them, and Bishop Turner, in response to that appeal, went over there and received into the African Methodist Episcopal Church those 10,000 members.

When I was in South Africa only a few weeks ago, I received into the Baptist Church some 1,200 members, representing some seventeen different congregations. These people had withdrawn from the Wesleyan Church about fifteen years ago. They told me that they had gone out simply because they were treated in such a way in that Church that they could not stay in it.

I mention these things to show that there is reason for this Ethiopian Movement. It is not simply a blind rebellion on the part of the natives to get out from under European control, but the same spirit that actuated Grout, and Adams, and Lindley, that actuated Livingstone and Moffat, has not actuated the younger men who have gone out there and been contaminated by this prejudice and have shown their prejudice toward the people among whom they have gone to minister. And I want to say right here that unless that spirit is changed in South Africa thousands will be going out of all of those churches. The Congregational Church in Zululand has been split in twain in its center, and there are some ten independent Zulu Congregational churches there now. This separation is due, I verily believe, in a large sense to the injudicious manner in which the missionaries there have treated some of the natives. We might as well recognize these facts. We might as well recognize another thing. I believe that God in His providence has been intending and preparing the American negro to assume a large place in the evangelization of Africa.

Within twelve miles of Lovedale I saw an American negro, who, last year, baptized some 300 people in that country. And as I sat in his house the native men and women came and squatted on the floor and perched on the trunks and chairs, and there was such a freedom and a lack of formality as would be impossible in the house of any other missionary than a black man. Night came on. Two of those girls lived too far to go home at night. I had the only available bed in the house, and so they simply made a pallet on the floor, and this missionary's little daughter slept in the middle and those two heathen girls on either side. That would be impossible to any other missionary than a black man.

I believe that the prejudice in South Africa is growing all the while. The same thing is true with reference to West Africa. The prejudice in South Africa will force our missionary societies to recognize that the American negro can do a work there that no other people can do; but when you come to the west coast of Africa you will find that there God has an armed sentinel marching up

and down, ready to beat into delirium and death any daring missionary who goes there to offer the Word of God. Only one man is practically immune from the deadly African fever, and that is the black man.

So, when I see the negroes of our Southern States; people who came here naked savages, having no word of the language and having no idea of God, and who, to-day, are four millions in number, redeemed, regenerated, disinthralled, I believe that God is going to put it into the hearts of these black boys and girls in the schools of the South to go with the message to South Africa and to West Africa, and vindicate American slavery as far as it can be vindicated by taking across the ocean the stream of life.

C. F. HARFORD-BATTERSBY, M.A., M.D., M.R.C.S., L.R.C.P., *Principal Livingstone College, Stratford, E.**

One of the most striking instances I think I have ever known of an indigenous civilization was in the center of the Sudan, where I found a man who was able to translate the Gospel of St. John from Arabic into the Haussa language in ten days' time, and write it out. And yet that was done by an African in the heart of Africa, who had never, I suppose, seen an Englishman before, and the only white men he would have seen at all would have been some Arabs. That is just a sample of the intelligence of some of those people. As soon as we are able to give them the gospel in their own tongue we are able to reach them.

I consider this is a great claim on the Christian Church. What is being done? The party of which I was a member was unfortunately broken up by sickness and death. The two brave young leaders of our party lie buried side by side on the banks of the Niger. I was invalided home after having gone out on the Niger three times, and now my work must be a work at home for the missionary cause.

I believe that Africa is largely to be evangelized by the colored race. I believe there is an opportunity for the colored races of America who have had the blessings of the gospel, in a way that is unexampled in the world's history, to go and evangelize Africa. There is an opening for them that escapes us white-skinned people who find such difficulty in getting on with that climate. It will be at some cost, no doubt, but that is the only way that Africa is going to be evangelized.

REV. H. B. PARKS, D.D., *Secretary, African Methodist Episcopal Church, New York.**

I do not think that the evangelization of Africa was ever more hopeful than at present. I regard the movement in Africa to-day that we deplore so much from one standpoint, as being one of the most hopeful signs of the speedy evangelization of that people. It is the opening of the door. It has been remarked that the negro of America will have much to do with the evangelization of Africa. It is a fact that we need not hesitate to admit, brethren, that there

* Union Methodist Church, April 23.

are no people that you can send to them that can get as near to them as these people. Eighteen years ago we began operations on the west coast of Africa with five men. From that number we have been able to bring to Christ upward of 3,000 souls, and wherever our men have gone they write the most encouraging letters from heathen kings. They say that they are welcomed with great joy and satisfaction. The same is true in South Africa. To-day, while we have been operating there for only a few years, our membership is numbered by the thousands. What we want to-day is to give educated missionaries of the negro race to that continent, and put the work in their hands.

God has reserved the black son of that continent upon whose shoulders He lays the responsibility and in whose heart He puts the will, the desire, and the determination to go forth, in the name of Him who died to make men free, and plead with his heathen brother on the dark continent.

Madagascar

Rev. W. E. Cousins, M.A., *Missionary, London Missionary Society, Madagascar.**

The history of our work in Madagascar may be divided into four periods, thus:

(1) The fifteen years from 1820 to 1835; during which the Welsh missionaries, Jones and Griffiths and their fellow-laborers, laid the foundations of Protestant missions.

(2) The dark days of persecution, which lasted from 1835 to 1861, when the persecuting queen, Ranavàlona I., died.

(3) The thirty-three years of growth and development under native sovereigns, which date from 1862, when the work of the London Missionary Society was renewed at the close of the persecution, till 1895, when Madagascar ceased to be an independent kingdom and became a French possession.

(4) Lastly, we have had more than four years of work under new conditions, dating from 1895 to the present time.

The gains of Protestantism up to the end of the third period may be summarized thus: At the outbreak of the persecution in 1835 there were three or four churches with about 200 communicants. In 1862, at the reopening of the mission, there were some twenty-five congregations, with about 800 or 900 communicants, and the whole body of adherents numbered about 7,000. In the year 1894 it is estimated that the Protestant churches were not less than 2,000, with more than 300,000 persons attending Christian services, and about 96,000 communicants. There were about 1,600 Protestant schools and 120,000 scholars. Before the first missionaries were compelled to leave the island they had published (in 1835) the first translation of the Bible, and this translation had been submitted to a very careful revision. This work took eleven years and was completed in 1887. The foundation of a Christian literature had been laid. Medical mission work, begun by Dr. Andrew Davidson, in 1862, had been carried on with much energy and suc-

* Broadway Tabernacle, April

cess. The queen was a Protestant, and services were regularly conducted by native pastors in the palace church. It seemed probable at that time that Protestantism would be the religion of the majority of the people. The nominal Christians were not less than one-tenth of the population of the island. Much aggressive work was being carried on, however, and even in distant parts of the country agents of the European societies, or of the native missionary society, were at work.

In 1895 came that great political change that has affected powerfully, and will continue to affect, the development of Christianity among the Malagasy people.

On September 30, 1895, General Duchesne took possession of Antananarivo, and in the following year Madagascar was proclaimed a French colony. The queen was banished, and the native flag was no more used. To-day the French tricolor may be seen flying in almost all parts of the land. The responsibility of governing the entire island, which is rather larger than France, now rests on the representatives of the French Republic.

Under these French officials are employed a great number of native subordinates, and the one aim of all these functionaries is to make Madagascar French. The teaching of the French language is made compulsory in all schools. In the material development of the country the French have already, in their brief period, accomplished wonders. Roads and bridges, telegraphs and telephones, good postal arrangements, and a well-organized police force have sprung into existence, as by the touch of a magic wand. French law courts command the respect and confidence of the people. I do not wish you to believe that French administration is perfect. No doubt, it brings with it consequences not agreeable to the conquered people. Taxes, for instance, are heavier than they were.

But for us in this Conference, the all-important inquiry is, how the great change in the government of the country has affected, and is likely to affect, the work of Protestant missionaries.

Of course, a great political change, such as the French annexation has brought about, would cause disquiet and unsettlement, at least for a time. And, unfortunately, these inevitable consequences were greatly increased by the outbreak of a widespread rebellion the year after the conquest, and by the bitter opposition of French officers to the work of English Protestant missionaries, especially to that of the London Missionary Society.

So strained had the relations become, that in the latter months of 1896 and during part of 1897 it seemed unlikely that the work of the London Missionary Society could be continued with any hope of success. We saw that our presence brought down upon the churches under our care much thinly veiled persecution. It seemed unwise to continue our work.

But I am happy to say that now British missionaries are allowed to work with a fair amount of freedom under the French flag in Madagascar.

As an illustration of this, I may say that the new education laws recently published in Madagascar place all mission schools, Catho-

lic and Protestant, French, English, and Norwegian, on the same footing; and government grants in aid are offered to all who will comply with the conditions laid down.

We now come to the topic: What has been the general effect of the French conquest on Protestant missions?

1. So far from lessening the number of workers in the various Protestant missions, the troubles of recent years have brought new workers into the field. The Norwegian Mission is stronger than ever. And the Evangelical Society of Paris has been drawn to the work, and is now represented by about thirty workers. The trials of the native Protestant churches, and especially the murder of the two French missionaries, Escande and Mivault, deeply stirred the hearts of French Protestants, and seemed to them a very call from God to undertake for Him in their new colony. The London Missionary Society has recently sent out three young men possessing a knowledge of the French language, and has three or four others in course of preparation. There are eighty or ninety male Protestant missionaries, and about thirty lady missionaries (not including the wives of missionaries); that is to say, we have from 120 to 150 European workers, a larger number than we have ever had in the past.

2. All educational work in Madagascar, up to the time of the French conquest, had been in the hands of the various missions. The Protestant schools at that date contained about 120,000 scholars. For a time, however, after the conquest, the antipathy to all that told of English influence was so strong, that in order to save the schools of the London Missionary Society, they were all transferred to the care of the Paris Society. The London Society is now resuming the care of all the schools in districts remaining under its care.

3. The first result of the French conquest and the troubles that followed it, was a great falling away from the native churches, and many thousands left us. I think I may say, in general terms, that there are not at this time more than about one-third of the number of attendants on public worship that there were before the war; that is to say, nearly 200,000 people have in the meantime ceased coming to our churches. Many of the 300,000 who called themselves Protestants had simply yielded to the force of a national movement, and had followed the example of their queen and their rulers. All outward inducement to Protestants ceased. For a time, owing to the bitter and unscrupulous persecution of the Jesuits, a veritable reign of terror existed; and, notwithstanding the satisfactory proclamations of religious freedom issued by those in authority, the country people were so tyrannized over by the priests and their agents, that they were completely cowed.

This reign of terror has now come to an end. One of my latest letters from Madagascar tells of crowds of country people coming back to the Protestant churches.

4. But there are permanent difficulties caused by the French annexation that will still try the faith and patience of Christian workers.

Sunday, for example, is no longer the quiet day of rest it once was. We have now what is known as the Continental Sunday.

Then it may be easily understood that the presence in Madagascar of many hundreds of French soldiers and officials has an injurious influence on the morals of the people.

Again, the neglect of attendance upon religious services by many of the Frenchmen with whom the Malagasy now come into daily contact can not fail to exert an injurious influence upon them.

Our churches, then, will have to encounter new forms of difficulty, and will experience much trial and testing from the changed conditions in which they are now placed. Many, as the results of recent testing, seem already to have gained a deeper and maturer religious life; and the tone of our churches is certainly more spiritual than it was.

Believe me, Protestantism is not dead in Madagascar, nor is it dying. It shows many unmistakable signs of life and activity, and we believe that, although it will possibly in future years, be the religion of a minority only, it still has an important function to discharge in the development of the life of the people. "In Antananarivo," said a French writer a year or two since, "Protestantism stands for uprightness and purity." God grant it may always do so!

CHAPTER XIX

THE AMERICAS

State of Christianity in South America—Failure of Rome to Christianize—Pagans of the Interior—Ignorant Roman Catholics—Aborigines of North America

South America

SENOR F. DE CASTELLS, *Agent, British and Foreign Bible Society, Costa Rica.**

I wish to correct two erroneous ideas which I find to be prevalent concerning the country south of the United States. The first, is that all of it is Spanish. This is not true. In Mexico, for instance, it is said that not more than fifteen per cent. are of Spanish origin. Some of its legislation and the official language were taken from Spain, but it can scarcely be called a Spanish country. Then, if you go out of the Gulf of Mexico, you will find all along the Atlantic coast, from Yucatan to Brazil, the English, and not the Spanish language prevailing. In the Republic of Salvador, on the other hand, no less than one-fourth of the total population still speak their aboriginal dialects, and in Guatemala, out of 1,800,000, more than 1,000,000 are absolute strangers to the rich Castilian, speaking nothing but their own primitive tongues. Everybody knows that the 16,000,000 of Brazil speak Portuguese. The Guianas are English, Dutch, and French. In the heart of South America the majority of the inhabitants are pure Indians, and a very large percentage still use Quichua, Guarani, and Aymara. In the extreme south, there are also large numbers of unreclaimed Indians without anything Spanish about them. Indeed, my estimate is that barely one-third of South Americans have Spanish blood in their veins, and that not more than one-half can be said to have Spanish for their mother tongue. These facts show the high importance of the Indian mission work.

Secondly, there is the fallacy that the people of South America, whom the handbooks of geography classify as "Christian," have already the gospel and need not to be evangelized. South America is a priest-ridden continent, without family life, given up to domestic anarchy, to religious bacchanals, to the worship of grotesque images, to the practice of pagan or semi-pagan rites, and to the control of a most profligate priesthood whose main business seems to be that shameful traffic in souls for which they have attained world-wide notoriety, and by which the gospel of Christ has become a by-word.

* Madison Avenue Presbyterian Church, April 23.

Outside of the 750,000 Protestants which there may be, most of whom are foreigners, not only are the words of the Gospel not known, but, I venture to say without fear of contradiction, that for most of the people in those parts, the death of Christ is still a meaningless tragedy. We find there the very lowest and most degraded form of Romanism that can be conceived. Some European and American Roman Catholics who go there will not recognize it as their religion, but prefer to attend Protestant churches. Of the common people, only a very few have anything like a clear conception of the dogmas of Rome. You ask: How, then, do the priests retain their grasp on the continent? It is entirely through dread of the unseen and of the world to come which is instinctive in man. Again, up to this day, nearly 7,000,000 people in South America still adhere, more or less openly, to the superstitions and the fetichisms of their ancestors, having never submitted to any Christian ordinance; while perhaps double that number live altogether beyond the reach of Christian influence, even if we take the word "Christian" at its widest meaning. In all the seaports of the continent there are large and growing communities of foreign Protestants, and these are generally well provided with ministers and houses of worship. But the natives remain untaught, if not forgotten. In Uruguay, there seems to be one minister for every 200 foreign Protestants. But the missionaries working among the people of the land are about one to every 100,000. In Brazil, too, for the 140,000 foreign residents who are Protestant, there are 120 workers. This is twice as many as the missionaries working for the 16,000,000 native Brazilians. In the Dominican Republic there are a dozen or more preachers rendering excellent service among the English-speaking negroes from the other islands, who are Protestants; but the natives are generally passed by. And in the little Republic of Costa Rica, for the 5,000 Protestants who have come from other lands, we have eight workers, while for sixty times that number of natives, we have but two. Brethren, ought these things to be so? By all means let the foreign settlers have their churches and ministers. But if our Christianity is not of the aggressive type, it must be a very mean thing indeed, for it implies that we are not in earnest.

The story of the last seventy-five years and more, the period of independent political life enjoyed by the republics of South America, has been one continuous struggle for supremacy between the civil government and the Church of Rome, the cause of the government being championed by a radical party which is commonly termed "Liberal," and the cause of the Church by a clerical one, ordinarily described as "Conservative." In some of the republics, as Mexico, Guatemala, and Chile, the civil authority has already triumphed, and Protestant missionaries enjoy the protection of the law. But in others, the priest is still a power, and our position is very different. We may be tolerated, the letter of the law may be more or less favorable; but the prevailing bigotry and the pressure

put by the clergy upon the local authorities completely nullify the law, and the missionary has to suffer.

In Mexico our Protestant missions have taken deep root, and already as many as 70,000 Mexicans have been brought under the power of Christ.

In the five republics of Central America, with about 5,000,000 souls, there are fifty workers belonging to five different missions. One district—the Mosquito Coast—has been thoroughly evangelized by the Moravian Brethren, who supply two-fifths of our missionary force; but the rest of the field has barely been touched.

The Lesser Antilles have been well evangelized, chiefly by missionaries from England; while the larger islands are now being liberally provided for from this country. The French West Indian Islands, with 500,000 souls, are still a very needy field.

In the whole of Venezuela, with 2,500,000, there are but seven missionaries. In Colombia, with over 4,000,000, there are but three mission stations. In Ecuador, the power of Rome is broken, and at present, not only is the Bible allowed to circulate, but missions have already been established by American Christians.

In Peru, with 5,000,000 souls, the venerable Dr. Wood was not long ago the only worker, but he has been re-enforced, and a new mission associated with the Regions Beyond Missionary Union has now been established, which promises to do much. When these new developments appeared, the priests opposed them and so slandered the workers that we feared their strategy would succeed. Now, however, the tendency is to remove former restrictions rather than impose new ones.

Brazil has a territory as vast as the United States. Its present population is nearly 18,000,000, and among them only fifty missionaries are at work, with about the same number of native helpers. The number of Brazilian converts exceeds 8,000. The 2,000,000 of aborigines of the interior are yet unreached, but the South American Evangelization Society of Toronto is now seeking to provide for them.

In Uruguay, which comes next, a good work is being done, but the staff, in both of the missions there, is insufficient for the 1,000,000 of souls around them.

The same might be said of Argentina, with its 5,000,000 people. But, happily, that republic is obtaining more and more attention every day. The most remarkable of the Protestant missions in South America is doubtless that of the South American Missionary Society in Tierra del Fuego, where a tribe of savages, among the lowest known in the scale of civilization, have been humanized and Christianized.

The foremost of the republics is Chile. But the gospel is needed there no less than it was in ancient Athens and in Rome. The missionaries now laboring among its 4,000,000 people are about sixty. In some places they have met with remarkable success.

Then, in the heart of the continent, there are two more countries: Paraguay, which has 750,000 souls; but hitherto only small beginnings of mission work; and poor Bolivia, with 2,500,000

souls, now brought within easy access from the Pacific by the railways of Peru. The only work done there has been effected by the agents of the Bible Societies and others, who have gone through that country, Bible in hand, to prepare the ground for more permanent work.

It would be difficult to state the present strength of the missionary host in those countries, owing to the great variety of organizations and the difficulty of obtaining full reports. But I do not think that we have more than 300 missionaries (exclusive of wives), or one to every 200,000 souls. And whether there be more or whether there be less, the fact is that as the missionaries are not and can not be equally distributed through the continent, the calculation of any such proportion is merely theoretical. The bulk of those multitudes remain far beyond the range of evangelical influences.

On the other hand, it is because of this great deficiency in preachers and evangelists that we should value the more the efforts that are put forth by the Bible Societies. During the last seven years these Societies have made a great advance. The British and Foreign Bible Society alone has from thirty to forty workers permanently employed in disseminating the Word of God in those vast South American fields. Most of our efforts, however, have hitherto been directed to the Spanish-speaking Mestizos and Creoles, and the poor aborigines have remained uninfluenced by our work. This will not be so in the future. Some portions of God's Word have already been translated for them in nine of the principal languages. Unfortunately, the readers among those people are not numerous. Some thousands of copies, however, are now in circulation. Wherever the colporteur has sold or given a portion of Holy Scripture, there is an opening for work. The purchase of that Book is evidence of a desire to know more on the part of the purchaser.

Roman Catholic Missions in South America

Rev. W. Hubert Brown, *Missionary, Presbyterian Church, U. S. A., Mexico.**

I am to speak of Roman Catholic Missions in South America and their failure to evangelize the people; and I can give you an idea of the chief reasons for the failure if I state briefly the methods of evangelization employed in the past.

In the first place, at the time of the conquest, Spanish and Portuguese colonists came into Mexico, Central and South America. With the invading bands were, as a rule, priests or monks, and one of the first efforts of the conquerors was to convert the native population. It was a recognized fact that if the natives were conquered, they should accept the religion of the invader, along with his rule. Violence was employed in order to set up the new religion, the troops rushing up the steps of the temple, destroying the idols, setting up the cross or an image of the Virgin, and then performing the ceremony of the mass. Later on the children were

* Madison Avenue Presbyterian Church, April 23.

gathered into schools that they might be taught to read and write, and to repeat some of the necessary prayers and sayings of the Roman Catholic Church, either in the Latin, Spanish, or Portuguese language; and finally these same children were employed by their teachers to go out on expeditions of destruction to help break down native temples and idols.

Another method used was compromise. Astute men saw that if they could find out some shrine or some sacred spot and link with it the new worship of the Roman Catholic Church, the crowds that formerly went to the pagan, would go to the papal shrine.

These methods did not wholly eradicate the old superstition. Although the natives were employed to erect vast convents, monasteries, and churches, they saved some of their idols, hid them from public view in caves or fastnesses of the mountains, and continued to worship their heathen gods. As the years went on, a mixed population, Indian and Spanish, or Indian and Portuguese, grew up, which is the really characteristic population of all Latin America, except where the Indian element still predominates, or where immigration (as in Argentine Republic) has changed the problem, possibly, in some respects. But this mixed population naturally would be devoted to the Spanish religion.

Now, why do we say that the Roman Catholic missions failed? Why do we claim it is necessary to send men and spend money to establish missions in those countries? In the first place, because of the corrupting influence that entered into the priesthood and into the monasteries, owing to increase of wealth and power. The wealth amassed was not always employed for the conversion of the people. For many of the missionaries of the first centuries of Roman Catholicism; for their heroic sacrifices; for their wonderful efforts, we have nothing but admiration. But they were representatives of a system radically defective.

The other reason for their failure was the lack of spirituality in the teaching. Superstition was mingled with their teaching in spite of all their devotion, so that we have, then, a corrupt form of Christianity. Whatever may be said of individual cases—and I have no reason to doubt that there have been godly, consecrated lives among the workers in that Church—a corrupting influence has been at work in the lives of monk and priest in those regions, an influence which has tended to vitiate in many respects the moral life of the people. Examples might be abundantly given which prove this assertion. But it is not wise to go into details. We will only add that Protestant missions have an influence which will be seen as a restraining influence upon the Roman Catholic Church in those regions, and as an enlightening influence upon the country at large.

Indians of South America

Rev. D. B. Grubb, *Superintendent, South American Missionary Society, Paraguay.**

I have been laboring since 1889 in the Republic of Paraguay.

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The western portion of the Republic of Paraguay is called the Chaco. It is a region rather larger than the whole of France, and it is populated, as far as I can tell, by nearly a quarter of a million of heathen Indians. These Indians have maintained a virtual independence of the neighboring republics ever since the first Spanish conquerors landed in that country; and there are no civilized residents among them except the mission party.

The people we are working among at present comprise three nations, among whom we find some tens of thousands of a very fine class of savage, men who are brave, who are skilled in pottery, and in weaving wool and cotton, and who have a certain knowledge of agriculture. These people have a most interesting religion. They believe in a creator, in the immortality of the soul, in ghosts, and devils.

The country which they inhabit is a great, level plain, stretching for hundreds of miles in two directions; in some places covered by dense forests, abounding in huge swamps, and jungle lands covered with tall grass. When we landed there in 1889, almost nothing was known about the country; we had to explore that whole region for ourselves. Not a single word was known of the language. We had no interpreter; we had to begin by going among the people, living with them, and learning their language by means of signs, step by step. In the Chaco you live, if possible, in rough huts. The huts are infested day and night by insects of all kinds. At night goats and sheep continually prance about, and lucky you are if you do not have the wind knocked out of you two or three times during one night. The food is not choice! A very favorite dish in that country is a mashed up mess of beans. They mash the bean in a native mortar, and then put it in a gourd, and put in a little water and stir it around with their fingers. This thing you are supposed to take up in your hand and suck, and when you are done with it, it is passed on to another, a little more water put in, and the next man takes his turn.

The people live in constant dread of devils. They are afraid to go at night to the swamp, because they say these swamps are the homes of devils. They live in constant dread of their lives, on account of the witch doctors. Witch doctors might send cats or rats, or snakes, or beetles into the body, and only by the help of a friendly witch doctor can one get rid of them. Then they believe in dreams. The Indian believes that when he is dreaming, his spirit really leaves his body and wanders far away; and while his soul is away, another wandering soul may enter in and take possession, and then his own soul can not get back. Another serious thing is that they hold you responsible for what they dream. If they dream of being killed by a certain man, they hold that man responsible, and think they are justified in killing him in return. They also bury people alive and practice infanticide. It is not done out of cruelty, but simply from a religious motive.

But these savages are capable of improving. We have a good school among them. Some of them have learned to read and write, some are making progress in the Scriptures, and some of

them are truly converted. The natives themselves have built a little church, and we have native teachers there, men and women, who are doing good work among their countrymen. Through the instrumentality of these native teachers we hope to reach 300 heathen tribes in the interior of the land.

Work in Buenos Ayres

REV. CHARLES W. DREESE, *Missionary, Methodist Episcopal Church, Buenos Ayres.**

Let me trace briefly an outline of the work of the missions of my own Church in South America. The center of our South American work is at the city of Buenos Ayres, a city of 800,000 inhabitants. In that city we have six congregations, more than a thousand children in our Sunday-schools, about 500 children in day schools. At Montevideo, a city of 250,000 inhabitants, are four congregations. One hundred and eighty-six miles up the great River la Plata, you will find three Protestant congregations, and at the city of Asuncion, in the little Republic of Paraguay, is another center of light.

At Bahia Blanca, a city which is going to be one of the great seaports of the east coast of South America, a Christian congregation has been established, and at five or six other points within the province, and also at San Luis, at Mendoza, and at San Juan.

Now for all this region of eastern South America, there is one feature of immense encouragement to labor, and that is that the Gospel is at work on a population that is in movement. In a single year there came to the great seaport of Buenos Ayres more than 200,000 Italians and Spaniards. These people, uprooted from the old home in Spain or Italy, removed from the surveillance of the priest, become wonderfully susceptible to the influence of the Gospel of Christ. Francis Penzoto was an Italian and went to practice his trade in the city of Montevideo. One night Mr. Mill took the Gospel of St. John, and went through the crowded streets to distribute the book among people who were celebrating St. John's Day. He pushed his way into a little saloon just as a young Italian was stepping onto the floor to dance. Mr. Mill gave him the Gospel of St. John. Within a few days this Italian was led into our gospel services, and was converted to Christ. He has now become a colporteur of the American Bible Society; he has traversed that great continent, and he has suffered imprisonment for four long months in a common jail, when any day he might have gained his freedom by promising not to speak in the name of his Master. His case was heard by the Supreme Court in full bench; and when the decision was handed down it vindicated this courageous, loving servant of the Lord Jesus Christ, and sent him forth free to prosecute his calling. That man, now circulating the Scriptures in Central America, is an example of the kind of work in progress. The Gospel laid hold of him as it has laid hold of enough Italians in Buenos Ayres to make a large Protestant congregation in Rome, and of enough Spaniards to make a good native Spanish congregation in Madrid, if they could be taken back there.

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The South American Missionary Society

REV. A. EWBANK, *South American Missionary Society, London.**

It is my privilege to represent the Church of England South American Missionary Society, the oldest missionary Society to South America. The Society has sent out its chaplains for the English, and by reaching the English-speaking races of South America, there has been a lifting up of Christianity there which has helped the cause of Christ in all the continent. It has sent its agents into the large ports and has reached the sailors of all nationalities. It has dealt also with the heathen. You have heard of their missionaries working in the Chaco, and among the heathen in Chile, and the mixed heathen and Latin races. I will only give you one illustration: A little over two years ago we rented in the city of Buenos Ayres the largest hall we could get at the time, and in a few weeks the hall was crowded by men and women, who absolutely did not know who Christ was, or that God was love, and who thought that the news was too good to be true. Then we took a larger hall, and they crowded it, and at last we were driven to build a larger place still, and it is now crowded. We started day schools, and have these schools crowded; and we are only held back now from having more schools by the lack of men and women to teach in them and the means to support those men and women. In the same way, at Parana, a few miles outside, at Rosario, and at Alberdi, we have started higher class schools in order that European children may have a Christian and Protestant education. And here, again, we are not able to cope with the numbers that are coming in. This work and its encouragements call you of the United States to come south and work these South American fields.

Dutch Guiana

REV. P. DE SCHWEINITZ, *Secretary, Mission Board, Moravian Church, Bethlehem, Pa.**

The work in Guiana was begun in 1735 among the Indians, and it has extended to the Bush negroes. The Bush negroes are the descendants of runaway slaves. When they fled into the swamps there was no white man who could go after them, and they grew up to be a very fierce race. They were so fierce that they actually attacked the colonies, and the Government tried to conquer them without success. At the same time the Government was doing all in its power to oppose the Moravian missionaries who were at work among the slaves as well as among the Indians. When the Bush negroes had defeated the Government, appeal was made to the Moravian missionaries to defeat the Bush negroes. The Moravians took them in hand, and being used as the agents of our Lord Jesus Christ, they conquered them by the power of love, and there has been no insurrection since that day. We now have there a church membership, among the Bush negroes and the former slaves, of 29,000 souls.

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Mexico

Rev. A. T. Graybill, D.D., *Missionary, Presbyterian Church, U. S. (South), Mexico.**

Mexico herself, as a Catholic country and before receiving the gospel from Protestants, cast off the authority of Rome and the priests, separated the State from the Church, established religious liberty, public schools, and the freedom of the press, and banished the nuns and the Jesuits, as the cause of the poverty, ignorance, and superstition of the people. It did this in the face of all the anathemas that the Pope could hurl against that Catholic nation. This fact makes it entirely unnecessary for us to make any apologies for the inefficacy of Romanized Christianity in Mexico. But I want to mention one fact which will show the peculiar state of things in a part of Mexico where I have labored.

Our field extends from Matamoras up to the top of the Sierra Madre Mountains. It is just about 350 miles long, and about 230 miles wide; and we co-operate with the Society of Friends and also with our Baptist brethren. The principal object of worship in that extensive field is the Virgin of the Falls. She is called the Virgin of the Falls because her image is engraved on a stalagmite in a cave near a beautiful fall of water. The majority of the people, learned and unlearned, rich and poor, do not give their religious allegiance either to priests or to Rome supremely, but they give it to that image. The proof of this is that about the year 1880 the Bishop of Tamaulipas issued an official edict, with all the authority of Rome, saying to the people that this image has no virtue, and that they must bring their offerings to the images in the churches. It also hurled anathemas against them in case they continued to worship that image of the Virgin. But the edict did not make the slightest impression upon the thousands who went to that shrine every year. The great obstacle to the gospel in that section of Mexico is not the priests nor the Pope. It is the power of that image. Idolatry is the great obstacle to the spread of the gospel in that part of Mexico.

The Aborigines of North America

Rt. Rev. William Ridley, *Church Missionary Society, Bishop of Caledonia.*†

The Diocese of Caledonia is in the far west of Canada. It abuts on the north with your own Alaska, and there we have a population of some 35,000 Indians, and on the seacoast a number of tribes that are certainly more intellectual and progressive than any Indians this side of the Rocky Mountains. They have no such struggle to live. Food is abundant with them. They are not nomadic, but are settled in old villages which are being now replaced by Christian homes.

When I first knew the country, in the evening when we made our campfire, it was with caution, lest the smoke betray us to hostile people near. As soon as the cooking was done we put out

* Madison Avenue Presbyterian Church, April 23. † Carnegie Hall, April 25.

the fire and set a watch. But now—oh, the contrast! Then, there was not a Christian from tidal water to the river sources in the midst of the mountains. Now there is not a tribe or community without its church, and school, and band of Christians. Then it was perilous to ascend these rivers; now we are welcomed. Oftentimes at night, after supper, when we have prayers, and my Indian crew lift up their voices in song—and sweet singers they are—we hear from the other shore, from some island in the river, similar sweet sounds crossing the waters.

Do you suppose the people wanted us there? Not at all. We went, not because we were wanted, but because we were needed. And we met with difficulties, thank God. Difficulties are the condiments of life. We met with persecution; and there is nothing to brighten Christians like persecution. I have had a brute leave a crew of 150 men and come and deliberately spit in my face, and then knock me down and kick me with his foot. That very Indian afterward clasped my feet and begged my pardon, and when he died, he died in the faith of Christ, a triumphant Christian.

I shall not forget how the greatest chief on that coast told me that he and his followers, the boldest pirates on the coast, were overcome by the silent gaze of a small congregation of Christians, as once on a Saturday night the heathen came in and bid them cease praying, tore up their Bibles, and because they would not promise to cease praying, pulled down the church with axes and crowbars; and because it was too heavy a task to pull down the tower they set fire to it. One young fellow, a Christian, said: "Shall we not fight for the house of God?" and a senior Christian said, "No, Jesus never fought, he died; we will die rather than fight." This was the beginning of the conversion of the strongest tribe on that coast; fine men and big fellows—bigger than we are. The chief one told me soon after he was baptized: "From that night onward I dreaded the Spirit of God. Out on the ocean or where the snow-peaks looked over the seas, there the Spirit of God followed me and I was afraid, and when I hunted among those peaks the Spirit of God hunted me and I was afraid." Another man who one day was holding the end of a tape measure measuring out the best site in the town to begin a new church, said to me as I drew near: "Bishop, do you know that hand set fire to the church?" I said: "No." "It did, and until I heard the native preacher say that the blood of Jesus Christ cleanses from all sin, I never had peace in my heart, but when I heard that my fear went away."

We have seen the testimony of the life of these people to the thoroughness of that conversion, and I am bound to testify that although I know life in England, and in India, and in this country, I don't know brighter Christian characters, nor more moral Christian communities than among those people, the Indians of British Columbia on the coast. We have got a jail there, but it is the only decaying building, as there has been nobody in it for twelve years, and now we are going to turn it into a coalhouse.

Some people say missions are the miracles of the age. I say the missionary is the miracle. Do you not find it hard to be good

at home with all the help that you have? Go where there is not one in sympathy with you, and I tell you the tendency is to come down to the level of the ones that surround you. The solitary man feeling the force of Satan—sometimes the heart gives way, especially a young heart. You know we are obliged to bring out young people; we can not have mature people to start missions, because they could not learn the language very well. But Babel is one of the greatest blessings to missions, for these young men and women, coming out so full of enthusiasm, would make endless blunders, if they could go straight ahead. But they have to be two years dumb (and that is very hard upon women, you know). That discipline of silence is one of the greatest helps, if one can only face it. It brings out the grit, and by the time the discipline has done its work, the missionary has learned someting of the natives, and the natives have learned more of him or her. I have seen young characters developed until they have become missionary geniuses, looking out in the face of difficulties with the eyes of Christ. With such tools in the Master's hand He perfects and completes His beautiful work. I will give you an instance. A man went to work among savages about twelve years ago. Now those savages have got their own sawmills, and they have built their own church and their own schools. When that church was opened eighteen months ago, there was a choir sweetly singing; there was a brass band in procession; the church was full; and when the offertory was made it amounted to $1,344 in cash. The people said they would not use God's house until it was paid for.

The people have not only helped themselves, they have helped others. When I went out there twenty-one years ago, not one of those nine languages had been reduced to writing. We have now got five sanctified by the Word of God, and three presses are at work in the hands of Indians, who were savages, making their own books; both printing and binding them. That is progress!

I count it the greatest privilege of my life that among the hundreds of languages into which the Word of God has been translated, I can count two of them as my own handiwork. You have no idea what a joy it is to the Christian. One day a thoughtful man said to me: "Before you gave us the Book you threw links before us, and we picked them up, but it did not fasten us anywhere. You have given us now the chain, and it is a golden chain, binding us all together and all to God." That was the power of the Book. Another said: "When you first began to teach us it was like a door ajar, and the stream of light that shone in showed up our foulness, and we felt it, but we were always looking in. Now the door is wide open and the house is full of light, and we look out and we see Jesus, and we hear Jesus, and we follow Him on from Bethlehem to Olivet, right up to the throne of God."

This will show what the power of the gospel is, spoken by holy and humble lives. I have seen tribe after tribe, and nation after nation of Indians brought into God's Church by hundreds and thousands through the power of the Word of God.

Rev. J. Taylor Hamilton, *Secretary, Mission Board, Moravian Church, Bethlehem, Pa.**

March the 3d, 1900, marked the formal close of missions proper on the western coast of Greenland. There professed pagans no longer exist. Holding that the founding of a native church is the end of a missionary enterprise; well assured that the Danish State Church has adequately provided for this development in this colony; desiring to avoid sectarian rivalry, and persuaded that God in His providence has assigned to us a distinctively missionary calling, we Moravians have reached an amicable agreement with our Lutheran brethren, whereby, after 167 years of labor by our missionaries, we turn over our share of this field to them, that we may be the more free to enter the regions beyond.

We are withdrawing. But for us and for others the stimulus of this mission's history abides. The clear-visioned faith of our early missionaries is classic in missionary annals. Classic is John Beck's Simeon-like content, when his own son came to labor at his side; and classic is Sörensen's readiness to start for Greenland on one day's notice at Zinzendorf's call, to remain there more than forty years. Then there is the history of the translation of God's Word and the creation of a Christian literature—our Lord will still employ the record of all this, as in the past, to kindle zeal, to sustain patience, and to vivify service in many a land. In Greenland itself missionary heralding has given place to pastoral care and cure of souls, though ethnic traits render the complete provision of a native pastorate an affair of decades to come.

Across Davis's Strait, Labrador is occupied only along the eastern coast, and by a sparse population of Eskimos. Akin to the Greenlanders, they formerly equaled them in indolence and filth, and excelled them in stupid pride, treacherous ferocity, and ineradicable superstition. This reputation they lived up to when the first missionary, a Moravian brother, Christian Erhardt, landed in July, 1752. He and the sailors of his boat were all murdered.

In the harbor of Okak there swings at anchor in summer a boat of different build from its companions, with the name "Kitty" painted on its stern. Some years ago, a whaler so named, was wrecked on the northern reaches of this inhospitable coast. The crew took to their boats. While yet in sight of each other, a fleet of kayaks darted out and overpowered some of the Europeans, already half exhausted by their battle with the elements. One boat's company escaped and steered south. Their food gave out. In their helpless extremity, another swarm of kayaks struck terror by its approach. Too weak to resist, the sailors duly resigned themselves to their fate. The kayaks made fast to their bows and towed them to shore. The prisoners were carried into the largest house, and then were tenderly laid on beds of moss and given food. At nightfall the natives assembled. One Eskimo opened a big book and read from it. Then he and his companions commenced to sing. The words sounded uncouth, but the tunes were those of Christian devotion. Here was the explanation of the happier

*Madison Avenue Presbyterian Church, April 23.

fate of these shipwrecked men. They were at the Moravian mission station, and later, on leaving, presented their boat as a testimony to the kindness of their rescuers. Notwithstanding Erhardt's murder, in 1771 Nain had been founded by Jens Haven, whose impulse thither, indeed, dated from the time he learned of Erhardt's death. "Our friend is come," shouted the Innuit in welcome, when the white man, dressed in furs and speaking their tongue, familiar to them from Greenland, braved possible treachery. He and his companions were fitted out by an auxiliary society in London, which, since then, has annually sent a missionary ship to this uncharted coast, the one sure bond linking the heralds with home. Never in all these years have the successive vessels failed to make at least one harbor, and never has the ship been utterly wrecked—an unparalleled record among voyagers in these fog-enveloped seas, beset with bergs and floes.

But rewards of toil were very slow here. Not until 1804 did the gospel meet acceptance. Then patience was gladdened by a widespread awakening among the people. To-day, from six centers, thirty-five missionaries minister to all but about 200 of the scattered Eskimos, and in summer care for the spiritual needs of the fishermen who visit the coast. Only toward Cape Chudleigh and Ungava Bay is there room for material extension of the mission among aborigines.

I shall not recite the pathetic story of efforts among the Indians of our own land. What a mighty change this Conference marks in the public attitude. In 1745, David Zeisberger and Christian Frederick Post, Moravian missionaries, sat in jail here in this city of New York for seven weeks, because they had carried the gospel to the Iroquois at Onondaga. It needed the special interposition of Governor Thomas, of Pennsylvania, to set them free. But here in this very city, some five generations later, the President of these United States, and an honored ex-President, and the Governor of this great Empire State unite in unequivocal testimony to the value of Christian missions and their own appreciation thereof from personal eye-witness, missions to the Indians being singled out in particular. Yea, verily, "Our God is marching on."

According to the last census of the vast Dominion of Canada—that huge tract reaching north from the line of the Great Lakes—the full-blooded Indians there were numbered as 99,364, of whom only 16,677 were still pagans. To what strenuous and wisely directed labors of self-abnegation do these figures testify, from the period of Briboeuf's self-immolation (let us give the Jesuits of New France the credit they deserve) down to the present time? And how the figures tell of the conquering power of the Word. Here evangelical missions—for our Moravian work in Ontario, founded in 1792, practically constituted part of the missions among those of Delaware stock—began in 1820, John West, a chaplain of the Hudson's Bay Company, giving the initiative. The work of the Church Missionary Society has enjoyed nobly deserved success and its employment of ordained Indians has attained splendid proportions. Eleven well-organized missionary dioceses exist.

Cockran, and Cowley, and Horden are names that each stand for more than forty years of glorious successful toil. The services of the Methodist missionary, Evans, and his invention of syllabic writing, have aided in the almost complete christianization of whole tribes like the Crees and Ojibways. Macdonald, and Bompas, and Edgerton Young have been mighty travelers for Christ. And who can forget Duncan of Metlakahtla? What a wonderful, self-organized and self-supporting, thrifty Tsimpsean community he has created upon Anette Island by his Christian generalship.

Finally, let us glance at Alaska where, under Russian dominion, the Greek Catholic Church laid claim to 13,700 Aleuts and Eskimos, many of them, however, remaining utterly unevangelized, even though the sign of the cross had been made on their foreheads in holy baptism. In 1877, Rev. Dr. Sheldon Jackson became the pioneer of the Presbyterian Mission, establishing the Fort Wrangel station, and ever since has applied his indefatigable energy to all sorts of plans for uplifting the natives of this territory. With its fine industrial school at Sitka, and its widely scattered stations, the Presbyterian Mission has brought a vision of life and hope to 3,500 Indians.

Beyond the Aleutian peninsula, Eskimos dwell along the coast. When, in 1883, Dr. Jackson applied to our church at Bethlehem to send men to these forlorn folk huddled in unspeakable degradation in their filthy dug-outs, there was a quick response. The veteran missionary Hartmann, and every member of the graduating class in our seminary, signified a willingness to go. The explorers, Hartmann and Weinland, reported favorably in 1884. Bethel, on the Kuskokwim, was founded in 1885, and Carmel, on the Nushegak, in 1887. Other points have been occupied since. The story of this mission in turn saddens and thrills. At present it counts 600 Christians, and gives bright promise through the large proportion of native assistants who have been assigned to outposts. Here, in Alaska, since these beginnings, an attempt has been made to assign distinct spheres of operation, that denominational comity may have fullest sway. The Presbyterians in the south have as neighbors the Friends at Douglas, and the Swedish missionaries at Yakutat; the Baptists have raised their standard on Kadiak Island; Unalaska's strategic harbor is held by the Methodists; we Moravians have the valleys of the Nushegak and Kuskokwim; the valley of the mighty Yukon forms the extensive Episcopalian field with 2,400 Christians; the Swedes occupy Norton Sound; the Congregationalists almost touch Asia at Cape Prince of Wales; Point Hope rejoices in an Episcopalian Mission; and at Point Barrow, where in August the ice may present an impenetrable barrier sixteen feet thick upon the ocean, if swept down by the Arctic currents, the Presbyterian Church has planted the most northerly mission on the earth, next to the Danish Lutheran at Upernavik in Greenland, on the other side of the continent. In all, these recent evangelical undertakings can count about 8,000 converts as an evidence that labor has not been in vain, notwithstanding the difficulties of the field.

CHAPTER XX

ISLANDS OF THE PACIFIC

Beginnings of Work—Evolution of Hawaii—Micronesia—Philippines—New Hebrides—Oceanic Converts.

The Island World

Rev. R. Wardlaw Thompson, *Secretary, London Missionary Society, London.**

I believe there are some innocent philanthropists who are disposed still to say that we are doing very wrong in taking the Gospel to those innocent children of nature who live in the South Sea Islands. They tell us we have brought the demands and temptations of a new civilization to these people; that with larger knowledge we have added to their lives new and increased responsibilities, while we have not increased their happiness. If you want to know what those charming children of nature were before the missionary influence began to be felt among them, read the early stories of exploration and travel. You do not need to go beyond those of the plain but picturesque pages of Captain Cook. He was a remarkably accurate observer, and a remarkably careful and not by any means exaggerating recorder of what he saw, and heard, and did, and if there is anything in English speech more plain, more horrible, than some of Captain Cook's descriptions of the debauchery, the licentiousness, and the cruelty of those charming islanders, I do not know where it is to be found.

Two races inhabit the South Sea Islands, though they do not, as a rule, both inhabit the same islands; one, the light-colored Maori race, which is found from Tahiti to New Zealand; a fine, handsome, lively people, not, as a rule, cannibals, though they have fallen into bad practices from the evil communications which corrupt good manners. The other, the dark-skinned Papuan race, is not so handsome as the Maori. In the past it was sickening in its love of cannibalism. Both races were in former days, the days when they were "innocent children of nature," appallingly licentious, vindictive, and cruel in all their dealings with each other. There is little doubt, I think, that at the beginning of the century the population in many of the principal groups of the islands in the Pacific was so rapidly decreasing from internecine wars, from licentiousness, from infanticide, from cruelty of various kinds, that the actual extinction of some of those populations was within measurable distance.

* Broadway Tabernacle, April 23.

Europe began to discover the existence of the South Sea Islands 250 years before missions were commenced among them. Meanwhile, if the missionaries did not go, the explorer went, the trader went, the pearl shell-fisher went, and, finally, the purveyor of black labor went, and all these influences of civilization, with the frequent visits of whalers from the United States and from Great Britain, on their way to the South Sea fisheries, have combined to produce some very startling results. When you hear stories such as those told by the early missionaries of the Europeans, it was time something else came in to make these people know that the white men who were so far superior to them in knowledge, and skill, and various arts, were not devils instead of men.

The first mission to the South Sea Islands was really the result of Captain Cook's visit. It was commenced by the London Missionary Society in 1796, when the "Duff" sailed from England with twenty-nine missionaries for the Island of Tahiti. This mission was continued for a number of years. The dawn broke in 1811, and with the swiftness of the tropical day, the sun rose and filled the whole region with a marvelous light! The first converts became pioneer missionaries. The force of their character, that martial spirit which had led them to be perpetually fighting their neighbors, was turned to good account, and the story of the heroism of those early pioneers, the native evangelists of the South Seas, is one of the most thrilling of modern missionary enterprise. This mission in Tahiti was carried on until the French invasion of the islands, in 1844, when it was given up to the Paris Evangelical Missionary Society, which is carrying on a most valuable work in Tahiti, the Marquesas Islands, and other groups. In 1821, the London Missionary Society occupied Raratonga, of the Cook group. Thence, they went in 1830 to Samoa; in 1841, they went to the Loyalty group; in 1846, to Savage Island or Niué, and, after twenty years, to the Tokelan, Ellice, and Gilbert groups; finally, in 1871, the great mission in New Guinea was commenced.

I have left out of the account purposely two other attempts at pioneering by the London Missionary Society. In 1841 a mission was commenced in New Caledonia, but after valuable lives of native teachers had been sacrificed, it was necessary to abandon the attempt. In recent years an interesting work has been commenced on the east coast by the native churches in the Loyalty Islands; apart from this, New Caledonia is still without a missionary. In 1839, John Williams visited the New Hebrides, landing with his young colleague, Harris, at Erromanga, where they were both at once murdered. The attempt was renewed by others in 1841, at Futuna and Aneiteum, by native teachers. The following years were years of heroic endurance and sacrifice, with no apparent result. The permanent settlement of European missionaries on any of these islands seemed apparently hopeless. In 1848 the Presbyterian Church of Nova Scotia undertook the mission, Dr. Geddie being the first missionary. He found, on landing at Aneiteum, that the labors of the London Mission had not been wholly in vain, for forty-five people at once gathered about him for

instruction. When he died, in 1872, the inscription on his tombstone read: "When he came to this island in 1848 there were no Christians; when he died in 1872, there were no heathen."

Meanwhile, in 1814, Samuel Marsden commenced an exceedingly difficult work among the Maoris of New Zealand, a people of fierce character and very hostile to the Europeans. This was the beginning of the remarkable mission of the Church Missionary Society, conspicuous for the splendid labor and devotion of two brothers, Henry and William Williams, who started work in 1822 and 1832, respectively; when they went to New Zealand there were no Christians, and, like Geddie, they were permitted to labor on until the whole race had come under the influence of Christianity.

Next in order of time the American Board of Commissioners for Foreign Missions commenced its great work on the Sandwich Islands in 1819. That developed, as you know, into the great Hawaiian Evangelical Association, which, in 1852, began work in the Micronesian Islands. In 1821, the Wesleyans commenced their wonderfully successful mission in the Tonga group, and from there they spread to the Fiji Islands in 1835, and then to New Britain in 1875. In the year 1848 Bishop Selwyn commenced work in the Melanesian Islands; having discovered them to be entirely unevangelized, he procured a small vessel of twenty-nine tons, called the "Undine," and starting from New Zealand, with singular heroism and devotion, he traveled 20,000 miles among these islands in this little craft, trying to get hold of the people under singularly difficult conditions. That has become the great Melanesian Mission of the Australian Board of Missions of the Episcopal Church.

Thus, I have given a bird's-eye view of the beginning of work in the South Seas. The whole area of that vast ocean has now been tolerably covered by missionary enterprise. There are still many small scattered islets which have no missionary, and in many cases know nothing of the Gospel. There are groups of islands in which the work of Christ is still in its most elementary stage, but in the great principal groups of the South Seas, civilization, growing knowledge, Christian enthusiasm, and the growing, strengthening, and purifying Christian principles, are remarkably at work. The church, the school, the theological seminary, the printing-press with its literature, are all to be found as freely and fully at work as in the lands of Christendom, and this earliest modern mission field has become the earliest proof of the power of Christ to win the world to Himself. It is an elementary Christianity. The temptations of the people are great; temptations of caste, and climate, and association, and all the heredity of many generations of past corruption and degradation, but with all that, there is a reality about this South Sea Island Christianity.

The Evolution of Hawaii

Rev. O. H. Gulick, *Missionary, American Board of Commissioners for Foreign Missions, Honolulu, H. I.**

The missionaries went out to the Sandwich Islands forty-two

* Broadway Tabernacle, April 23.

years after Captain Cook had revealed their existence to the modern world. They found a savage people with all the vice and the superstitions of the heathen, and what the heathen are but few of you know. The people were slaves under their chiefs. The king owned every inch of the land. He gave the larger divisions to his fellow-chiefs as he chose, and everyone was subject to his dictation. With his permission, the missionaries landed at Kelaua. They found there had been a revolution among the people, and they had thrown away their idols and broken their taboos. The missionaries entered and lived as they could in the coarse huts of these savages. They went to the houses of the people and of the rulers, and began at the foundation of things. They made an alphabet and reduced the language to writing; speedily there arose a thirst to learn; chiefs and people bent themselves to learning what the missionary had to teach. After the death of the king the queen regent became a Christian, and soon Christian schools were opened throughout the islands. These earlier schools were, of course, in the vernacular, but within the last five years a change has been made. There is not a school left in which Hawaiians are taught in their native tongue. English is to be the language of the country, and a large portion of the children speak English.

The Hawaiian race is but a portion of the present population of the islands. At the last census there were 31,000 Hawaiians, 8,000 half-castes, 110,000 Americans, British, and Germans, 16,000 Portuguese, 60,000 Japanese, and 21,000 Chinese. There is probably no city in the world where the population is so mixed, with the exception of Constantinople, as Honolulu to-day.

What is to be the future? This little people, who were savages but eighty years ago, helped to teach Japan that entrance into the fellowship of other nations of the world was to be obtained by treating well the Christian religion. It seems to me that this has been one of the great missions of Hawaii in the world in setting before the nations of the ocean, Japan and China, the fact and the evidence of the uplifting power of the Gospel.

Micronesia

Miss E. Theodora Crosby, *New York.*

About 2,500 miles to the southeast of Hawaii are the Gilbert, Marshall, Caroline, and Ladrone groups of islands, collectively known as Micronesia. With the exception of the Ladrones and five islands in the Caroline group which are of volcanic origin, these Micronesian islands are small, low, coral formations; it is noticeable that the low islands of the Caroline group are, as a rule, the most fertile of any in Micronesia, while this fertility decreases in the Marshall Islands, and the soil becomes sterile and unproductive in the Gilbert group. These islands were first visited by Spanish navigators about the middle of the sixteenth century, and since that time have either been nominally possessed by Spain, or left

undisturbed to the native chiefs. Within the last twenty years, however, the nations of the earth have stretched out their hands after these "pinheads of creation," as they have been called, so that the flag of England floats over the Gilbert group, the Marshall and Caroline groups belong to Germany, while the Ladrone Islands—by far the most desirable—have come under the protection of our own United States. It will be interesting to watch the development of these island folk under the kindly government of these three nations.

The origin of the peoples who inhabit this portion of the island world has long been a matter of conjecture. At the present time, while differing widely in language and customs, they all have the same general characteristics; heathenism is seen in its lowest and most revolting forms, though there is little of that deliberate cruelty, and none of that religious sacrifice of life found in many groups of the Pacific. Their religious rites differ in no material respects from those in other groups; stones, deemed the incarnation of deities, are found everywhere and are the recipients of prayers and of gifts.

It was in 1852 that the American Board began work in Micronesia, in connection with the newly organized Hawaiian Board of Missions. Thirty years before, the first missionaries had gone from New England to the savage people of the Sandwich Islands, and now, as a Christian nation, Hawaii reaches out a helping hand to others in darkness. The Kamehameha was so interested in the undertaking that he sent a letter to the Micronesian chiefs, introducing the missionaries and bespeaking protection for them. But God had already prepared the way. One of this pioneer band wrote home, "Everywhere the providence of God anticipated our coming, removed obstacles, and has opened before us a wide and promising field." It is worthy of note that up to this time no foreigner dared go among these people unless heavily armed, while the greatest precautions were taken by the ships that visited the islands in the interest of trade. The missionaries went fearlessly and without protection from island to island, and never once suffered violence at the hands of a native. No wonder one of them writes: "God has brought us hither, and has introduced us to the friendship and help of the people!"

During the first few years the missionaries had no certain connection with the outside world. The building of the first missionary ship, the "Morning Star," in 1856, began a new era in the history of this Micronesian Mission. Since then there have been four vessels of that name, so that the missionaries have been certain of at least one mail a year, and a renewal of their supplies of food and clothing.

The work in all these groups is carried on by means of training schools, which, for reasons of health, are situated on the high islands. To these schools the young men and women are brought from their island homes on the yearly tour of the "Morning Star," and remain for a longer or shorter period, till they are thoroughly prepared to carry the gospel to their own people. At Kusaie

(Caroline group) there are two training schools for young men, one for the Gilbert Islands and one for the Marshall Islands, and a boarding school for the girls of both groups. At Ponape, in the Central Carolines, there were similar schools, but in the temporary occupation of the group by Spain, this island was made the Government headquarters, and the result proved disastrous to the work. All the buildings were burned and the missionaries driven out. This station is, however, to be reopened the present year. At Ruk, in the Western Carolines, is a training school for the young men of Ruk and the Mortlock group, and a similar school for girls. Under the Spanish rule the missionaries were excluded from the Ladrone group; now, however, under the protection of the Stars and Stripes, the American Board is sending missionaries to Guam.

Besides these training schools in the care of the American missionaries, there are in Micronesia—exclusive of the Ladrone group—over 120 schools taught by the natives, with more than 6,000 pupils; fifty-one churches, every one of which is self-supporting, and in every one of which contributions are regularly made to the work of the Board. The membership is nearly 6,000. Last year the gifts from these coral island folk amounted to nearly $3,000.

Rev. F. M. Price, *Missionary, American Board of Commissioners for Foreign Missions, Micronesia.**

I wish that this Ecumenical Conference could open the eyes of Christians so that they could see what heathenism is and what the Gospel does in heathen lands. Why is it, do you suppose, that our honorable brother, who has come to us from the New Hebrides, is permanently and intensely interested in those poor, ignorant people in the South Pacific Ocean? Why, do you suppose, that every missionary that returns to this land and enjoys the fruits of our civilization, is so eager to leave all these and return to his missionary life? I think it is because of the Holy Spirit. I think it is because the hearts of the missionaries have been opened where they have come in contact with heathenism, and they see what heathenism is and realize what the Gospel can do for heathen people. We have seen heathenism as it was and heathenism as it is in some parts of those islands to-day.

When I first went to the Islands of the Sea and looked into the faces of the heathen people my heart sank within me, and it did not seem possible there was any power in this whole universe that could lift those people up to a life of purity and sweetness. I had to go home and kneel down before my God and pray that the Holy Spirit might come into my heart and enable me to believe that this Gospel would be a power unto salvation to these people, lift them up and cause them to live in families and enjoy life, and have a hope of the future, as we do. At the present time, if we open our eyes, we shall see in Micronesia that they have Christian churches and Christian schools. The Christians love to express their religion in acts of worship. Not only that, but you will see that

* Broadway Tabernacle, April 23.

heathen customs have disappeared. It is just delightful to go to one of those communions. On some islands you will see a little group of people gathered about the teacher and his wife; perhaps two or three, then a dozen, then two dozen, then you will see children in their Christian dress taking their places in front, and the heathen people coming in at the back part of the room. That little group around the preacher grows and grows, and the group at the back grows, and the group in front grows larger until the whole house is filled with people who are clothed in their right minds, worshiping the God we love, rejoicing in the salvation that brought such joy and blessing to their hearts, and living as Christian people should live, the life which we so much rejoice in here in our civilized land.

We have training schools that take the advanced scholars from the native schools and train them as preachers for the various churches. These are in time to be married and sent forth as messengers of God to their own people. You haven't any idea, you who sit here in this land to-day, who call your ministers to your pulpits and surround them with all the comforts of your pure home-life and of civilization—you have no idea of the temptations that meet a young man and his wife when they go out from our schools to spread the gospel. The marvel is to me, when I see what they have to endure, that only one has fallen during the six years I have been connected with mission work there—temptations that would destroy half the young men in this city have to be endured by those young men and women. Yet they are teaching the blessed Gospel of Jesus, and presenting in their own lives the example set by Him.

Open Door in the Philippines

Bishop John F. Hurst, D.D., LLD., *Methodist Episcopal Church, Washington, D. C.**

War's providential uses lie far beyond the ken of those who mingle in the fray. Beyond the fierce play of human passion and the strife and noise of the battlefield are the larger results flowing from the issues of the contest and from the contact of the contestants when active campaigns have ceased. Those are the relationships established in commerce, education, political discussion and interchange, and most of all in the religious life. Thus has it been on the mottled map of Europe, thus has it been in America, and thus will it be in Greater America.

The Philippines are now ours—ours to influence, ours to educate, ours to help, if not to hold, in perpetual union. Opportunity with ability makes duty. We are responsible for the best and highest use of the light and truth committed to our keeping.

There is practical unity of view among all the Christian denominations as to the duty of the hour. Even those who for a time held aloof and seriously doubted whether there should be any American foothold on these Thousand Islands of the East, are now wholly convinced that every effort should be made to extend

* Broadway Tabernacle, April 23.

to these millions the benefits of our Christian civilization. Bishop Potter has, since his visit to the Philippines, recently said:

" It is nonsense to talk of the native Filipinos having the ability to organize a government of their own. It is only in rare cases that any of them show a real governing power. I was much pleased with the conditions in the islands. The war is practically over, the only insurgent activity now being of a guerrilla character that resembles the adventurous freebooter wars of southern Italy. The majority of the Filipinos are friendly to us, have every confidence in our soldiers, and are ready to come under our Government. This friendly feeling is shown everywhere by the children, who are devoted to the soldiers. The better class of Filipinos are satisfied that American occupation means increased prosperity.

" On the whole, I think I have considerably changed my views as to the right and duty of a superior nation to govern a weaker. I think that is inevitable. Everywhere throughout the East the problem is the same—to bring these peoples to see and recognize the superiority of what we know is civilization, and give them the opportunity to adopt it."

The problem before us is a threefold one:

(1) To reach those natives who have received the stamp of Rome and are intrenched in the imperfect and formal religion of that Church. This will be a slow and difficult task. (2) To dissipate the wrong impression in the minds of those natives who have become acquainted with Romanism, but who have fought against and rejected it, but who still judge all forms of Christianity by that type. This will be a more hopeful class with which to labor, and will probably yield earliest fruit. (3) To carry the gospel in its primitive power and simplicity to those who live beyond the point of even Roman Catholic endeavor. The 10,000,000 of population must all be reached, and upon their lives must shine the light of God's Word—interpreted by loving hearts and consistent lives.

The need is now for men and women of large intelligence, patience, discretion, courage, and faith, who will, in very deed, introduce to the islands the New Testament standard and example of Christian living, and for a strong and liberal support for their work.

The New Hebrides

Rev. John G. Paton, D.D., *Missionary, Presbyterian Church of Queensland, Australia, New Hebrides.**

I have to tell you of the work of God in the New Hebrides. Many people think that those South Sea Islanders are better without the Gospel; that they ought not to be troubled with our Christianity and with our civilization, but those that talk in that way have not been to the South Sea Islands; they have never seen the crimes that have been described, the cannibalism, the polygamy, the infanticide, nor all or any of the cruelties to which woman is subjected. When we went to the South Sea Islands we went to a people without civilization, without clothing, without a written lan-

*Broadway Tabernacle, April 23.

guage, sunken so low that one almost despaired of their ever being able to receive the Gospel. Indeed, the aborigines of Australia were considered so low that they couldn't receive the Gospel; our islanders were considered the same. Now that Gospel has been given to them, and by God's grace it has proved even there, among the benighted cannibals, the power of God unto salvation to every one that believes.

We have now on that group nearly 3,000 converts; these people have family worship in their houses, with God's blessing asked at every meal. They built two great churches 100 feet in length and 40 feet in width. I have been in those churches again and again, full to overflowing, and have seen the triumphs of the Gospel manifested by those savages. Not only on one island, but throughout the whole group wherever we have been able to place teachers, is this state of affairs to be seen. We have the Word of God translated and printed in twenty-two new languages that were unknown to the world when I entered that field forty-two years ago. Last year there was a revised edition of the New Testament in the language turned out. Those who were interested in the beginning of the work have paid for the printing each in their own tongue; and for every leaf of the Bible that we have printed in the past we have had to pay $5, $2.50 for every page; but what is money compared with the redeeming love that the precious Word reveals to the poor savage!

I labored until at last I was the only one left. Five missionaries were murdered in one island before the people began to receive the Gospel. But, adored be God, that island is now a Christian island. Very often I would seize a rifle that was presented and hold it off. I have had two rifle barrels, one in each hand, praying to God and holding on; and it is wonderful how, if the heart rises to Him, God hears, answers, and protects, and we have been spared to this day.

This work is still extending, but we have 40,000 or 60,000 cannibals in that group yet. Now, some people think the cannibals have all passed away. Would to God that they were! But we are trying to get the Gospel carried to those 40,000. We have 300 native assistants at the present time, native preachers and teachers, from those very cannibals that we have trained up to the work of God; many of these men and women have sealed their testimony with their blood, and rather than give up the work and escape from the danger, they have stood at the post of duty until they died and passed into eternity, rejoicing in the Lord Jesus Christ.

One word in regard to the rum and brandy taken down there by the traders. We give the people the Gospel, we try to teach them to be examples of how Christians ought to live, we bring them to fear God, and try to do what God requires of them by His grace and help; but our countrymen increase our burden by bringing in firearms. Firearms are dangerous weapons in the hands of the savages, more so when reason is dethroned by the white man's "fire-water." Missionaries have been killed by drunken savages. One missionary's life has been three times attempted. He is now

among a thousand cannibals, none of whom would kill him when sober. For they are listening to the preaching of the Gospel and beginning to attend school. My son had two rifles leveled at his head recently, when he was with a chief who had been converted two years ago, who was a constant helper. While the savage stood with the rifle leveled at my son's head, with his finger on the trigger, this chief protested, pleaded, but seeing no sign of relenting, he sprang in front of the missionary just as the rifle was discharged. The ball went through the chief and he fell. Another shot was discharged, so near the missionary, that it almost blinded him, and yet another shot, but there he stood unharmed, protected by the Everlasting Arms. He and another missionary went to the chief, and found him bleeding and weak and expecting to be overtaken by the savages and devoured at one of their feasts. When the missionary saw him he wept over him. The chief said: "Missionary, don't weep over me, I am happy." "But you are suffering," said the missionary. The chief said: "I am suffering pain, missionary, but I am suffering no pain compared with what our dear Lord Jesus suffered for me when He died on Calvary." When death finally came he went into glory to be forever with the Lord Jesus Christ.

Try to stop such murders, and wash your hands as Americans of further responsibility for them.

Our Oceanic Converts

REV. JOSEPH KING, *Organizing Agent, London Missionary Society in Australia.**

When the final story of the Christian Church is written, Oceanica will supply a most interesting chapter. Never resting, the one ocean breaks upon the strand of many islands, and the league long waves are not checked until they spend themselves in the Gulf of Papua. Some years ago an earthquake in South America started a tidal wave which, three days later, smote the great Barrier Reef of Australia, 7,000 miles away. The progress of Christianity has not been so rapid as this, but the spiritual movement begun at Tahiti a century ago has shown an equally certain progression, and to-day in many a bay and river delta on the coast of New Guinea, Papuan savages are receiving the blessings of the new life.

The benefactions of Christianity throughout this island area have been conferred by British and American missionaries. London sent forth the first messengers in 1796, Boston followed in 1819, and the fraternal oneness of the ambassadors has been demonstrated over and over again; in mission work America and Britain have never been separated. The modern missionary movement, indeed, like this remarkable Conference, has been ecumenical, not only in the sphere of its operation, but in the nationality of its workers. In calling attention to the nationality of Polynesian missionaries, I do not forget that Germany, France, Switzerland, and Scandinavia have in other fields so largely shared in the common and ecumenical service; much less do I forget the pre-eminently

*Broadway Tabernacle, April 23.

valuable help of the native pioneers who have been, especially in Polynesia, among the first fruits of our mission churches.

The island communities of the Pacific were in their original condition self-contained nations, numerically, in most cases, insignificant, but strong in communistic loyalty and patriotism. Far back in prehistoric times they evolved their unwritten codes of honor or dishonor, and adopted their revolting customs. There were among them degrees of ethical obliquity, but the best types were grossly immoral. But when they heard the story of the Cross, island after island received the tidings which brought deliverance from sin and from the attendant fetters and fears of savage life.

Some writers have said that Christianity, as introduced by the missionaries, has robbed the native of his primitive hilarity, and made him dull and unhappy. Could these writers have seen cannibal Fiji as it was when the lurid glare of oven fires spread dismay through a district, and the exacting demand for human victims sat like a perpetual nightmare upon the community, they would never have formed such an opinion. In material comfort, personal safety, and freedom; in knowledge and intellectual interest; and in sustained joyousness, the present-day life of the Polynesian is immeasurably superior to what it was in pre-missionary times. But the tests demanded by this Conference go deeper than this. A demonstration of the fact that in Oceanica the average number of church members to the population is the highest in the world, would still leave you asking for fuller light.

In order to ascertain the value of profession among such a people, we must humbly recognize our insufficiency to determine that which God alone can accurately know. We must avoid both severity and an excess of easy excuse, and be quite sure that our standards are the standards of Christ Himself. He who spared the bruised reed and smoking flax would not forget, as we sometimes do, the pit and miry clay out of which Polynesian converts have been so recently rescued. Missionary conferences must pray for the grace of discernment. We must be quite sure that we do not by thought or unguarded word reject or treat with unwarrantable suspicion those over whom the Master rejoices as found treasure.

Christianity in Oceanica is as real as it has been in the early days of any Christian country, and we may sing pæans of praise to God for the conversion of South Sea Islanders with as much reason as Te Deums were justified when ancient Britons first felt the power of the Cross.

There is one feature of the Christian life of Oceanica which calls for special mention. From the first, the churches of this mission field accepted the responsibility of the local pastorate, and were mindful at the same time of their missionary obligation to provide pioneers for service abroad. The missionary Societies, and I name them in their historical order, the London Missionary Society, the American Board of Commissioners for Foreign Missions, the Wesleyan Missionary Society, the Presbyterians in the New Hebrides, and the Episcopalians in Melanesia, have all succeeded in training native ministers and missionaries who have rendered

more or less efficient service. And the Christian communities of Polynesia are not only giving men and women, they are with marvelous liberality giving of their means. If all the churches of Christendom were providing men and money in the same proportion, the evangelization of the world in one generation would be much more than an aim; it would be an achievement not difficult of accomplishment.

After the testimony I have given, one word of warning may be necessary. Experience in Polynesia has shown that we must be prepared to foster the churches we have gathered until their power to stand alone is fully proved. Much more is demanded of us than the evangelization of the heathen. Those whom we gather into the fold must be shepherded. "Feed my lambs." The churches gathered must be nurtured with the tenderest and wisest care. The apostles were not evangelists; they were shepherds. The care of the churches received their unwearying attention and was made the subject of their unceasing prayer. The apostolic epistles arose out of the need which existed for teaching, correcting, and building up mission churches, and in this, as in other respects, the apostolic plan must be ours.

CHAPTER XXI

INDIA AND FARTHER INDIA

India—General Outlook—Education and Its Fruits—Character of Native Christians—Social Status of Christians in Ceylon—Burma and Its Religions—The Laos—Wild Men of Assam—Siam and Missions.

General Outlook in India

Rev. Jacob Chamberlain, M.D., D.D., *Missionary, Reformed Church in America, India.**

I speak to you to-night for India; my India, to which I have given more than forty years of my life, to which I am hastening back to give the remainder of my days. My India? Nay, Christ's India, for which He gave His life's blood.

India is not a little province, but a vast and varied country. It stretches from the burning sands of Cape Comorin, within eight degrees of the equator, up through nearly 2,000 miles to the forever frozen peaks of the Himalaya Mountains on the north, and from Afghanistan on the west, through 1,800 miles to Indo-China on the east, a country as large as all the United States to the east of a line drawn through Bismarck, N. D., and Galveston, Tex., as large as all the continent of Europe, excluding that portion of the Russian Empire which falls in Europe, and with a population four times as large as that of the whole United States. Arrange all mankind in a line and call the roll and every fifth or sixth man, woman, or child will answer in one of the languages of India.

India is not inhabited by a homogeneous people of one race and language. It is in these respects like Europe. Its people are ethnologically as distinct from one another as are the Spaniards and Germans, the Scandinavians and Italians, Turks and English. It has more distinct and divergent languages than are found in all of Europe.

As it was in Europe in the time of Martin Luther, when the Roman Catholic religion extended over all Europe, with the exception of the Turks who were Mohammedans, so it is in the India of to-day, all of the people hold to Hinduism or Brahmanism, excepting the descendants of the Mohammedan conquerors and their camp followers, who to-day number somewhat over 50,000,000. True, Buddhism was born in India 500 years before Christ; and with kings and princes as its missionaries soon gained control of all India and held it for centuries. But Brahmanism, which seemed to have been exterminated, was only burned under as the grass by

* Carnegie Hall, April 24.

a prairie fire, and as that grass, after the prairie fire has passed, springs up with the first copious rains in rank luxuriance, so did Brahmanism again spring up and, driving Buddhism from the land of its birth, reassert its power, only in ranker, grosser form. Buddhism is found only in the native States of Nepal, Sikkim, and Bhutan of the Indian Himalayas, and in Tibet, Burma, Siam, China, Korea, and Japan.

Time fails me adequately to depict modern Hinduism; with its absolute divorce between religion and morality, so that a man may be at once a most devout worshiper of the gods, a priest reverenced as such and bowed down to by the people, and yet be guilty of every vice and immorality of life.

The flood of light let in during the last sixty years by Western education, in thousands of mission high schools and colleges; the light diffused by the oral proclamation of the gospel far and wide through the land in the languages of the people; the light let into the barred zenanas of the Hindu homes by the lady missionary; the light entering the softened hearts of our patients in the mission hospitals; the light scattered by the printed page of Scripture and tract; the light shining from the pure and holy lives of the converts, who try to pattern forth their Master, has aroused intelligent Hindus to the true nature of their nineteenth century Hinduism.

The Brahman editor of *The Daily Hindu,* of Madras, one of the strongest native papers in India, said not very long ago: "The glory has departed out of our religious institutions, and what once contributed to purify the minds of millions of men and women is now the groveling-ground of some of the most ignorant and wretched of human beings. The vast majority of the pious endowments are corrupt to the core. They are a festering mass of crime, and vice, and gigantic swindling." Of the Brahman priesthood of to-day the same editor says: "It is the mainstay of every unholy, immoral, and cruel custom and superstition in our midst, from the wretched dancing-girl who insults the Deity by her existence, to the pining child-widow whose every tear and every hair of whose head shall stand up against us on the Day of Judgment."

The Reis and Rayyet, an influential Calcutta orthodox Hindu paper, thus sneers at Mrs. Besant's ecstasies over the beauties of Hinduism: "When an English lady of decent culture professes to be an admirer of Tantric mysticisms and Krishna worship, it behooves every well-wisher of the country to tell her plainly that sensible men do not want her eloquence for gilding what is rotten. . . . In fact, abomination worship is the chief ingredient of modern Hinduism." *The Indian Nation,* a Hindu journal, in speaking of Swami Vivekananda's utterances at the Chicago Parliament of Religions, says: "The pure, undefiled Hinduism which Swami Vivekananda preached, has no existence to-day: has had no existence for centuries."

But while intelligent Hindus have opened their eyes to the enormities of modern Hinduism, they love their system still and, startled at the inroads Christianity is making, they wildly clamor for united effort to prevent its spread.

A Tamil tract has been circulated up to our very church doors. Among other things it said:

"Hindus! Awake, or you are lost! How many thousands of thousands have these missionaries turned to Christianity! On how many more have they cast their nets! If we sleep as heretofore, in a short time they will turn all to Christianity and our temples will be changed into churches. Is there no learned Pundit to be secured for money who will crush the Christians? . . . How long will water remain in a reservoir which continually lets out, but receives none in? Let all the people join as one man to banish Christianity from our land."

While all agree that Hinduism must go, they do not agree on what shall take its place. Four trends of thought are distinctly visible in India to-day. One party seeks to resuscitate ancient Vedic Hinduism; to purge Hinduism of modern accretions.

The second trend is toward the acceptance of a Christianity without Christ; that is, the acceptance of Christ's teachings as a system of morality, without becoming Christians, or admitting Christ to be Divine.

A Hindu judge urging his fellow-townsmen to put an Anglo-vernacular school, which they had established, under the care of a neighboring missionary, and to have it organized as a mission school, has said:

"My friends, I was not educated in a mission school, but I have many friends who were, and who studied the Bible daily in those schools. I have witnessed its effect upon their lives: I have read the Bible myself privately a great deal. I have come to know the pure and beautiful systems of morality it inculcates. There is nothing in our Vedas that can compare with it, as I well know from careful examination.

"Let your sons study the Bible, they need not become Christians; there is no compulsion about it, the missionaries never force anyone. But if you want your sons to become noble, upright men, put this school under the charge of the missionary and have the Bible taught in it daily; it will make your sons better men and you will be the happier parents."

Sir Charles Elliott, while Governor of Bengal, said in a public address:

"I congratulate you that the last census and the signs of the times all point to a very positive and somewhat rapid progress of the missionary work in India. There is unquestionably an undercurrent working among the higher classes in India toward Christianity, in spite of all the open manifestations against it; and we may look forward with confident expectation to the day when all India shall bow at the feet of Christ, Who alone can uplift, purify, and save."

The faith of all India in its ancient system is shaken, and nothing has taken its place. Shall India be won for Christ? We, your missionaries, of all the Churches, of all Christendom, locking arms, are longing to press the decisive assault; but we are too weak to make it; we send an appealing voice to our home churches in all the lands

that support us, and beg of them to send on the needed re-enforcement. We listen for the reply. What is it that comes to our eager ears? Is it not in effect just this? "Hold on! you are going too fast, the home churches can not keep up with you, they can not afford to let you advance any further!"

Oh, Church of the living God, awake! Fill up the mission treasuries to the overflow. Let a shout go forth that shall say: "March onward! in the name of the King of kings! Supplies to the full are coming; march on, and conquer that land for Christ!"

Let that word come, and within the lives of some sitting here will we show you all India bowing low at the feet of our Jesus.

The Masses

Rev. Lewis R. Scudder, M.D., *Missionary, Reformed Church in America, India.**

From the missionary standpoint, work among the heathen masses is one of the most important subjects to be considered. For it is from these out-caste and low-caste masses that the great majority of Christian recruits come. The rank and file of the Christian Church come from the masses; ignorant, degraded, superstitious; looked down on by all above them. Their condition may be imagined when we remember that their women by an ancient law were not allowed to wear any covering above the waist. And when Christianized Shanar women attempted to wear the cloth over their shoulders, terrible riots resulted. Of these are the Pariahs and workmen in leather whose touch is pollution, and whom the lordly Brahman would prevent from even walking the streets where his houses are built.

That the religion of Christ can lay hold of those classes of the people of India who have been degraded by Hinduism to almost the level of beasts, and by loving sympathy can lift them up to a position where it is really hard to distinguish between them and the proud Brahmans themselves, is certainly the most convincing proof of its divine power.

There is and must be in all who become Christian adherents a religious motive. In most cases it is not so much a conviction of sin as a dissatisfaction with their own religion and a conviction that Christianity is the true religion. With this is often a desire to have a school and to have for themselves and their children the advantages of an education. There is also the desire to rise in the social scale and to free themselves from the fearful disabilities with which Hinduism has loaded them down. Then again with many there is a desire for temporal advancement. They hope to have their debts paid off; to have land secured for them; to have aid given to them in their litigation against the oppression of their caste neighbors.

The reception of such material as this into the Christian community is fraught with danger. It throws a burden on the Church and heavy responsibility on the missionaries. The first thing in one of these movements of the masses is the religious instruction of the people; and this must be done by a resident Christian helper, whose duty will be by example, as well as precept, to teach these poor,

*Central Presbyterian Church, April 23.

ignorant people what Christianity is. In the evening prayer-meeting and in the Sabbath services he must carefully instruct them in the fundamentals of the Christian religion. For this we need men of deep piety more than men of profound education.

Even more important than this is the care of the children. A village primary school and most careful catechetical instruction of the young are essential. A selected number of the brightest boys and girls, too, must be educated as teachers and preachers to their own people. It is hard to over-estimate the importance of the boarding-schools.

Finally, a most essential thing is to throw the burden of the support of their institutions on the people themselves. Much harm has been done by not pressing this from the very beginning. Nothing will so develop these communities as self-help.

Woman's Work in India

Mrs. B. H. Badley, *Missionary, Methodist Episcopal Church, India.**

The first Protestant mission to India was founded in 1705 in Tanjore; the mission included girls and women. The Society for the Propagation of the Gospel established schools for both girls and boys in 1806. In 1821 the London Missionary Society organized girls' schools. In 1823 the first boarding-schools of the Church Missionary Society were established. The first society for women's work in foreign fields, the "Boston Female Society for Missionary Purposes," was organized in 1800, and in 1819 the "Female Missionary Society of the American Methodist Episcopal Church." The "Society for Promoting Female Education in the East" was founded in 1834. In 1824 a "Ladies' Society for Native Female Education" was formed in Calcutta.

Miss Cooke, the first single lady missionary to arrive in India, was received with scorn and derision, with coldness and contempt. Intelligent people thought her insane and spoke of her "fools' errand."

Let us see what this errand has accomplished: Woman has left home and friends, been isolated for months and years in hostile cities, villages, and mountain jungles; she has been ahungered, athirst, sick, in prison, in dungeon; she has toiled up mountain steeps, has wasted away in malarious swamps, has sunk exhausted on burning sand, has braved famine, cholera, smallpox, and plague, has faced the beating storm, has slept upon mother earth, in order that she might teach the women of strange lands.

She has caused the rusted locks of zenana doors to unseal before her. She has taken immortal life and hope to thousands of down-trodden sisters, has dried the scalding tear on woman's cheek, has touched to soothe the aching brow. She has trained the fingers skillfully to weave beautiful fabrics, to sketch visions denied to eyes shut in by the dull zenana walls. She has snatched girlhood from the depths of hell, preserved maidenhood from the pit of destruction, and

* Central Presbyterian Church, April 23.

has prevented infant girls from being thrust from their mother's arms.

She has brushed the cobwebs of ignorance and superstition from the minds of secluded women, teaching the brain to think and the heart to love, until emancipated, educated, Hindu widows stand erect, free from the curse of gods and men. Her part has been to walk in noisome streets, to sit upon earthen floors, that she may pour out upon the crushed and the unloved the perfume of her alabaster box of precious ointment as upon the feet of Jesus.

Results of Christian Education

DAVID G. BARKLEY, ESQ., LL.D., *Late Judge Supreme Court, Punjab, India.**

I have seen much of mission work in India during a residence of over twenty-eight years, not as a missionary, but as a Government servant, and from the point of view of an administrator and of a judicial officer. It is now fourteen years since I left India, but I have continued to keep in touch with mission work in that country, especially with the mission of the Presbyterian Church in Ireland in the Gujarati-speaking districts of Western India.

When I went to India in 1857 I was furnished with an introduction to the Rev. Alexander Duff, of Calcutta, and in 1858 I had the opportunity of visiting his missionary institution. In 1859 I was transferred to the Punjab, and came into contact with the work of the American Presbyterian, the United Presbyterian, the Church Missionary Society, and other missions, from Delhi to Peshawur, and from Multan to Kashmir, and with the Moravian Mission in the mountain valley of Lahoul, over 10,000 feet above sea level, established more than fifty years ago as a basis of operations among the Tibetans: the first Protestant mission to the Tibetans which has given them the Scriptures in their own tongue.

As illustrating the results of Christian education in India, I may tell you of one of the princes of the Kapurthalla family, who, as a boy, was educated by the Rev. Mr. Woodside, of the Presbyterian Mission, and whose baptism, when he was a young man, I witnessed at Jalandhar, when I was the district officer in charge of that district. This prince, whose brother was at this time the Rajah of the neighboring State of Kapurthalla, afterward informed me that one of his uncles, who resided in Jalandhar, and was much respected there, had tried to dissuade him from being baptized, assuring him that he could be a Christian without baptism, and that he himself was a believer in Christ, but was unwilling to break family ties by receiving baptism. In 1887 this prince represented the State at the celebration of Her Majesty's Jubilee in London, and at the present time he is a member of the Legislative Council of Lord Curzon, the Governor-General. His sons have been educated at English public schools, and a few years since I met one of them, who was studying for the English bar, and who came to Ireland as one of a party of Cambridge students holding special services for children on the seashore.

In Lahore, the capital of the Punjab, many of the leading citizens

* Carnegie Hall, April 27.

received their education at the school of the American Mission, which has now developed into the Forman Christian College. This and other mission schools have borne fruit in converts, some of whom have become ministers of the gospel, while others have risen to important positions in the judicial administration, and have borne a high character, as well as showing great judicial capacity. Such men show that there are some cases where Christian teaching given to boys of the higher classes bears fruit in their conversion.

There are no doubt many cases in which the most distinguished pupils of mission schools never make a Christian profession, but, as a rule, in these cases prejudice against Christianity is largely removed, and the moral character has evidently benefited from Christian influences. Indeed, there are cases where parents who are not Christians themselves prefer to send their children to Christian schools, not only for the sake of a good English education, but on account of their confidence in the superior moral influences of these schools. Thus where conversion does not result, there is still a leavening process at work which only requires the vivifying influence of the Spirit of God to bring about new birth.

Rev. Maurice Phillips, *Missionary, London Missionary Society, India.**

Up to the beginning of the last century the Government of India, as represented by the East India Company, was bitterly opposed to missions. Hence the venerable Dr. Carey had to seek shelter under a foreign flag. It was in the year 1813 that Wilberforce and others prevailed upon the British Parliament to insert a clause in the renewed charter of the East India Company to the effect that missionaries might live and labor in India. With the insertion of that clause the period of antagonism ceased, and the period of indifference to missions commenced. The period of indifference continued until the great mutiny in 1857. Then people were aroused from their spiritual lethargy to the necessity of sending forth men and women to teach and Christianize the Hindus. Ever since that time relations between missionaries and the Government of India have been friendly. The Government gives us every possible facility to carry on our work. It gives us grants for our schools. It consults us as to the best books to be introduced into the schools and colleges, and it places a large number of us on the governing bodies of the universities. The Government of India now regards missionaries as mighty factors in the education and regeneration of that land. One of India's greatest statesman, a man of the greatest experience, made this declaration some time ago: "In my judgment Christian missions have done more real, lasting good to the peoples of India than all other agencies combined."

Now, you are not to suppose that we have gained this position by any cringing servility to the Government. Our missionaries criticise the actions of the Government when we see that they are not right, and we agitate to get abuses redressed. Not long ago the burning of a widow on the funeral pyre of her husband was the

* Carnegie Hall, April 25.

custom. Missionaries agitated, and that custom was abolished. Not long ago infanticide was the custom. Missionaries agitated, and that was abolished. Not long ago thousands of people cast themselves under the wheels of Juggernaut's car to be crushed to death. Missionaries agitated, and that custom was put an end to. Not many years ago civil service and military officers of Government attended heathen festivals, not in order to protect them, but in order to add dignity to them. Missionaries agitated and put an end to that. Not long ago the Government managed all the temples, it collected the revenues, it paid the priests, it paid the dancing girls, the prostitutes of India. Missionaries agitated, and that was abolished. Not long ago converts to Christianity lost their civil rights. Missionaries agitated, and a law was passed that a change of faith did not involve the loss of any civil liberty. Not long ago the Government prohibited the women who had embraced Christianity from wearing clothes above their waists. Missionaries agitated, and an order was given that the Christian women should be allowed to dress decently. In this way missionaries watch the proceedings of the Government in India. We criticise, we agitate, we petition, and when missionaries petition in a body they are generally listened to favorably.

Bonds Uniting India with Christendom

REV. J. E. ABBOTT, D.D., *Missionary, American Board of Commissioners for Foreign Missions, Bombay, India.**

The present century in India has been that of Christian influence; an influence which hardly represented the best of Christianity in the early decades of this century, but one which has become purer, more sympathetic, more helpful, and more ideal as the century draws to its close.

India's position is unique. A non-Christian nation is in a Christian environment. She would resent being called a Christian nation, but she does not refuse the sympathetic fellowship of Christian nations. She is bound politically with England; her commercial life is bound up with the commercial life of the Christian world; the cable and the steamboat are becoming as essential to her new life as they are to the life of Christian nations.

In the higher plane of ideas, and here I speak of educated India, the fountains of knowledge are the same for her as for us. India's new intellectual life has not its inspiring source in the conceptions of science and methods of investigation of the ancient sages, but in that common property of knowledge that belongs to the whole world to-day. The millions of students who are crowding government, missionary, and private schools and colleges are but one with the whole student world of Christian lands. Our language and our literature are becoming as much hers as ours. The intellectual bond is therefore most pronounced and significant. The ever-increasing contributions to science by Indian scholars of the new type, prove their intellectual power, and the hearty recognition of that fact has broken down every barrier between scholars of India and of the West.

*Central Presbyterian Church, April 23.

When we pass to the social life of India we first meet conditions which are the outgrowth of a civilization disconnected with that of the Christian West. From a Christian point of view they are a mixture of good and evil, and no great bond of sympathy can exist between us and them where ideals are so different, where woman's true place is not recognized. But in that sphere of Indian society where social revolutions are taking place, a bond of common interest immediately unites us, for the moving power beneath those changes is the same that has moved us: the higher conception of the relation of man to man. The state of woman in Christian lands and our home-life have supplied them with illustrations and contrasts, but the struggle between Orthodox and Reformer goes on, inspired by the same forces that have revolutionized society in Christian lands.

At first thought there is little to unite us in the religious sphere to a people whose philosophy is pantheistic, and whose every-day religion is polytheistic and idolatrous, but here again the moment we turn to the new religious life resulting from contact with Christian thought, we find bonds of increasing strength uniting us. It is not difficult to put the finger on the power that is gradually working a revolution in their religious thought. It is the better knowledge of the moral character of God revealed alike to them and to us through Jesus Christ our Lord. I doubt whether they realize the true significance of their almost universal admission that Christ stands as the most perfect moral teacher the world has ever seen; but the religious chain that is binding us together has its middle link in Christ Jesus and Him crucified. It is possible perhaps to fail to recognize the Christward tendency of much of India's new religious thought, because of its groping character; turning now backward to old philosophies as to some eclectic system; now afraid of Christ, for His service means too tremendous a revolution in religious and social life. But from the very nature of the Indian mind the remolding of her religious philosophy, in view of present religious thought, can not be long delayed. It needs no prophet to say that the emphasis of the new philosophy will be on the personality of God, His moral character, and the relation of man to God and man to man, which this new conception of a Christ-revealed God necessitates. The standard of man's moral life will be Christ, for India's religious instinct already recognizes in Him the ideal of all moral excellence.

The political, commercial, intellectual, social, and religious ties of which I have spoken have providentially brought India into the community of Christian nations in whose interests lies her welfare, in whose progress, her progress. She would rightly resent being called a Christian nation, but she does not resent the fellowship of Christian nations; nor does she resent the influences which are revolutionizing her life.

Educated Natives of India and Christianity

Rev. L. B. Wolf, M.A., *Principal American Lutheran College, Guntur, India.**

There are two classes of educated Indians—those who have re-

* Central Presbyterian Church, April 23.

ceived training in the thoughts and ideas of the old cults in their old dress of language and form, and those who have followed the new awakening and have come under Western science and thought through the medium of the English tongue. As a rule those of the former class have not a very clear and comprehensive view of Christianity, and their attitude is one of indifference, so long as their sphere of influence is not invaded. When it is, they become most hostile. Whether educated in Islam or Hinduism, whether of the priest class or not, they are ever ready to defend the old faith against every attack.

For the second class of educated Indians, Western science and thought have revolutionized the whole mental horizon. In many respects they are as well informed as the educated classes in England or America. Five universities, with their affiliated colleges, are educating a considerable section of the Indian nation. In Madras from five to six hundred young men are graduated annually. Thousands are reading in the 124 colleges and high schools of the south Presidency. The same is true of Calcutta, and Bombay, and Allahabad, and Lahore universities.

Educated Indians are largely made what they are by: 1. The Government school system of non-interference in religion. 2. The Hindu school and college, either indifferent in matters religious, or else hostile to Christianity. 3. The Christian school and college. If a young man has received his education in a Government school or college, where religion is a tabooed subject, it is a matter of little wonder if he comes out of the college with all his faith in the old gods and religion gone, and with a materialistic or agnostic residuum only remaining to influence his life. But many a professor, while unable to say a word in the classroom in favor of the faith, by his noble life and character has produced an impression for Christianity upon his students which a missionary would deem himself happy to make.

If, again, the educated native has been trained in a Hindu or Mohammedan school or college, it is certain his attitude will be in the main that of the school which he attends. Hindu and Mohammedan masters do all in their power to break down their Christian neighbor, on the sole ground that he is Christian.

If, however, the youth has read for years under the direction of a Christian master, who has taken pains to point him to Christian truth, his thought and character, both while reading in the college and when leaving it, are largely molded by such influence.

In general, then, we may say that the educated Indian's attitude toward Christianity varies from open hostility, through indifference, to an open avowal and belief in Jesus as a great moral teacher and the founder of a great faith.

Rev. J. Wilkie, *Missionary, Presbyterian Church, Canada, Indore, India.**

In describing the attitude of natives of India to Christianity, they may be divided into several classes.

* Central Presbyterian Church, April 23.

1. Those who have been taught to sneer at Christianity, who regard it as an antiquated system not believed in by the scientific or cultured people of even Christian lands. These do not trouble to inquire about it, are for the most part extremely ignorant of what it teaches, and treat with contempt any efforts to bring home to them its claims. This is a large, sad, and dangerous class. They are the natural result of education in the Government institutions, too often under infidel professors, in which the mind only is trained; they form a dangerous element both in the social and political world.

2. The second class may be represented by the Arya-Somaj, who, whilst bitterly hostile to Christianity, are indebted to it for much of their belief. Ashamed of modern Hinduism, with more national pride than spiritual longings, more zeal than honesty, they profess to unearth from the old and largely unknown Vedas ideas which they have largely derived from Christianity. They believe in one God; in transmigration of souls; in the eternity of soul, of matter, and of the Vedas, and reject sacrifices and the caste system. Much of their teaching is opposed to that of the Vedas, and the more these are studied the more surely will this system be overthrown.

3. The third movement is that of the Brahmo-Somaj and kindred movements, whose leaders are fond of using Christian terms. So much more so that the hearer is tempted to believe that they are Christians in all but the name. Christ is spoken of in the most extravagant terms of praise; His divinity recognized, and, in a sense, even His atoning sacrifice. The language of the New Testament is freely drawn upon, and the Bible itself so prominently brought forward that many young men under its influence are led to read it, that at first hand they may learn what Christ said and did. The attempt to read into Christian words the pantheistic conception; the efforts on the part of the leaders to magnify themselves and their work by claiming for themselves an inspiration the same as that given to the prophets of old; the inconsistencies and contradictions of the various would-be leaders, and, above all, the lack of all real spiritual power even amidst much fervid religious zeal, not only hinders the cause of Christ, but robs the movement of much power among its own people. Their opposition to the caste system and the immoral tendencies of modern Hinduism, and even their patronizing attitude toward Christianity, makes them one of the powerful disintegrating forces in Hinduism itself.

4. Many are to-day convinced of the truths of Christianity, pray to Christ, read the Bible, exercise an influence on behalf of Christianity and against Hinduism; these are largely the fruit of the mission schools and colleges. They are a powerful leavening influence in the community, who will, with the courage of numbers, under a leader raised up among themselves, come out and sweep Hinduism out of existence.*

* Many are not Brahmoists and are certainly not Hindus, and yet it would be hard to place them. H. H. Maharajah Holkar, who speaks English like one from England, who seventeen years ago in his father's reign was bitterly opposed to all mission work in the State, gave us the land on which our Mission Hospital and College now stand and also a money grant. A renowned Minister of Indore State, has presided at our school prize distribution, and in giving the Bible prizes, urged the boys most earnestly to attend the Bible lesson, as it was the most important given in the school.

5. A large number of the leaders in India to-day are pronounced Christians. A large number of these are from the better class, but the low-castes of yesterday are in many cases becoming the high-caste leaders to-day through their entering the Christian Church and receiving the advantages of a good education there. The great low-caste movement is through Christianity sure to produce a large army of those who will be, and already are, in some cases leaders in the community.

India is to-day being leavened with Christian thought and sentiment, so that many of the truths of Christianity that a few years ago were denounced, are now regarded as truisms. Old prejudices and philosophical beliefs are slowly being undermined. The fight is more and more becoming one between infidelity or agnosticism against Christianity. The central truths of Christianity—the divinity and atonement of Jesus Christ—are recognized as the central point of attack, and every day the fight becomes more intense regarding and around these great central truths.

Native Christian Character

REV. E. C. B. HALLAM, D.D., *Missionary, General Conference of Free Baptists, India.**

During my furloughs at home the question has been often asked: "Are those natives in India ever *truly* converted?" Sometimes the question is put in this form: "What kind of Christians do those natives in India make?" What kind of Christians had Peter and others in the churches just emerging from heathenism in their day? They were weak Christians, very weak, and needed to be solemnly warned against grievous sins. Listen: "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters." Some of these sins mentioned in Peter's warning, and other and very grievous sins, our people in India are prone to; but in the past forty odd years of my acquaintance with them I never had occasion to warn them against the sin of "murder." They are very prone to the sins of lying and fornication, perhaps to none more than these. That they should often fall into these, should occasion no surprise. Up to the time of their conversion they have lived in a religion that practically teaches them sin. Their gods and incarnations are all liars and fornicators, and the man is yet to be found who is better than the god he worships.

In judging of the character of our native brethren and sisters in India, we must remember their antecedents, the pit whence they were digged; and we shall then bear in mind their consequent weakness; and we must not forget, at the same time, their present terrible surroundings. These three things kept in mind will enable us to form a just estimate of their Christian character. They are not only "babes in Christ," but very weak babes. Taking the above three items into the account, I most unhesitatingly give it as my opinion that they have attained to as high a place in piety as have Christians at home. They do, alas, fall betimes into sin, grievous sin; but do professed Christians at home never do this?

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Let me say that their moral sensibilities are being gradually but surely quickened. I have noticed repeatedly that those among the truly converted who fall into sin, when reclaimed seem to have a keener perception of the exceeding sinfulness of sin, and consequently a deeper hatred of it. I can not now recall a single case of a second fall into the same sin.

Of course, there are professed Christians there as here whose lives are a reproach to Christianity, but the heathen are rapidly learning to distinguish between the true and the false.

Again: I have found them a teachable people. Present any truth to them, Bible in hand, and, as a rule, they will accept it. Some may imagine that this may be attributed to their great ignorance; that they may naturally be expected to receive without questioning the teaching of the missionary. This is a mistake. They demand Scripture evidence for all you teach.

Then, again, we have the best evidence of their faithfulness in trial and suffering. In the terrible mutiny of 1857 not a few of them sealed their testimony for Christ with their blood.

In 1883 the writer was in Delhi, and there met the widow and family of one of these martyrs, Walayat Ali by name. The story as then given to me was this: When the city of Delhi fell into the hands of the mutineers, Walayat Ali's first thought was for the safety of his missionary brother, McKay, of the Baptist Mission. He called his family about him and said, "I am going to the mission house to do what I can to save our missionary." He prayed with his family and then proceeded to the mission house. His poor wife could not bear the thought of his going, but determined to follow him to see what would follow. As he passed through a bazaar in the city he was surrounded by four Mohammedan Sepoys. The soldiers said to him, for they knew him by name, "Ah, Walayat, we have you now just where we want you." Then, with drawn swords, they said, "Now, deny Jesus or die." Walayat did not hesitate one moment, but lifting his hand to heaven, he replied, "Deny Jesus, I never will. Strike!" and they hacked him to pieces right there.

Native Christians and non-Christians in Ceylon

Rev. T. S. Smith, *Missionary, American Board of Commissioners for Foreign Missions, India.**

Relations between Christians and non-Christians are very different in India to what they are in Ceylon. Indian Christians are prevailingly out-castes by birth, and even high-caste people become outcastes in the very act of becoming Christians. The Christian community is therefore without the pale of Hindu society, and though their non-Christian or Hindu neighbors may respect them, they, as a rule, have nothing to do with them socially. At the present time in Southern India caste hostility is in an acute stage, and the out-caste and low-caste community, from which the bulk of the Christians come, are suffering cruel and violent persecution by their high-caste neighbors.

In Ceylon the situation is very different. Jaffna is a peninsula

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at the northern extremity of the island, with a population of 300,000 Hindus, who are almost exclusively farmers or fishermen, belonging to the Sudra caste, the lowest of the four respectable castes of Hinduism. However low this caste may be deemed in India, they are the proudest of high-class people in Jaffna. From the first our converts have come chiefly from this one caste, with only one or two Brahmans and a few artisans, pariahs, ex-slaves, household servants, etc. The missionaries' servants even (excepting the washermen, horsekeepers, and water-women) usually belong to the farmer caste.

Moreover, caste itself as a religious institution has long since practically ceased to exist, owing to four centuries of attrition between Hinduism and some form of Christianity. Four centuries ago, St. Francis Xavier first preached Christianity to the people of Jaffna. Soon after, the Portuguese conquered the peninsula, divided it into forty parishes, and compelled the people to build in each a large church of brick or coral stone, and a priory for the home of the foreign priests, monks, and nuns. They also forced the whole population to receive Christian baptism. Then the Dutch, wresting the possession from the Portuguese, gave the people a scarcely less formal Christianity, offering employment to those only who would profess Protestant Christianity, and compelling them to support foreign and native preachers and teachers. About 100 years ago the province passed into the hands of the English, who proclaimed religious toleration and freedom, and in a few years the whole fabric of formal Christianity vanished from view.

Very wrong ideas of Christianity were, of course, ground into the people, but a great incidental good was accomplished in the breaking down of caste. The result is that Christianity has achieved a position of practical social equality with Hinduism. Indeed, the liberal professions are almost exclusively in the possession of the native Christians; and they are the leaders of the community. Though only about one per cent. of the population are adult members of the churches, the children of the bulk of the whole population are in the Christian schools. The Christians are organized in self-supporting, self-governing churches, with educated native pastors of their own. In the endowed or self-supporting female seminaries, the normal and industrial schools, and the English colleges, the sons and daughters of farmers, fishers, artisans, and ex-slaves live and eat together, and in over 250 day schools we have the children of the castes and out-castes sharing together the free primary education offered therein.

The whole community is so permeated with Christian influence that coming to Jaffna from India seems almost like coming into a Christian land.

Religious Evolution of the Burmans

Rev. F. H. Eveleth, D.D., *Missionary, American Baptist Missionary Union, Burma.**

Among all the wild tribes bordering on Burma there is a belief in invisible beings which they call Nats. These Nats, or spirits, are

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supposed to possess superhuman powers. There are good Nats and bad Nats, and there seems to be a hazy notion of a Supreme Ruler over all, but as the evil spirits are the only beings who impress the people religiously, they may be said to be demon-worshipers. A Nat is sometimes supposed to take permanent possession of a man so as to deprive him of his reason, or produce some serious physical defect. All sickness is the work of evil spirits brought upon the sufferer as a punishment for his sins, or for lack of reverence for the spirits of the air. When a member of the family falls ill, a chicken, or dog, or pig is sacrificed to propitiate the Nats.

The Burmans had the belief indigenous to all these tribes. But above the mists of their ignorance and superstition rise three mountain peaks which have caught the light of the coming dawn. 1. The doctrine of spirit. 2. The doctrine of accountability. 3. The doctrine of propitiation of the higher powers, through sacrifice of animal life. Their object of worship was evil spirits. Their motive of worship was fear.

In the year 397 A.D., a very holy man came from the Island of Ceylon to Burma, bearing with him the sacred scriptures of the Buddhists. The king of Burma became a convert to the new faith, built a stately pagoda and commanded all his subjects to worship it, and, when they stubbornly refused to obey, he issued an edict that every one who refused to worship the great pagoda which he had built should be instantly beheaded; but when this extreme measure failed, he requested his subjects to build a *Nat zin,* or building sacred to the Nats, by the side of the pagoda. In this way the people coming to the *Nat zin* to make their offerings were led to worship the gilded structure which overshadowed it. To this day a shrine corresponding to the *Nat zin* is built against the great pagodas in Burma.

The transition from spirit-worship to Buddhism was in one particular an easy one, inasmuch as it added a more complete system of Nats to that which the people already possessed. The transition was difficult, however, in this particular, that, as Buddhism forbade the taking of animal life, the practice of propitiating evil spirits by the shedding of blood had to be given up.

Buddhism gave the Burmans a moral code. It forbids men to lie, to steal, to commit adultery, to kill, and to drink intoxicating liquors, and many other valuable precepts. It also gave them a religious literature in the Pali language, which was gradually translated into the Burmese. A religious nomenclature, to aid in the expression of religious thought, and a monastic system in which the monks became instructors of boys and young men, teaching them to read and write and to commit to memory long passages from the Pali scriptures, were thus introduced.

Again, Buddhism furnished the people with an example to imitate, and an end to attain. Gautama Buddha was the example, and Nirvana the end. By imitating the first the second could be achieved. Gautama Buddha was also a central figure around which Burmans could rally and become a part of the great Buddhistic world; a religious hero whom all could magnify, and in whom all could claim a sacred possession.

A later development is that of a flourishing sect of Buddhists, who disavow the worship of all material objects and worship only Buddha—pure intelligence. It would seem to be but a short step from the worship of the divine intelligence to the worship of an omniscient Divine Spirit. Buddhism also presents an example of sublime compassion and introduces the idea of a sacred trinity, viz.: Buddha, the law, and the clergy.

In the early part of the nineteenth century there came white foreigners to the city of Rangoon, who preached to the natives religious doctrines too wonderful to be credited. They declared to this people a living God in the place of a dead Buddha; a Saviour of others in the place of a saviour of self.

When Gautama Buddha was about to leave the world for the last time, men pressed upon him to save them also, but he replied, "Though you embrace my knees I can not save you." He saved himself, others he could not save. These foreigners proclaimed a Divine Guide, who came from heaven to pilot erring men, through the perilous voyage of life, to a haven of unceasing delights. They preached the immortality of the soul. In Buddhism there is no soul. The thing which passes on from one existence to another, called by the Burmans *Kän*, when reduced to its last analysis is simply an account of debt and credit, which continues its wanderings through the mazy labyrinths of existence, until the purifying fires of many hells and the marvelous achievements of an incipient Buddha, through many ages, have satisfied the debt and won the Buddha-ship. Says Gautama Buddha, "Do as I have done and thou shalt never live." But Jesus Christ says, "Whoever believes on me shall never die."

When Dr. Judson came to Burma with the Word of God, an imperial mandate was issued, declaring that whoever should forsake the religion of his fathers and accept the white foreigner's religion, would thereby jeopardize his life. But as the edict of a former king could not transform demon-worshipers into Buddhists, so the fiat of the King of the Rising Sun could not prevent his subjects from becoming "Jesus Christ men." But it is a significant fact, that the tribes who were never won over to Buddhism, were tenfold better prepared to receive the teachings of Christianity than were the Burmans steeped in Buddhistic philosophy.

But correct religious ideas are developing in the mind of the Burman Buddhists, and while for every hundred Burman Christians there are a thousand from other tribes in Burma, in the grand total of about a hundred thousand nominal Christians throughout Burma, the Burman element is assuming a larger proportion, and the oily philosophies of a self-saving Buddhism are being burned out by the fires of divine truth.

Rev. W. W. Cochrane, *Missionary, American Baptist Missionary Union, Burma.**

Advance work in North and East Burma among Shans, Kachins, and other tribes is a natural and necessary development of the Burman

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Mission, of which it forms a part. These Shans, Kachins, and other mountain tribes occupy, besides a wide mountain strip in eastern and northern Burma, a section of western Yunan in China; a district, roughly speaking, five hundred miles wide by fifteen hundred miles long. The Shans, with their early home in northwestern China, where, three thousand years ago, they had a flourishing kingdom, are related in blood and language to the Chinese. The Kachins, with their early home in the mountain regions to the north of Burma, are of Tartar origin, and are related in blood and language to the Burmans. The Shans are Buddhists, having been converted to this faith from spirit-worship by Buddhist missionaries some eight centuries ago. The Kachins (the most numerous and important of the "Hill tribes," so called,) are Shamanists, spirit-worshipers pure and simple, with "Nats" as multiform and multiplex as the gods and goddesses, nymphs and naiads of ancient Greece. To these they offer the bloody sacrifice of propitiation, and fruits and flowers of good-will.

Advance work among the Shans corresponds in method and results to the mission to the Burmans. Advance work among the Kachins corresponds in method and results to the mission to the Karens. For these are bookless races, whose religious teachers are but witch doctors and spiritualistic mediums, who interpret divine secrets by the lay of the fibers along the rift of a parched bamboo, or by impressions received in a trance.

We have among the Shans, of the Shan country proper, three stations: one at Möngnai, in the southern Shan States; one at Hsipaw, eastward from Mandalay; and one at Nam-Kham, in the Man Valley, farther north, where the Shans have been in continuous occupation for more than two thousand years. All three of these stations have been opened within ten years. Each of them began on absolutely virgin soil, and yet each can boast to-day a Christian native church supporting its own pastor, a growing mission school for the training of helpers, and a wide range of evangelistic work. These fine results are largely due, under God, to years of preparatory work among the Shans of lower Burma, with Toungoo as a center of operations. Here the Bible and choice Christian hymns were translated, tracts compiled, and native helpers trained. These became effective instruments and agencies when we were permitted to enter the Shan states after the downfall of the last Burman king and removal of official opposition.

Among the Kachins we have two stations: one at Bhamo, where stands the Lyon Memorial Chapel, where there is a strong church of baptized believers, and a somewhat larger nominal Christian following. These are gathered largely in villages on the plains.

Mrs. J. N. Cushing, *Missionary, American Baptist Missionary Union, Burma.**

The first Karen I saw in Burma was coming up the compound where lived Rev. Dr. Cross, then a veteran, now a patriarch in service. Suspended from a yoke from the forehead, hanging down the

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back of this Karen, was a large pig suspended in bamboo strips to keep him quiet, and this pig had been brought by the man from the mountains. The man himself was very untidy, his single garment was after the shape of a pillow-case; his hair, if it ever had been combed, had not been for many a day, and I said to Dr. Cross, "It hardly seems possible there is more soul in the burden-bearer than in the burden." He looked at me in astonishment, and he said, "Why, that is the dearest old deacon on the mountains." And I said, "If that can be the dearest old deacon on the mountains, then there is hope for everybody." So it proved. In traveling among the Karens they are hospitality itself. Everything they have is at your disposal. They were not idolaters, they worshiped spirits, good and evil, mostly worshiping bad spirits, because the good spirits didn't need it; they were good already. They always made an offering to the spirits when they ate themselves; they had no system of idolatry, and hence could easily take in the doctrines of the Lord Jesus Christ.

This particular man very speedily became an evangelist, and others were rapidly raised up. They went through the mountains and into the villages as white people could not do. The Karens had no written language. The earlier missionaries reduced the language to writing, so that the people could read books prepared by the mission. It was in 1827 that Dr. Judson first mentioned the Karens. Up to the present time there are about 35,000 church members. Doubtless as many more have died in church communion. Connected with these nearly 35,000 there is a large population who are nominally Christians. The Karens are very clannish, and if the head of a village receives the religion of the Lord Jesus Christ, the poor villagers want to be baptized almost by whole villages.

The Karens speak at least twenty dialects, some of them quite similar. The Bible and school literature have been translated into two of those dialects, and portions of the Scripture into other dialects. All these tribes must learn one or the other language, that they may read the Bible, have an education, take the Bible to the villages and teach it. The gospel is being carried to tribe after tribe, until Dr. Bunker is now on the very border, reaching almost the last tribe in that direction. They are a lovable people, prepared by the Lord to do great things, for as they become educated they obtain self-respect and self-reliance. The converts in turn preach the gospel to other tribes. It was our privilege to take two Karen preachers to the far North. They are very timid, but very tenacious. They went with us to a region which was for them as much a foreign field as for us. But they have learned the language—it was a foreign language to them—have gone to work and have held on most faithfully.

Conditions Among the Laos

PROF. CHALMERS MARTIN, *Former Missionary, Presbyterian Church, U. S. A., Siam.**

What we wish to do is to show wherein the mission enterprise, as carried on in our several fields, differs from that in other fields. It has seemed to me that I could not do this more briefly

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or sharply than by outlining on the one hand difficulties encountered by the missionary among the Laos, and on the other some special encouragements. Of difficulties I would name three: First, the power of custom. This is hard for Americans, Englishmen, or Europeans to realize. The spirit of the Laos people is different from ours. Though of different race from the Chinese, they have a civilization of the Chinese type and many qualities in common with the Chinese. With them the thing that hath been is not only the thing that shall be, it is also the thing that ought to be. It is not hard to find an audience, nor to attract and hold their attention. Eager faces and more or less pertinent interruptions in the form of questions will show that those to whom you speak listen to what you are saying, and think about it. But when you have presented your strongest arguments, and your most moving pleas, it will often come like a dash of cold water in the face to hear some leader in the assemblage say, with the air of one who utters an absolute finality, " What you say is excellent, it warms our hearts to hear it, but it is not the custom of this land."

A second difficulty is Buddhism. This is a religion which lays stress, not on holiness or righteousness, but upon happiness; which has much to say about suffering, but little about sin. It is a religion of self-righteousness, it teaches that for such salvation as it has to offer each man must depend on himself alone; the possibility of substitution or mediation it laughs at. It cuts the nerve of moral agency by what amounts to a doctrine of the transmigration of the soul. It has its temples by the thousand, many of them truly splendid, and all of them imposing and costly in comparison with the bamboo cottages of the people. Almost every family has furnished one or more recruits to its great army of yellow-robed, tonsured, nominally celibate, mendicant priests. Buddhism in Siam and among the Laos, whatever it may be elsewhere, is in no sense an outwork of the kingdom of God, but on the contrary it is a hostile and defiant stronghold which must be thrown down before the kingdom of God can triumph.

A third difficulty which missions among the Laos must contend with is the worship of evil spirits. In contrast with Buddhism, so visible to the eye in its temples and priesthood, this is a force which casual travelers might easily fail to recognize. It has no temples, except so far as every house is its temple; no priesthood, save that every man is a priest and every woman a priestess, and every child a novice in training for priesthood. It is an all-pervading superstition, influencing the whole of life. Such a superstition has a multiplex influence in resisting the entrance of the truth. It preoccupies the mind; it asserts itself with the power of habit ingrained from earliest childhood; it debases and imbrutes the understanding; it blots out from the minds of its followers the line of demarcation between fact and fancy; it urges them under the whip of fear, to cruelties of which they would not otherwise be capable, and leads them to deny even the claim of natural affection.

Over against these difficulties I would set several encouragements for missionary work among the Laos:

The first of these is the favor of the Government. While mission-

aries must not put their trust in princes, they can not help but rejoice when God inclines the hearts of rulers in any degree to favor their cause. When the father of the present king was a youth, his throne was usurped by another, and he himself entered the Buddhist priesthood. While living in the temple he made the acquaintance of the Rev. Jesse Caswell, a missionary of the American Board, who became his teacher in English and Western science. The influence of this teaching was never lost, and the debt thus incurred was never forgotten. When the missionary's pupil came to the throne he showed himself friendly to missionaries, and especially to educational and medical missionary work. He secured an English governess for his children. Among those thus taught was the heir apparent, the present enlightened monarch, who has followed his father's example in honoring and assisting the missionaries. The fashion set thus by the throne is imitated to some extent at least by all the ruling classes.

Another encouragement to the missionary is the position of woman. Siam, and particularly the Laos country, like Japan, stands in strong contrast with China, Korea, and India, in the place accorded to women in the social system. It is true that Buddhism puts a stigma upon womanhood by teaching that no woman, as such, can attain Nirvana, but must first be reincarnated as a man. But apart from this, woman has a place which in many respects is equal to that held by man. Boys and girls receive the same names. Women are not secluded in harems or zenanas. They are free to appear in public unveiled, to keep stalls in the market, to travel the highways, to go to the temples and to hold property. Missionaries, men or women, wherever they go, have free access to women and children as well as to men. If the men in the village are absent, the gospel message can be addressed to the women and children, and this has contributed much to the growth of the Church.

One other help to missions among the Laos, I fear, will seem to be inconsistent with some things already said. And this is in connection with the worship of demons. The shade of fear cast over ordinary life by this superstition is so terrible that its adherents are glad to give what credence they can to the glad tidings of One who conquers demons. And especially does the belief in witches and witchcraft, in which this cult reaches its climax of cruelty, operate in many cases to the furtherance of the gospel. For those who are convicted of being witches are driven from their homes, their houses torn down, their gardens uprooted, and themselves tagged with an evil reputation. In hundreds of cases such persons have been driven to seek protection at the hands of the missionaries, and so have come under Christian instruction and been brought in due time to saving faith in Christ.

Wild Men of Assam

Rev. S. A. Perrine, *Missionary, American Baptist Missionary Union, Assam.**

Assam lies just below the great, cold heart of Asia, and in this

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country are some of the wildest, most uncivilized and savage tribes the sun has ever looked upon. They have a legend that when God created the earth He finished the plains and made them smooth, but a cockroach came and told Him that an enemy was going to invade His country, so He left His creative work and went to defend His land and never completed the hills. In these wild jungly hills the wild men live. There are in Assam about a million of these wild people, divided into a great many tribes and having innumerable dialects and languages. Sometimes in my wrath I have been almost ready to say that if the Babel of Tongues did not stand there, it ought to do so.

These people are ready to accept the gospel. In a number of these tribes we have converts. In one tribe we have more than 300 church members, with village schools and a training school. In the Khasia tribes are a large number of converts. In the Garos are more than 3,000 church members, with day schools and a training school. A missionary said to me, and he is one of the most noted missionaries in China, "I would not go to such a people." I believe that is a wrong sentiment. If you are to build a temple of God, you must lay a foundation, and I believe that the out-castes of India, and the wild people of India, form the foundation of Asiatic society. The Chinese may be the chief corner-stone, but these are the foundation upon which the temple of God, as I believe, must be reared.

Missions in Assam were originally opened up as a means to enter China. And I believe that the back door of China will be swung open by these people. In my opinion, they have some of the best qualities of the people of Assam; they are the best blood of Assam; they come, as I believe, from the Chinese, the best blood of Asia. They are worth saving.

Assam Plains

Rev. W. E. Witter, D.D., *Formerly Missionary, American Baptist Missionary Union, Assam.**

The very first glimmer of the light Divine that came to Assam was through the first convert from Hinduism, Chris Laka, who went to the Sirma Valley under the power of his new love for the Master and preached Christ, and wrote back, "The favor of God has fallen upon this country, and seven have been baptized." We had in Burma a man who was perfectly passionate to get the gospel to every creature, and was willing to suffer any sacrifice that it might be taken everywhere—the heroic Kincaid—and in 1835 he took a trip to the north of Burma with the hope of reaching Assam. In 1836 the English Government official, Mr. Jenkins, wrote to Calcutta and asked the English Baptists if mission work could not be opened in Assam. We had missionaries in Burma, the Rev. Dr. Brown and Mr. Cutter. They responded to the call, and in 1835 started for Assam, were four or five months being towed up the Brahmapootra River, and at last reached their station, where they had hoped to teach the gospel to two tribes of Shans.

I have not time to tell of the trials, beyond words, of those early

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missionaries. Dr. Brown at one time buried a little daughter. He went to the grave to find it open. He buried the child again. Again he found that the grave had been opened, and at last the little body was taken to the house and kept there for a time, and so at last was buried. Of the second party of missionaries who came to re-enforce this field, Mr. Thomas had come in sight of the station, when a falling tree took his life. These missionaries had planned to preach the gospel, but God had another plan. One night a wild tribe came down and killed about one hundred of the people; and the missionaries were driven to another station. Later they established themselves and began work for the Assamese people.

Years of labor have been spent in this valley with very little results. But through all these years the Brahmapootra Valley has been a recruiting ground for the people of the mountains. Almost all the work that has extended into the mountains among the different tribes has resulted from conversion of the people by the missionaries laboring in the plains. Assam is under the care of three different Societies. The American Baptist Missionary Union has six stations in the plains. A single missionary of the Society for the Propagation of the Gospel labors mostly for the Europeans, but he has gone out to the people of this district, and he has won perhaps a thousand people among the natives. The other missionary society there is the Society of the Welsh Methodists, which now has seven stations in the hills, where the work has been most wonderfully developed, and where the results have been simply marvelous.

In the Brahmapootra Valley about forty different languages are spoken by the people. One of the aboriginal tribes numbers 222,000, with a single missionary. But the most prosperous work of our American Baptist Missionary Union in the plains of Assam has been among the coolies, who come up by the hundreds of thousands to labor in the tea gardens. Between four and five hundred thousand of these people are now open to the gospel. We opened a station in 1893 and already 246 have been gathered to self-supporting churches in that region. Two years ago a missionary opened another station, and in a single year he had 163 baptized. Another station, opened in 1896, has 400 baptized believers, and 169 gathered into the kingdom last year.

Influence of Missions in Siam

Hon. John Barrett, *Formerly United States Minister to Siam.**

Siam has an area just equal to Germany, and a population of 10,000,000, and an annual foreign trade of $25,000,000. In that country there is a king who stands forward perhaps as the ablest statesman of all Asia. It is interesting to note that this king is to-day the great head of the Buddhist faith, and yet the man of all Asiatics who is helping the American missionaries; the man who told me the first time I met him that he wished me to understand that he approved of the American missionaries; that their work had been greatly for the benefit of his people, and I could tell the people in America

* Church of the Strangers, April 23.

they were welcome there, and that he wished to do all in his power, by law and by contributions of money, to help the important work to go on.

The Presbyterian missionaries in Siam are a body of men and women for whom I have profound respect. Before I went out there, hearing criticisms of them, I had a little prejudice against them. But I want to tell you that in the five years I was there they gave me less trouble, and at the same time more help and co-operation, than all the business men put together. They are a class of men and women of whom I was thoroughly proud, and my long relations with them convinced me they were men and women to be loved and respected.

Tht most interesting part of the mission field is in the northern States. The missionaries are meeting with difficulties, but the further they go away from the great foreign centers the more is accomplished. In Bangkok there is a boys' high school, and a girls' high school at the head of which is Miss Cole, of whom the king said, "Are all women in America as good as she is?" I said, "Certainly." "Well," he said, "it is an ideal country, then!" She has under her control three or four hundred girls, and she is making splendid women of them. The king often spoke of it to me; and the young Siamese princes who are being educated are coming back and seeking those girls as their wives, and as their only wives, instead of following the old usage.

The king told me, after I had been there six months, that he understood that the boys' high school wished to have a new ground. "Now," he said, "when they are all ready—don't you tell them anything about it, because I want them to raise just as much money in America as they possibly can—but when they are all ready, I will give them the ground." Since I left there the king has given them the ground, and the boys' high school is to be established in a better location than before. Just before I left, when they wished to build a new fence around the girls' high school, the king contributed a large amount of money for it.

So you see that America's opportunities in this kingdom are unlimited. And as to-day we are going out there possibly as a great factor in Asia's future, it is interesting to note that we began right in Bangkok and Siam. In conclusion I have simply to say this: As a layman and practical man who has studied the situation from beginning to end, I believe thoroughly in the work of the missionaries in Siam.

CHAPTER XXII

JAPAN AND KOREA

Progress in Japan—Religious and Educational Problems—Work for Women—Formosa—Opening of Korea.

Progress in Japan

Rev. J. L. Dearing, D.D., *Missionary, American Baptist Missionary Union.**

To the foreign resident in Japan, no less than to those who have never visited the Island Empire, its progress is a subject of wonder and admiration. Not the least remarkable thing about it is the ease with which those astounding changes have been brought about. This is but one of many evidences that in the Japanese we have before us a unique people. The advancement of the state, without regard to the individual, has been long a principle rigorously upheld in Japan; the individual is swallowed up in the state. How beautifully was this illustrated in the passing of the Feudal Lords at the beginning of the present era! They are brought to realize that it is the best thing for the state that the old form of government should end; that they should no longer retain control over their petty states, but should retire into private life. They call around them, each in his own province, their faithful bands of retainers, men still ready to fight for their lords as they had often done before; they thank them for their past fidelity and valor, and as the tears of lord and vassal are mingled in those last farewells, they resolutely separate. Thus, for the sake of the state, the words Daimyo and Samurai become things of the past; thus is removed one of the marked features of the old civilization.

The emperor, no longer a mere figurehead, has become *de facto* the head of the empire. The Constitution was proclaimed in 1889, and almost immediately the Diet was organized. Since then the principles of self-government have been constantly encouraged. Today, with party cabinets and a gradual extension of the privileges of the ballot, the results are most satisfactory. At the present time this privilege is limited to about 2,000,000 of Japan's 43,000,000, but as the intelligence of the people increases, and the understanding of political organizations becomes enlarged, the ballot will gradually be extended to others.

Japan presents a no less striking illustration of commercial progress. The fact that during the last twelve years her foreign trade has increased from $66,000,000 to $192,000,000, is suggestive. Natural limits of resources and territory are likely to prevent any greatly increased supply of coal, rice, silk, and copper, but Japan gives

* Calvary Baptist Church, April 23.

strong evidence of rapidly developing manufactures and becoming the manufacturing nation of the Orient. The commercial future of the Pacific is a subject which taxes the imagination. One-third of the population of the globe are massed upon the western shore of this great ocean. With commerce but just begun, one-tenth of the globe's trade is carried on with these new peoples. What limits can be imagined to this trade, when its growth is under the fostering care of an advancing civilization? Given Christian nations bordering the Pacific Ocean, with its fine physical advantages, and the future shall see an age of commercial prosperity compared with which the commerce of the past century shall be as nothing.

In considering progress in Japan we should not be unmindful of her educational progress. When the country was opened a few years ago, there was nothing worthy the name of a school. It has taken only these few years to establish a complete school system, from the kindergarten to the Imperial University. Now we find compulsory attendance in the lower grades of schools, while the technical schools of the great university open to the eager youth of the land the latest investigations of philosophy and discoveries of science, to which Japan is herself contributing her share for the benefit of the western world. A system of such rapid growth could not be other than defective in some respects. The Japanese are eager for practical results; the discipline that comes from education is little valued or sought for. The acquisition of facts is what education means to-day; but this mistake, together with a tendency to general superficiality, we may expect will be corrected as the system is developed. The feature of the educational system most to be deplored is the almost universal agnosticism which exists among the teachers and students. Statistics gathered from several schools go to prove that the turning away from the old religions, which is so universal among the higher classes, is a trend toward agnosticism and not toward Christianity. It is here that we find one of the most discouraging features of Japan's advancement. With the youth of the land under the training of teachers who are strongly opposed to all religions, what have we to hope for the future? The situation is, however, somewhat relieved by the encouragement which we find in the work of the Inter-Collegiate Young Men's Christian Association. The influence of this band of Christian young men is a pervasive one, even in the large colleges where they are met by opposition from both students and teachers. It is making a real impression upon the student body of Japan, and its Bible classes and morning-watch, and the consistent lives of the individual members, are not only evidence of the faith and zeal of some of these men, but an inspiration to many and an example to all.

As a natural outgrowth of the widespread educational advantages enjoyed by Japan, there is a general intelligence among the masses not known in other Oriental lands. The press has been a powerful factor in bringing about this change. It seems remarkable that a people until recently isolated from the rest of the world should, in so short a time, come to feel a deep concern in the affairs of outside nations. One needs but to compare the dense ignorance which marks

the Chinese mind in regard to outside affairs with the alert spirit of inquiry everywhere present in Japan, to see the great difference which exists between these two nations. Association with other peoples has also served to develop a new and more correct view of the relation of the Japanese to other countries. Her former isolation gave the nation an overweening confidence in her great power and importance. Contact with the rest of the world has served slowly to remove, or, at least, to correct this spirit. Perhaps no result of the war with China was more helpful to Japan than its culture of clearer conceptions of her place among the nations of the world. Since that war the brotherhood of the race has been better understood, the international relation and the mutual responsibility which exist among nations have been appreciated. Japan is destined to hold a potent sway over the future of the East. If, in her advance, the moral forces of the country can be made what Christianity is capable of making them, the wildest dreams of the nation may be realized. But Japan, without the gospel, is destined to go out in utter darkness. A people who can change their whole manner of life for the sake of a great principle and for the good of the state, must be able to change their religion as well for a greater principle and for a greater kingdom. A people able to adapt themselves to a new government with such ease, must possess the power of changing the government of their spiritual natures. Japan seems to exemplify all the elements which make it safe to predict large things of her religious future.

Religious and Educational Problems

REV. A. PIETERS, *Missionary, Reformed Church in America.**

A careful examination of the religious condition of Japan to-day leads one to results that at first sight appear contradictory, but that are capable of an important and significant harmony.

On the one hand, many things combine to show that the Japanese people have naturally a large share of that primeval impulse implanted in every human breast to worship something mysterious, powerful, unseen—God—although not known as such. There are 12 Shinto and 41 Buddhist sects, 82,000 Shinto and 81,000 Buddhist priests, 193,000 Shinto shrines and 108,000 Buddhist temples. In round numbers this means one priest to every 280, and one place of worship to every 150 of the population. Nor are these all structures erected by an earlier generation. In numerous places new and magnificent temples are arising. New sects, even, have sprung into existence, some of which, like Tenrikyo or Remmonkyo, have revived the worship of ancient gods, and have spread to an amazing extent. With the religious spirit thus expressing itself in the old and even in new forms of idolatry, it is impossible, without qualification, to accept the statement that the Japanese of the present day are an irreligious people.

And yet that statement rests upon excellent grounds. It is confirmed by the almost unanimous declarations of the press that Buddhism is in a state of decay; by the observations of men like Professor

* Calvary Baptist Church, April 23.

Chamberlain, who declares that the educated Japanese knows nothing about Buddhism, and glories in his nescience; by the investigations of a Buddhist magazine in regard to the religious convictions of 400 students, among whom were found but fifteen Buddhists and one Shintoist; by the testimony of Japanese converts, who almost invariably declare that previous to hearing Christian preaching they had no religious convictions at all; by the experience of the missionaries, with whom it is a rare thing to meet an earnest Buddhist or Shintoist, and whose preaching is almost never opposed with arguments drawn from these faiths; and by observation of the life of most Japanese, in whose hearts there seems no thought of an unseen being or a future world. It is confirmed most of all by the strange action of the chief representatives of Shintoism, in requesting the Government to grant them a new charter, whereby they are organized as a secular instead of a religious body, thus declaring that Shintoism, as understood and represented by them, is not a religion at all, but merely a patriotic movement to preserve respect for the imperial ancestors.

Without professing to understand fully so intricate a situation as that presented by Japan to-day, we venture the opinion that these apparently conflicting phenomena may be explained by recognizing on the one hand the strength of the original religious instinct among the Japanese wherever it still remains undisturbed, and on the other hand the fact that two powerful forces are at work destroying this impulse and rendering the Japanese totally indifferent to any and all forms of worship.

The two forces engaged in this process are the material civilization with which Japan is now coming into such intimate contact, and the system of education in its higher and lower departments. Of these two, education is the more powerful in the destruction of religious thought. With 81 per cent. of the boys and 33 per cent. of the girls in the common schools, the younger generation of Japan is growing up with a good degree of intelligence. Intelligence is not inconsistent with Christianity, possibly not with the higher developments of Buddhism, but it is inconsistent with Buddhism and Shintoism as they are familiar to the people of Japan. The consequence is that, knowing no other religion, they identify religion with idolatry and superstition, and having become too intelligent to believe in these, they become dead to all religious feeling or conviction. The prospect is, therefore, that in one or two generations we shall have in Japan a people from whom the devil of an ignorant and superstitious idolatry has indeed been cast out, but into which have entered the devils of a godless and immoral materialistic civilization. And the last state of that nation will be worse than the first.

The problems of missions in Japan result naturally from the state of the country. The first and greatest of them all is the evangelistic problem, which is this: How can we, while this process is going on, and, if possible, before it is completed, carry the gospel message, by the preached word and printed page, into every village and hamlet of Japan? How can we saturate this generation with the cardinal truths of religion? If we can find a solution to this problem it

means that we shall present to a generation, whose original beliefs are destroyed, a creed worthy of their intelligent acceptance, and that the great forces of the day will be our allies and not our foes.

Some of the elements required in the solution of this problem are to be sought on the field. Among them are: A new baptism of power on the native church and the missionary body, greater economy of forces, an increased number of Japanese evangelists, more intimate and hearty co-operation between foreigners and natives, and a more thorough and systematic canvass of the rural population.

The lamentable error, once prevalent even among the missionaries in Japan, that no considerable increase of forces was required, has disappeared on the field, but seems still to exist in influential quarters here. It is a deplorable mistake to consider the work in Japan almost completed. Large re-enforcements are called for by almost every missionary organization in the Empire, and are a pressing necessity. The present is emphatically the time to push the evangelistic work.

Secondary to this evangelistic problem, but essential to its solution, looms up another great question—the educational—which may be stated thus: How can we turn to account the forces of education, so that they will be our allies instead of our foes, and that it will be clear to the rising intelligence of Japan that faith and scholarship are not incompatible. From what has been said of the agency of education in destroying the religious systems that have satisfied earlier generations of Japanese, it will be clear that this problem must be solved. Unless a demonstration to the contrary is furnished, the people of Japan are justified in coming to the conclusion that religion is for the ignorant and foolish, but wholly unworthy of the acceptance of an intelligent man. For us, now, as Christian missionaries, to fail to solve this problem, would be to belie the educated Christian civilization we represent, to commit an act of stupendous and criminal folly, and effectually to cripple the evangelistic work.

This problem is too intricate and difficult to be discussed in detail within the limits of this paper. We can only point out what appear to us aids toward its solution: 1. Much may be hoped from the Young Men's Christian Association in Government schools and colleges. 2. Christian boarding homes and dormitories should be opened in the vicinity of each large Government school, with a missionary in charge or closely associated with it. Work similar to that of the Rev. J. B. Brandram (C. M. S.), in Kumamoto, should be done everywhere. 3. So far as possible Christian young men should be trained and encouraged to become teachers in the Government schools, where their personal influence may tell upon the students. 4. The work of the mission schools for children in kindergarten and primary school effort should be widely extended. 5. The education of young women is still largely in the hands of the missionaries. This advantage will not last indefinitely, for Government schools for girls are springing up, but so far as possible it should be maintained and pressed. No grander or ultimately more efficient form of missionary work exists than this. 6. The higher schools for young men are the keys to the situation. Allow them to go to the wall, as there is great danger that they may, under the influence of the instructions

of the Minister of Education, which deny important privileges to religious schools, and we shall soon find that the Young Men's Christian Association movement will break down, that the Government and girls' schools will be devoid of Christian teachers, and that even the youth of the Church can not be preserved to the faith. It can not be too emphatically stated that the situation in Japan is serious.

Rev. George William Knox, D.D., *Union Theological Seminary, New York.**

In the briefest period Christian missions in Japan have illustrated the various phases of the foreign work: Opposition, success, hesitation, and even reaction. Ten years ago it seemed as if the nation would turn to the living God at once, but now such glorious success seems afar off. And yet surely God's blessing is with all true-hearted work, and in Japan none may say that the gospel has not brought forth a fruitage rich and full.

Were I to characterize the Japanese in a sentence, I should say, They are of quick perception and keen intelligence. They have learned the lessons they have been taught. Where missionaries, filled with Christ's Spirit, have revealed His sympathy and love, there men have been led to Him. They have been born again. To the full measure of the revelation of our Lord in word and in life, there have been precious results. What missionary could say that the Lord has been unfaithful, or that any service rendered has failed of full reward? Tens of thousands have been converted and hundreds of churches have been established. Yet the nation is not Christian, but is pagan still.

Nor is the reason far to seek. The nations of the West—of America and Europe—are not Christian, and have taught lessons antagonistic to the faith they profess, lessons learned all too well. Before Japan was opened to our modern learning and civilization, its educated men, in the name of the Confucian philosophy, had rejected Buddhism and had learned that religion is for the unlearned, the debased, the weak. And from university chairs American professors proclaimed the same teaching. Christianity, too, is for the ignorant, the debased, the weak. It has served its purpose and it passes away. As is Buddhism in Japan, so is Christianity in the West. Reject it in the name of philosophy and science, they said. Is it wonderful that the lesson was well learned?

The Church sent its missionaries to teach the glad tidings of redeeming love, and to proclaim the reign of the Prince of Peace. The nations sent regiments and fleets to proclaim the law of force, the reign of brute strength. Well was the lesson learned; how well, let the magnificent army and navy of Japan proclaim. Not the God of Love, but the Lord of Force, these keen-sighted men perceived to be the living deity of the nations of the earth. The Church sent its missionaries to proclaim the glad tidings of life and immortality, and to teach the message, Lay not up for yourselves treasures upon earth. The nations sent forth men by thousands, backed with gun-

* Calvary Baptist Church, April 23.

boats, preceded by threats, eager to seize the wealth of the world and to force commerce upon all lands, even at the cannon's mouth. The Japanese traveled through Christian lands and brought home reports of wealth beyond the dreams of avarice, and of a consuming thirst for more, and more, and more. Not Christ, but Mammon, seemed enthroned within the hearts of men.

Military force, commercial supremacy—for these the Christian nations strive. Is it strange that the Japanese, quick of perception, keen of intelligence, should take the testimony of the facts in preference to the profession of the lips? None doubts now that the nation is converted to this faith.

Still does the incarnation of God's love win souls to Him. Still has all true labor in His name full reward. But if the nation is to turn to Him, it must be because those who bear His name, the Christian nations of the West are His in truth, rendering to Him not only the adoration of their lips but of their lives.

Rev. Julius Soper, D.D., *Missionary, Methodist Episcopal Church.**

We are in the midst of a great conflict in Japan. It is the greatest conflict that Christians have had to engage in since Constantine. It is the conflict of life or death, not only in Japan, but in all the world. To-day Buddhists and Shintoists, the ultra-nationalists and agnostics, rise up and say, We do not want Christianity, we want Western civilization and its blessings, but do not want Christianity, and they have decided in their minds to do everything possible to defeat the labors of the Christian missionaries. To-day they have thrown down the gauntlet, and they have told us, "We can be civilized and prosperous without Christianity." Is this true? What, friends, if Christianity fails in Japan, on account of the position she has taken among the nations of the earth, it will fail in Korea, and China, and India, and sooner or later it will fail in all Christendom! We are engaged in a conflict which few know or appreciate, and we need your prayers and sympathies. Japan is the young man, the boy of the nations; if you can win Japan, you win the means of spreading Christianity and salvation to the nations of the earth.

Miss M. B. Griffiths, *Missionary, Methodist Episcopal Church.**

It is said that the key to the situation in Japan is high schools for young men. What about the women? We excuse the speakers because at the moment they did not think of the women. The key is the work among women. The hand that rocks the cradle rules the world. Things are not always what they seem. In our own land, too, that same quiet influence becomes the controlling influence over the husbands and the nation. We want in woman's work women strong in piety and in intellect, and of the very best that the Church at home can send, to train women who are coming into the place for training the next generation in Japan. We want them to train the women for Christian service and evangelization, and to train the

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girls intellectually and morally, and every way fitting them to fill the high position which shall be theirs in the near future. We plead that you will give us such.

A short time ago our own mission sent in a plea for twenty evangelistic workers. The Church at home thought that was a tremendous number. But what can twenty workers mean among 40,000,000 people? Had we asked for fifty or one hundred workers, could not almost any one church in any of our larger cities have sent us that number? We want your best; we want women to take kindergarten schools, to train up the little ones. A strong prejudice against the Christian religion and a strong influence against the forces of Protestantism exist in that land. We want to train the little ones, and when the seed is thus planted in the children, they will grow up and become the bulwark of the nation. Japan says it has no need of religion; but we believe that it must have religion in order to maintain its high status among nations. May I give you a message from one of the women of that land: "I know not yet what God is going to do with me, He has given me such intense desire to study the Bible; may God help me in some way to help the women in my land. The need is so great. May God hasten the day when all these reforms shall appear." That woman has gone home to the heavenly land. Perhaps she now sees this meeting and says, "It may be that there is some one here to go." The Lord grant you in this land a true idea of the need of Japan to-day.

Rev. E. R. Woodman, *Missionary, Protestant Episcopal Church, Tokyo, Japan.**

The Christian worker has more or less to discourage him, but one of the most encouraging features of the work in Japan is that of theological training, which will influence the future of that empire. The Japanese are an intellectual people, and they have intellectual acumen. Intellect may be a blessing or a curse. Agnosticism in Japan has been referred to. I may say that it is intellect which is leading the people into this agnosticism. A Japanese does not mean to accept a thing because some one says it; he must investigate for himself. We go to the Japanese, take them our Thirty-nine Articles and the Westminster Confession of Faith, but they do not take them as they are, for they are imaginative. We take these truths which have been handed down from the apostolic teachings, and we teach them to the Japanese students as living truths. There is, in some places, much of liberalism. In some places it has gone too far; but there is now a reaction, and Japanese are preaching the Christian gospel. We have to teach them and they must do the work, but in a few years the foreigner, as school teacher, will go away from Japan, and the time will come when the foreigner, as a theological teacher, will go away also. Who will train up the theological teachers of the future? It will be the Japanese themselves. A great change has taken place in a few years. Some years ago the foreigner did all the teaching and preaching, but Japanese teachers are increasing rapidly, and more and more every year the foreigner is being re-

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placed by Japanese workers, who are taking the work on themselves. It gives me pleasure to assure you that those workers are being taught the cardinal doctrines of the faith, and to assure you that as you look forward to the time when the Japanese Church stands by itself, there will be nothing preached but the pure and unadulterated gospel of our Lord and Saviour, Jesus Christ.

REV. THOMAS BARCLAY, *Presbyterian Church of England, Tainanfu, Formosa.**

The island of Formosa lies to the southeast of China, south by west of Japan proper. It is about 250 miles long, from north to south, with an average breadth of about sixty miles. According to a census taken lately by the Japanese authorities, the population amounts to about 2,750,000, mostly Chinese.

During the seventeenth century the island was for a time under the power of the Dutch. At that time all the inhabitants were of a Malayan type. Those living on the plains were more civilized, and came under the influence of Christian teaching. Those in the mountains were, and remain to this day, wild savages. No mission work has ever been attempted among them. In 1662 the Dutch were driven out by the Chinese, who took possession of the island. Since that time the Chinese have been coming over from the mainland in large numbers, taking possession of the fertile lands and driving the natives before them to the base of the mountains, where they now dwell.

About five years ago, at the close of the war between China and Japan, the island of Formosa was given over by treaty to the victors. The people of the island bitterly resented this action; and when, by order of the emperor, all the mandarins left, they set up a republic of their own, and prepared to resist by force the coming of the Japanese. These latter sent at once a military force to the north end of the island, of which they took immediate possession. They then marched southward, fighting the people step by step, till at last their armies converged on Tainanfu. A day was already fixed for the bombardment of the city, which would certainly have resulted in great loss of life. But just at this moment the leaders of the movement fled, leaving the people helpless. There were then three members of our mission in Tainanfu, and we were able so to mediate between the two parties that the city was peaceably occupied without loss of life on either side. It was fortunate for our mission that we were able so to act, as it gained us the gratitude of both sides.

The chief point of interest to us here is as to how the changed state of affairs affects Formosa as a mission field. And on this point I am glad to be able to speak. Both as regards the people and as regards the rulers, we stand in a better position than in the old Chinese days.

When I went to Formosa twenty-five years ago a common taunt against the missionaries was that we were there to take possession of the island. Now this has all changed. The people have no feeling of loyalty to their present rulers, they have no desire to maintain the

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present state of affairs. On the contrary, the objection they make is that our country would not take possession of Formosa when the people all wished that we should. And not only are these prejudices removed, but, in contrast to the behavior of the Japanese, the people have come to appreciate the kind disposition of the missionaries. In many cases they are disposed to welcome rather than to resent the entrance of Christianity into their villages.

So also in connection with our new rulers. They are a great improvement on the Chinese mandarins. The latter were, no doubt, required by law to tolerate Christianity, but they were ready to use underhand methods to hinder its successful propagation. The Japanese officials, on the other hand, even when not themselves Christians, know quite well that Christianity, as compared especially with Chinese heathenism, tends in the direction of civilization, good order, and enlightenment; the very objects which they are there to promote. Nor is this to them only a matter of theory. They have seen it exemplified in what they found in Formosa. When they took over the island there were in all between 3,000 and 4,000 communicants in it, beside a much larger number of adherents. And the Japanese officials, Christian and non-Christian, bear testimony to the fact that wherever they found Christianity established and a Christian community existing, there the people were more honest, truthful, and law-abiding than their heathen neighbors. Some of these officials are themselves Christian, and have become our good friends and helpers. And those who are not themselves Christians, and might possibly regret to see Christianity making much progress among their fellow-countrymen in Japan proper, feel less jealousy as to its spread amongst their Chinese subjects. Especially, perhaps, have the results of the work carried on among the civilized aborigines of the island impressed them; it has been, even from a worldly point of view, the salvation of those tribes, giving to them a greater manliness and independence.

Of course, there are other elements in the situation less favorable to our work, which would require to be taken into account in a complete, detailed view of the state of the case. But that the hopeful view taken above is on the whole a correct one, seems to be proved by the recent history of our mission. Before the Japanese occupation the number of adult baptisms was about one hundred or more annually. Three years ago the number amounted to 156. Two years ago the number rose to 241. Last year the number was over 360. During these years the number of places for worship and of hearers and adherents also greatly increased. So that in South Formosa the field for missionary labor is at present very hopeful; the chief difficulty lies in the want of laborers, and the slowness of the Christian Church to enter in and take possession.

The Opening of Korea

C. C. VINTON, M.D., *Missionary, Presbyterian Church, U. S. A., Korea.**

Korea is a peninsula less in area than the British Isles. Its moun-

* Calvary Baptist Church, April 23.

tains are rugged. Its valleys are fertile. Its mineral wealth overflows. Its coasts are the fishing ground of Japanese and Chinese, and lately of Russians. Its inland scenery entrances foreigner and native alike. The picturesqueness of its surrounding archipelago, whether in the clear atmosphere of the autumn sun or in the purpling haze of expected spring, has thrilled many a breast since men first traversed these waters. It is one of earth's garden spots. The lot of its dwellers and sojourners is cast indeed in pleasant places. It is the land of morning calm, "the land of dawn beauty."

Medical missions first opened Korea to the gospel message, and for nearly a decade the physician's skill was the justification of evangelistic effort. In that day the preaching of the gospel was forbidden, gatherings for religious worship could be held only on the compounds of foreigners and very quietly, and men received the ordinance of baptism in secret. All this is completely changed now. The Church of Christ is the one most vital thing among all that awakening people. Its influence may be traced in all their national life. It has spurred them to seek the benefits of Western civilization. It has brought among them a public press and its enlightening forces. It has set before even the most corrupt a higher moral standard in public and private life.

Where, four years ago, less than 800 baptized Christians were reported, in the present year the number reaches nearly 5,000. In 300 villages and cities of the land the Christian Church has gathered her members. In perhaps as many more the seed has been securely planted. The door of Korea is open to the divine proclamation as the door of no nation was ever opened since the apostolic age. It is not as the command of a sovereign that his people should change their faith. It is not as the coming of multitudes who think they scent personal advancement in the quest. It is the silent moving of the Spirit on individuals and single communities who seek a better way. Men of faith have prayed for a Pentecost in Korea, and the Pentecost has come. In Pyeng Yang station during three months of this winter just past 300 were baptized and 700 were received as catechumens or probationers. And meanwhile village after village is sending its delegations, imploring that the pure things of the gospel may be made plain to them, who have caught a gleam from afar and would have one clear ray to guide their uncertain steps.

And these are not "rice Christians" who swell the statistics. Persecution and worldly loss are often their subsequent portion. Power and place, such as they may have, and ill-gotten gain and the possibility of resenting the rapine of the extortioner, all these they renounce. They build their own churches. They support in all respects their own worship. They institute and maintain for themselves Christian schools. Not a few churches send out members of their own body to preach in the regions beyond. What, then, are the missionaries doing, the forty clergymen, the hundred individuals, men and women, married and single, physicians, educators, workers among women, whom God has placed to instruct these people? With baptizing, and examining, and visiting districts where work is organized, and sometimes in new territory; with instruction of ever-

growing classes of leaders in fundamental topics at frequent intervals; with treatment of multitudes of patients in hospitals and dispensaries; with spiritual care of the churches, and much genuine pastoral work; with translation of Scripture, and preparation of literature, periodical and other; and with the thousand and one other tasks the missionary hand finds to do, even so many toilers find that they have more than they can do. A door has been opened and the call is urgent from village after village, and from larger and ever larger numbers that the gospel be sent. The missionaries' hands are tied. The Church has not realized the situation, and has been sending out the missionaries by ones and twos and threes, and the work calls for dozens and scores, for only so can Korea be evangelized and saved by the Holy Spirit.

Rev. W. B. Harrison, *Missionary, Presbyterian Church, U. S., (South) Korea.**

I come from Chung Ju, in the southern part of Korea. There we have somewhat different conditions from those of which you have just heard. We in the south rejoice in the triumphs of the Cross that have been wrought in the north. They are an inspiration to us, and they furnish a pattern for our imitation; but thus far they seem to be considerably in advance of what we have seen. God has written His law on the hearts of the people, but the hearts of these people are hard. They love sin and hate righteousness, and thus far we have noticed little effect of preaching upon the public life. Roman Catholicism is intrenched and has raised up a wall of prejudice. The people ask us if we are of the Roman Catholic Church, and after understanding that we are not, they will come and hear us. But we have signs of the coming day. Many of the people are not influenced by the Romanists, and the Spirit of God is reaching a few hearts, giving courage to us and inspiration to the multitudes. Often we go out into the highways because the men are so prejudiced they will not come to us; we talk as the stream passes by, and thus the seed is being sown broadcast in the country. Nothing that we can do produces any conviction of sin, nothing we say moves them. The miracles of Christ have no weight with them. They have greater stories of their gods than the work of our Lord, and the internal evidence of the Scriptures has no weight with them. I know the story of material advance moves them, but nothing but the Spirit of God can convict them of sin and righteousness, and of the august Judge, and of the things of the hereafter. I beg that you will remember southern Korea in your prayers.

Educational Work

Rev. W. M. Baird, *Missionary, Presbyterian Church, U. S. A., Korea.**

There are probably twelve million people in Korea. Until quite recently they were without gospel privileges. Within the past sixteen years the pure gospel of Jesus has entered Korea and wrought many changes. With the coming of Christianity has come a desire for

*Calvary Baptist Church, April 23.

an education in Christian knowledge. With the enthusiasm of their first love many of them are eagerly studying the Bible and other Christian books. Large numbers of books on science, history, geography, etc., besides religious books, have been sold. The evangelistic has run ahead of the educational work, but the time has now come when educational mission work for the Koreans must be undertaken in real earnest.

Christian boys have shown their willingness to subdue their natural prejudices against labor by engaging in manual labor in order to support themselves while securing an education. This is a victory of Christian principle over inherited prejudice. It shows the eagerness of their desire for an education. In one station (Pyeng Yang) eight boys and young men secured a year's teaching by manual labor half of each day. Sixty had applied for these privileges, and were not received because of the lack of a sufficiently large industrial plant. Some of these applied repeatedly for educational advantages. The progress made by those accepted was most encouraging. In several cases they are already leaders of groups of Christians. Educational mission work in Korea needs and deserves your help and prayers.

Medical Work

O. R. Avison, M.D., *Missionary, Presbyterian Church, U. S. A., Korea.**

Medical work opened Korea in 1884 when Dr. H. N. Allen successfully treated the wounded prince, Min Yong Ik. This secured for him personally that royal favor which has ever since been extended to his colleagues and successors.

The opportunity thus gained to meet with the people on terms so favorable has not been neglected, and there is in Korea a feeling of confidence in the missionaries that makes it peculiarly easy for them to deliver their message.

The wisdom shown by that first medical missionary in securing a hospital under royal patronage when the opportunity presented itself, and the added wisdom he displayed in pledging his board to keep the Royal Korean Hospital supplied with physicians, kept the country open to the gospel in the after years when reaction had set in, and many officials would fain have closed the doors again had this little wedge not been firm in its place.

During the cholera epidemic of 1885 the lay missionaries, led by the physicians and nurses, worked day and night for weeks in the fight with that filthy disease—to the great wonderment of the Korean people; and, greater wonder still, the Korean Christians, moved by the example of their foreign leaders and touched by the love of Christ himself, worked as hard and as faithfully to save the lives of their fellows, irrespective of the rank, or wealth, or poverty of their patients, not refusing, but willingly performing the most menial duties, such as washing away the filth and handling dead bodies; duties which they would previously have scorned to do. "What is this our eyes see?" inquired the amazed Koreans; "if this is Christianity in practice it is not a bad thing."

* Calvary Baptist Church, April 23.

CHAPTER XXIII

CHINA

The Missionary Force—Stability of the Chinese Character—Chinese Women as Christian Workers—The Reform Movement—The Future of China.

The Missionary Force

J. Hudson Taylor, *Director China Inland Mission, China.**

When I went out in '53 to China, there were only 300 native Christians to be found in the Empire of China itself, and also in the Straits Settlements, in Batavia, and Singapore, and Malacca, and Penang, and elsewhere, only 380 Christians all told. Now, thank God, there are about 100,000 communicants in connection with Protestant Christian churches.

Within the last 200 years there has been a change in the common language of China, and the Mandarin dialect, which is the language of all the law courts in the empire, is spreading and pushing the old and difficult dialects out of the way and preparing the way more easily for the diffusion of the gospel of the grace of God.

When I first reached China in '53, liberties for travel were not very great. We were at liberty to travel for twelve hours, but we were bound to report ourselves back again in the free port within twenty-four; and, consequently, one had to take that into account. If you stayed away a longer time than that, you were practically an outlaw, and had no guaranty of protection; you were liable to arrest.

After a number of years' service in China, God blessed my colleague and myself to the gathering of a little church in the east part of Ning-po, and then I was invalided home. I thought it was a great misfortune, just as our work was extending and becoming intensely interesting. God makes no mistakes. While on the coast of China, traveling at most a few days' journey inland, one had not time to think of the great needs of the vast empire beyond our reach in the interior of China; but when invalided home and confined to one's study, one could not help looking at the whole area and feeling while we were feasting on this precious Word of God, millions in the interior of China have not got one crumb of that life, never have had one crumb of that life; there is no one in the interior of China carrying this gracious gospel to the people who are dying for lack of knowledge. We asked God to thrust out workers into these provinces; and we would have been so very glad indeed if some missionary society would have taken up this work. My colleague and I took the opportunity of seeing the committees of some of the great evangelistic agencies in London, or the secretaries of

* Central Presbyterian Church, April 23.

other missionary societies. And what did we find? These noble societies were doing all that they could, and they could do no more.

It was very apparent that no effort would be made for definitely reaching inland China perhaps for many years to come; and, finally, I was constrained to form the China Inland Mission definitely for the purpose of carrying the gospel into the interior of China.

God had been working during the years that I was invalided home, and new treaties with China had been formed, perhaps not from satisfactory motives or in a satisfactory way, as already suggested, but there were increased facilities. Nominally, China was open, at any rate, to travelers, and Christian travelers could travel as well as any other travelers; and in that way we had the right, with passport in hand, to go into every part of the interior. The trouble would come, doubtless, when the attempt to settle and to live among those people was made.

I felt constrained of God to pray for laborers who would go out with me into the provinces of inland China. I did not do this willingly at all; I was constrained by the Spirit of God.

I was led to pray God to raise up, in the first instance, comparatively a small number of workers. There were eleven provinces without a single missionary in them. I felt in my heart that if we had two men led by the Lord Jesus into each of those provinces, to the Christian Church there would be a practical demonstration that it was possible to obey the commands of the Lord Jesus Christ; that it is possible to go under the auspices of Him who possesses all power on earth, all power in each one of these provinces as truly as in heaven above; and I thought when this was demonstrated that all the societies would be stirred up and would pour in men into all the inland provinces of China.

Well, it was a very long time before other missionaries came inland. We did not find it the easiest thing to get in. Sometimes we were knocking at the door of a province for many years. But perseverance has succeeded, and there are, praise God, to-day, in inland China thousands of souls—I can say tens of thousands of souls—who know that Jesus Christ is Lord, and trust and serve your Master and mine. Blessed be His holy name!

God graciously gave us men and women prepared to go out, and after some testing and praying a party of us were ready to go to China, and were met together and spent an hour every day asking God to provide what was necessary to send us out. I wrote a little pamphlet which I proposed to circulate among a good number of friends, whom I had gained during my stay in England, and in that little paper I said that we thought probably fifteen to eighteen hundred pounds, possibly two thousand pounds, might be needed for the preliminary expenses, outfit, and passage money and launching our enterprise, and that when that was sent in to us by the personally unsolicited contributions of God's children, we were prepared to sail for China. That pamphlet was printed, but it was not God's will that it should be circulated then, and the printing press was burned down and the pamphlets were burned with it. It had to be set up and printed again, and during that time we were still going on

asking God for whatever sum of money He thought necessary—fifteen hundred, eighteen hundred, or two thousand pounds—and when at last the bales of pamphlets reached my house and I opened them, I didn't know what to do with them, for God had been inclining people to send money in, and it had come to me through the post, and that day at our noontide prayer-meeting I added up our missionary money. It showed that nineteen hundred and sixty-four pounds, fifteen shillings, and eleven pence was already in hand, and two thousand pounds was the total that we estimated would be needed. Now, what was I to do with these pamphlets? I couldn't circulate them and say this money was needed before we commenced the enterprise. And, more than that, the money had not stopped at that point—it kept on coming in. Finally, I thought of a plan. I was reading how Moses had too much material to work upon and sent a proclamation through the camp, and I thought, it is mighty seldom such proclamations as those are sent through the camp nowadays, and I shall have to adopt this at once; and I wrote a little leaflet asking friends not to send any more for this purpose, as we had sufficient in hand to go forward, and so I was able with this insertion to use my little papers.

We went out to China.

We soon found that our twenty-four men were nowhere. Places that were comparatively near the coast were opened before us, and the gospel began to spread, and missionary churches were gathered in, and these missionaries were not at liberty to go to more remote places if they had been opened. We were learning our business. But we had to pray for more workers, and that involved the need of more money, and we prayed for more money and the Lord sent it in, and he has gone on in this way hearing prayer until at the present time in that China Inland Mission we have over eight hundred missionaries from Europe, and America, and Australia, and New Zealand. God has given us, I believe, men who are business men, able to manage the finances of the mission. He has given us others that were qualified as teachers to take up educational work. He has given us medical men of considerable ability and skill to carry on medical work, and in various ways He has supplied our need and is supplying it still. He has given us about six hundred native missionaries, who are also co-operating and working with us, and about a third of them are supported by native churches, and the remainder by God's bounty—which never fails. God never fails.

God has opened about twenty-five thousand hearts to receive the Lord Jesus through the labors of those connected with the China Inland Mission. About twenty-five thousand souls have accepted and professed their faith in Christ, and not a few of them have gone before us to the gloryland. It is quite common for old people to accept Christ in China. Men of 50, 60, 70, 80, or 90 years of age have been known to accept Christ the first time He was offered to them. They are not gospel-hardened; they never had the offer before. The living God has been with our brethren and our sisters, our native brethren and native sisters, and there are at this time in

every province in China little bands of men and women who are working as volunteers in the mission field, not for pay, but overflowing with joy because their hearts are too full to keep the message to themselves.

REV. GEORGE OWEN, *Missionary, London Missionary Society, China.**

There are at the present time fifty-three different societies working for China, with a staff of about one thousand male workers and about eight hundred lady workers, not including missionaries' wives. The number of societies is more than enough. The number of missionaries is appallingly small. The spectacle of 400,000,000 of men, women, and children without God and without hope in this world, scarcely seems to touch hearts in the Christian Church. The cry of those Christless millions is barely heard.

Happily the small band of workers is making the best of itself, and has seized important points and planted the cross there. If you were to visit China to-day you would see two long lines of mission stations, one reaching from North to South along the eastern provinces, another line crossing and cutting China in two from East to West. Altogether there are about three hundred and thirty-five mission centers in China, around which are grouped about two thousand out-stations. Earth, dear friends, contains no more sacred spots than those mission centers scattered over China. Some of them have been consecrated with martyrs' blood, most of them have graves in which holy men and saintly women, who have given their lives for Christian China, sleep till their Lord shall come; all these spots have been hallowed by much prayer.

The fewness of those stations is our grief. You may travel five, ten, fifteen, nay, twenty days, as we travel in China, and never pass a mission station. Every day you would pass some great city, numerous towns, and innumerable villages, teeming with people, and not a man or woman there to tell the great story of God's redeeming love. Yet Christian missions are the one conspicuously successful thing in China to-day. Compared with the merchant, compared with the official, the missionary comes out an easy first. Through the preaching of the gospel in chapel, street, and market-place; through the teaching and the healing in our hospitals; through the distribution of the Bible and Christian literature, large masses of the Chinese people and large areas of China are being lighted up with the light of the knowledge of the glory of God. The Church in China is still small, but it is doubling its number every few years. When I went to China thirty-five years ago, there were only about 4,000 baptized Protestant Christians in that empire. When I came home on my first furlough, after ten years of toil, there were about 8,000. When, after twelve further years of labor, I returned for my second furlough, I could report 30,000 men and women in full church fellowship; and now, when another ten years have passed, I can report at least 100,000 men and women in full church fellowship in China. And if God spares me to go out and labor another ten

*Fifth Avenue Presbyterian Church, April 23.

years, and come home to tell the story, I doubt not but that 100,000 will be multiplied by a goodly figure.

Christianity, the gospel, born in Asia, is proving its adaptation to the Asiatic people. People talk of the stolid Chinaman. I have seen the stolid Chinaman, under the preaching of the gospel, moved to the center of his being. I have seen him under the preaching of the gospel weep like a child; and I have seen in Peking what I have never seen in the West—I have seen, under the preaching of the gospel, a whole congregation of 350 men and women fall on their knees and sob out their confessions of sin as one man, and cry for pardon. And, oh! I have seen the gospel take the Chinaman, in all the filth of heathenism, wash him and make him clean. I have seen men, deep in trespasses and sin, quickened into newness of life. There are men in Peking to-day that are living evidences of the redeeming, the sanctifying, the quickening power of the gospel of God.

The Populace and the Missionary

Rev. J. W. Davis, D.D., *Missionary, Presbyterian Church, U. S., (South) China.**

Instead of making broad and general statements, I will try to give you a picture of the state of mind of those millions. They look upon us missionaries with suspicion, and their minds are filled with great errors. They believe that we go to China to take out the eyes of the people in order to make medicine out of them. That is a widespread belief. I have seen little children frantic with fear because they saw the foreign missionary coming along the street, and I have seen them rush to their mothers and hide their faces in the folds of the mother's dress in order to preserve their eyes. I have heard the mothers calling the children to them, to run to a place of safety, lest the "foreign devil" should take their eyes out. Not long ago a Chinaman went and dug up a little Chinese corpse and hid it in the premises of the missionaries on the south bank of the Yangtse River, and then went out and told the people that they had a case before them there; and he excited the mob, and they went to see what the true state of affairs was. The missionaries knew not of this plot, and this wretch, all too successful, went into the premises and brought out this corpse that he himself had hidden there; and, in that way, excited the mob to furious madness, and they tore the premises to pieces, every book, every piece of furniture, every plank, every piece of clothing, doors, windows, everything was swept out as by the besom of destruction.

So the Chinese are continually, in many ways, filled with the deepest and the most absurd misconceptions with regard to us and with regard to our teaching. They do not know that we come to them with the love of Christ to teach them the way of salvation. With this great need of China before us, these hundreds of cities, and towns, and villages, where there is not one preacher, not one missionary, not one native convert, not one man, not one woman, to speak for Christ; and with these millions, having their minds so filled with great mistakes with regard to us, and with endless super-

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stitions with regard to all of their gods, and the affairs that are in China itself, oh, what a call there is from God for us to go and preach the gospel to them!

J. H. McCartney, M.D., *Missionary, Methodist Episcopal Church, China.**

The medical missionary work in China has been wonderfully owned of God in breaking down superstition and opening doors that have been closed for ages against the preaching of the Word of God. The benefits that medical science can bring to the people are greater than in any other country. We know that in China the native medical profession to-day prescribes such things as tigers' bones as a tonic to those who are debilitated, and if the persons are too poor to purchase those tigers' bones, that sell at several dollars an ounce, they are permitted to buy the tigers' whiskers and pay as high as one dollar per hair for those whiskers, that are supposed to possess great virtue to strengthen those who are weakened through disease.

The hygienic conditions of these cities is such that tongue is not able to describe. The people are permitted to throw out the rubbish and refuse of all descriptions into the street, and, as a consequence, you might suppose disease is rife on every hand; and to Western medical science China to-day is looking for the correction of their hygienic surroundings and the educating of their youth in the science of medicine.

I understand that the first medical missionary was sent out to China in 1851. But the churches through the land did not take a very great interest in medical missionary work until many years after that; and, in fact, at the present time among 250 or more medical missionaries, by far the greater number were sent out to China within the last ten years.

Ten years ago, when I went to the city of Chungking, there was one medical missionary in that great province, with a population of 50,000,000 people, with no hospital, with only a native dispensary, and he treated annually about 3,000 people. When I left Chungking eight months ago, there were seventeen medical missionaries in the province; there were eleven hospitals; and the last seventeen months the medical missionaries attended in the dispensary nearly 100,000 patients. In our own medical work in Chungking, during the last seventeen months that I was there, we saw over 4,000 out-patients and treated as in-patients nearly 1,100. The medical work has been wonderfully owned of God, not only in bringing souls into the church, but it has also reached, to a certain extent, a high degree of self-support in all parts of the empire. In fact, it has become more rapidly self-supporting than any other work in which the missionaries engage. The work which I have just referred to, of the 4,000 out-patients and nearly 1,100 in-patients, was done without a single cent of expense to the missionary society which we represent.

This result has been reached in Chungking, and is rapidly nearing that point in all other parts of the great empire.

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Mrs. Wellington White, *Formerly Missionary Presbyterian Church, U. S. A., China.**

Twenty years ago when I went into that great province of Canton, where there are 40,000,000 of people—20,000,000 of women—there was not one woman physician in the whole province; and the men would rather let their wives die than let a man enter inside of the doors. Once, when I was in the country, I was called on to treat a poor sick woman, and I begged the man to let the poor sick woman have the good room in the house and give the poor room to the big buffalo; and he said, "If I put my wife in that room and my buffalo in the inner-room, the buffalo may get as sick as my wife has gotten sick." I said, "Yes, and your wife will die if she stays there. Give her a good room." But he said, "If I give the water-cow, this great buffalo, the poor room, and he gets sick, he will die, and it costs more to buy a water-cow than it does a woman." You smile, my sisters, but your hearts would break if you thought there were 20,000,000 of women whose husbands regarded them in that light.

Do these women not need the Gospel? Do these women not need women physicians? What could five women physicians do for 20,000,000 of women? We sit at home here at our ease and in luxury, and we have far more physicians in the city of New York than there are in all of China.

The Stability of the Chinese

Rev. Carl F. Kupfer, Ph.D., *Missionary, Methodist Episcopal Church, China.**

Remembering that China has accomplished more than any other nation in history, and not at the expense of other people, having through all her inner revolutions and outward wars maintained the same unchanged form of government, as well as her national characteristics and various institutions, and amid all this has so increased in population that numerically she is the greatest nation that has ever been united in one form of government under one scepter, remembering this, we can not but feel deeply interested in her past struggles and solicitous for her future integrity.

The Chinese may at present stand low in the scale of civilization, but their unequaled stability in history compels us to accept the general principle that they must have possessed the necessary moral, intellectual, and social qualities which are essential for the maintenance of a race as a nation.

Although China has waged war with all her neighboring States, yet she has always maintained such a high degree of intelligence and exerted such a supremacy over her neighbors that these have willingly accorded to her superiority. Even in the instances where alien tribes succeeded in wresting to themselves the Dragon Throne, the Government was not changed, but its people were governed according to its existing laws. Nor was their religion changed. The moment the Manchus entered China they found it advisable to gain the good will of the people who were now subject to them, by adopt-

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ing their religion. The emperor was made High Priest of the State religion, and the other systems, Buddhism and Taoism, were tolerated.

If there is any one feature that shows a lack of tenacity in Chinese character, it is in their indifference to all outward form of religion. And the result of the effort to unite these opposing systems of religion is showing itself in the general decline in their influence upon the people.

That Confucianism has passed its zenith and is rapidly approaching its end, can be safely said. It has stood the test of more than two thousand years, and as an ethical code has done more than any other factor in educating the character of the people and in binding the hearts of the officials in loyalty and fidelity to the emperor and the empire; so that during the great revolution none of the officials have been known to join the rebels, while thousands have sacrificed their lives for ruler and country.

The same tenacity of character is found among the common people in their daily toil for existence. With no prospect of a better day, they toil on; doing work the Creator never intended man to do, but beasts of burden; with no day of rest from the beginning to end of the year, and amid it all contented with their rice, garlic, and peppered vegetables. In southern climes where aboriginal tribes lie lazily in the shade, subsisting upon natural products, it is the sons of the "Middle Kingdom" who are sought to work the plantations and carry the burdens. In wide-awake, modern, civilized Japan, the man with the cue and flowing gown has become indispensable to bankers and salesmen, because of his willingness to work, his honesty and fidelity, and his stability of character.

And no less do these prominent characteristics come into evidence in their Christian lives. They are indifferent to outward forms of religion, but loyal and true when once brought into touch with the living Christ. That eighty-year-old woman toiling up the mountain side upon crippled feet, with staff in one hand and a little incense in the other, that she may once more worship at the shrine of her favored idol, when she is converted will with even greater effort find her way to the little chapel where she can commune with Christ her Lord.

Character of Chinese Converts

Rev. H. H. Lowry, *President Peking University, Methodist Episcopal Church, China.**

We have been graduating students from the Peking University for ten years, and have graduated twenty-eight students. Out of this twenty-eight all of them studied English and all of them have been disciplined to another business—have been prepared to enter business, and at a salary of about 15 ounces of silver a month for the first year, 20 ounces of silver a month for the second year, and 25 ounces a month for the third year. A dollar in gold is worth one and a half ounces in silver. Out of those twenty-eight students who have had these opportunities—and some of them have had much better, being offered $40 a month—twenty out of the twenty-eight have entered

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the Church to preach the gospel or to teach the gospel, some of them on a salary of three ounces of silver a month, which is $2 in gold. With the opportunity of making $20 or $30 besides, they have entered the Church on from three to five ounces of silver per month to preach or teach the gospel, where many of them would be persecuted.

Now, may I call attention to one or two of these? One of them, by the name of Chung, when he graduated was offered $40 a month in Shanghai. He accepted a position in the church, and was sent outside the great wall and began preaching on three ounces of silver a month—$2 in gold. Another one of them by the name of Mark was my assistant pastor in the southern city of Peking for five years. When he graduated he wanted to enter the Imperial Customs service at the salary I have just named; for several days he could not decide what to do, but his wife assisted him. She was not one of those women who is not appreciated, but one of the graduated girls from the high school in Peking, an educated woman, and she influenced him, or, rather, assisted him to decide in favor of doing work for the Lord, and he entered the Church. He preached two or three years on a salary of five or six ounces of silver a month, and after that he requested us to allow him to teach English (which he was perfectly competent to do) to the families of the officials, where he could earn his own living, as Paul made tents for his living, and he would preach for nothing. We allowed him to do so, and he taught English, making a much larger amount of money than we could have given him, and almost as much as he could have gotten in the customs service. He preached for nothing. The first year that he began preaching and teaching he subscribed ten ounces of silver toward the building of our church, twenty ounces toward the building of our dispensary, and collected from his official friends enough to complete the building of the dispensary.

A brother of Mark, whom I have just mentioned, when graduated was offered the same that Mark was offered. He began teaching for five ounces of silver per month. After a short time he requested one hour a day to teach English. Then he brought thirty ounces of silver, which had been given him for his extra hour a day work, and turned it into the treasury.

Another of our graduates came to the United States, went to the DePauw University, and after three years' of study was offered here a position as interpreter, which would have brought him in about $1,000 a year, but he refused the offer and began teaching for $7 in gold a month, and out of that $7 gold turned into the treasury of the university enough to educate a boy as he had been educated. Twenty out of the twenty-eight graduates from our universities, and who had opportunities to go into business, entered the mission service at these low salaries. There are persons who say that the Chinese are "rice Christians," but it seems to me that what I have said will prove they are not.

I could tell you of whole families who have, from one generation to another, some of them for three or four generations from the beginning to the present time, continually made sacrifices for the sake

of Christ among people who were persecuting them. If I had a thousand years to work for God, I would work for God in China.

Woman's Outlook

MRS. F. HOWARD TAYLOR, *Missionary, China Inland Mission.**

1. In China we can go freely and settle in most of those cities and towns. There are several countries in Europe that are nothing like as open to the gospel as China is at the present time. This is one element of great encouragement.

2. We have proved that the gospel is suited to the needs of this great race. Some time ago there were those who told us that the gospel would never lay hold upon the Chinaman, that it was not suited to that race. We have seen numbers and numbers of Chinese men and women converted and saved the very first time they ever heard the gospel. That is now no uncommon experience. When I went to the Province of Hunan, about eleven years ago, there were scarcely twenty Christians in the province; and there was not one Christian woman in it. Now, thank God, there are hundreds of Christians there. The same change is going on almost all over the country. The Protestant churches in China are now baptizing adult men and women and receiving them into the Church at the rate of ten thousand every year.

3. We have proved that the Christian men and women among the Chinese form splendid preachers of the gospel. Especially I would like to emphasize that as regards the women. It perhaps is no wonder that the men develop into good evangelists and teachers, but it is not so generally recognized that the women do so.

When I went to Hunan there were 10,000,000 of women, at least, and not a single Christian woman, and never had been one. The women of Hunan have a fine physical development. We meet plenty of women up there five feet six inches, five feet seven inches in height, women of intelligence and fine moral character, but, of course, with no education and no spiritual life.

When we settled in that station, our first hope was to get hold of some women of the place, who would come to us as helpers. We could never go out of doors without a Chinese woman. It is not respectable for a woman under fifty years of age to go on the streets alone. The woman who came to be with me impressed me very much. She was tall, handsome, intelligent—a woman of about fifty, but her hair was perfectly white, and there was a hardness about her, as if she had no heart. But I felt there was fine material there, fine native power. She had been married when about eighteen years of age. She had had eight little girls in succession. She had only been allowed to keep alive two out of the eight. No wonder her hair turned white and her heart seemed cold! She had not been with us very long when a wonderful tenderness came over that woman.

She had observed that two or three times in the month our letters came from home. She noticed I never ventured to open them until I could get by myself in the evening. After the first few weeks,

* Fifth Avenue Presbyterian Church, April 23.

whenever she saw the letters come, she would go into her room, opposite mine on the courtyard. . . .

And then she used to come and sit down outside the door of my room. And sometimes I had to open the door, and she would come in and put her arms around me, "Don't cry; I know what a lonely heart is. I know you got a letter from your mother, and I understand all about it." After she had been with me four months, we started out on an evangelistic journey. One night we were sitting on the floor in a room surrounded by sixty or eighty women. I was trying to tell them of the love of Christ. My woman was sitting beside me, and presently she put her hand on me and stopped me. "Don't try to tell them any more." "Why not? I want to tell them about the Lord Jesus." She said, "I know; but you are so tired you can hardly speak. Just lean up against me. Put your head on my shoulder and rest, and I will tell them all that you want to say." Well, I looked at her surprised. I said, "Do you know what I want to say?" "Oh, yes, I know all about it." And she put her arm around me—for I was tired out—and she leaned forward and took up that story, and a sudden silence fell upon the room. I looked at her. Her face was full of a wonderful love, and a wonderful light. I never, never shall forget it. She told those women of Gethsemane, and of the Cross; and as she told it the story of the Cross never seemed to me so real before. The tears were rolling down her face, and those women were so moved that they were weeping all over that room. It was a marvelous hour to me. That woman went right on after that, preaching in the power of the Holy Spirit; and now she has gone to be with the Lord.

And here is another case: A woman had been brought to Christ at a little cottage meeting. A short time after that she went with me to a newly opened city in North China. On the way I said to my companion, "Mrs. Wing, I have asked you to come with me, not only to be my servant, but to help me in winning souls." She told me, long after that, that if she had had large feet, so that she could walk, she would have got down off the cart and walked all the way back. She was frightened out of her wits at the thought of having to preach as we did, and she did not attempt it at all. Then, a time came when hundreds of women came in from the country, and the great house was crowded from morning to night. One afternoon we were sitting on the floor as usual, with twenty or thirty women listening to the gospel, and my voice suddenly gave way. I could not speak any more. I turned to Mrs. Wing and said, "Will you tell them about the Lord Jesus?" She said, "I could not possibly." "Well," I said, "are these women to go away without hearing of the death of Christ upon the Cross for them?" And she buried her face in her hands, and sat perfectly still for two minutes; and when she looked up I knew that that woman was filled with the Holy Ghost. She began to speak then. She has gone straight on from that time for five years, and scores and scores of women have been brought to Christ through her preaching.

4. Not long ago there were very serious riots in Western China. Those riots were restrained, by the providence of God, and no life

was lost. On the other hand, they were the occasion of interesting a great number of people in the gospel who might never otherwise have been drawn in contact with the missionaries. I will give you one instance. There was a woman, a fine, intelligent woman, who lived some distance from our station, and she heard of these riots. She was a woman of independence and courage and a good deal of moral character, and she made up her mind to see what it really meant. "I must go and see how those lady missionaries are getting on, and whether they are being looked after." So those riots brought that woman twenty miles over mountains to that mission station. She might never have come at all but for those circumstances. She heard the gospel, she was brought to Christ. She has ever since been a most earnest preacher of the truth in that neighborhood, so that now almost all the persons in that village are Christians.

The Recent Reform Movement in China

REV. GEORGE OWEN, *Missionary, London Missionary Society, China.**

What I have to tell you, I can tell you at first hand, from my own observation and experience. The year 1898 will, I think, be one of the most memorable in the long history of China. A great reform party arose, with the emperor at its head, and took in hand the reconstruction of China after foreign models and under Christian influences. Among the leaders of that movement were some of China's most brilliant scholars, and a few of her ablest and highest officials. The bulk of the party consisted of the younger literati, officials, merchants, and gentry. Young China rallied to the cry of reform. Early in January, 1898, we were startled in Peking by the report that the emperor had sent to the American Bible and Tract Depot and ordered a copy of the Bible and a copy of every tract and book that the depot could supply him for his own reading. These books were passed into the palace, and early and late you might have seen the emperor of China, the master of 400,000,000 of men, bending eagerly over these books and absorbing their contents. The report that the emperor had become a student of Christian literature soon spread through Peking; and from Peking was carried to every part of the empire. The news gave great joy to all Christian workers; and from all parts of China, wherever there was a Christian man or woman, there went up earnest prayer on the behalf of the emperor, that as he pored over the sacred page, or read some of the books explaining it, light from God should shine upon it. As we prayed, an answer in part fell, for at the end of January an edict was issued sanctioning the establishment of a great national university in Peking based on foreign models, and equipped with a staff of foreign professors. Many edicts followed, all breathing a liberal spirit, and creating an atmosphere new in China. Then, on the 11th of June, the emperor began that long and splendid series of reform edicts of which you have all heard—about forty in number. Those edicts were not all of equal importance, but all were greatly needed in China, and if carried out would have revolutionized China as Japan was

* Central Presbyterian Church, April 30.

revolutionized—in twenty or thirty years. The great aim of those edicts was to bring China in line with Western powers. Among those edicts there was one in which the emperor lamented the frequency of attacks on Christian missions, and the officials were instructed to see that those attacks cease, and, moreover, to see that his Christian subjects should not suffer for their faith in Christ. Some of the leading reformers would fain have gone further, giving full toleration to Christianity on a level with Confucianism, Buddhism, and Taoism; and some of the stalwarts went so far as to urge the adoption of Christianity as the national religion.

These reform edicts of the emperor were well received by the people generally, and hailed with enthusiasm by all the younger officials, scholars, merchants, and gentry. Their effect upon all classes of people was very marked. First and foremost, we observed that Chinese gentlemen and officials began to treat Americans and Europeans as equals; to court our society and to speak appreciatively of Western things and Western institutions. And China became a possible and even pleasant country to live in.

This reform movement, and the example of the emperor, was widely followed among the literary men, and there sprang up a demand for Christian literature. Men were eager to get books on the religion, the history, the science, the politics, and the institutions of the West. There arose a new cry out there, "Light! More light!" And that cry came from the hitherto self-satisfied and haughty scholars of China. Among the young men there was almost a mania in some quarters to learn English. Mission schools were soon crowded, and wealthy men in Peking and other great centers of population subscribed large sums of money to establish schools where their sons might get a Western education. There also arose a great desire to know what was going on in the rest of the world outside of China—a thing perfectly new there. Why, when I went to China, thirty-five years ago, I think I am right in saying that there was not a newspaper in the whole of that great empire, except the old Peking *Gazette,* which is not a newspaper, but simply a record of imperial edicts.

Ten years ago there were only five or six, and those I think were entirely owned by foreigners; but since the Japanese war there has sprung up a desire to know something outside of the country. And, in response to this demand, newspapers came into existence, and the year before last there were no fewer than about seventy newspapers and magazines written, published, printed, by Chinese for Chinese, and some of them had an enormous circulation. The effect of the edicts and of the reform movement was seen also in the opening up of such anti-foreign, anti-Christian parts of the empire as the Province of Hunan. The people of that great province, some 20,000,000 in number, had bound themselves together by a kind of league or covenant to keep out the foreigner; and the unfortunate merchant, or official, or missionary who stepped across the Hunan border was immediately pelted back again. But the year before last some of the leaders of the Province of Hunan banded themselves together in reading clubs, and sent to the Shanghai Christian Literature Society,

of which Mr. Richard is the head, for a large supply of all its books. When these books arrived, they were distributed over the province, the result being that some of the leaders of Hunan became leaders of reform, and Hunan was opened to Christianity and to commerce.

Another very marked result of this reform movement, and of the emperor's edicts, was the great change that came over the attitude of the scholars of China toward Christianity.

They not only ceased to slander, but they began to praise, and acknowledged that Christianity was one of the great civilizing and elevating powers in this world.

Another effect of this movement was seen in the trend of large portions of the population in some parts toward the Christian Church, markedly in Fukien and in Manchuria. The United Presbyterian Mission in Manchuria alone during that year baptized 3,100 converts, and received as candidates for baptism 7,500 more; and if that great reform movement had gone on, we should have witnessed one of the greatest influxes to the Christian Church this world has seen since the time of Constantine the Great. "But," you will say, "this movement was surely a very sudden one." To us who were looking on it did not seem quite so sudden as it might to you here in the West. Since the Japanese war, things had been changing, and it was evident that there was some great movement coming to the front. But you will find that Eastern people always act suddenly and move in masses. Yesterday, as you looked at some Eastern people, they seemed to you dead, hopeless; but to-day something occurs; there is a stirring among the dry bones, and the people, moved by a common impulse, rise, and a nation is born in a day. It was thus that Japan arose and reformed herself; and it is thus that China will reform herself.

You say, "What were the causes of this great movement?" They were very apparent to us on the spot, and will, I think, be clear to you as I mention them.

First and foremost I must place the Japanese war.

There was another cause. When the Chinese opened their eyes, and looked out upon the world, they were amazed at the wealth, intelligence, and power of the great Christian peoples, and they contrasted Christian Europe, Christian America, with heathen Asia.

The Chinaman is a very practical man. He is not much influenced by theory, and not at all, so far as I know, by philosophy or by theology. If you were to send your most eloquent theologian to China, and call some of China's most learned men together, and were to demonstrate to them that Christianity was far superior to any other religion, one would speak in reply, saying something like this: "Sir, we are deeply indebted to you for your valuable instructions, but we want to ask you what that religion has done for you. Has it made you a nobler, a better, a wiser man? What has it done for your family; has it made parents more loving and children more dutiful? And what has it done for your people; has it made them wealthier, wiser, stronger, better?" The Chinaman does not ask: "Is a thing true?" but "Is it good?" not "What are its roots?" but "What are its fruits?"

But there was another and potent cause at work out there in China—the spread of useful and Christian knowledge among the Chinese people during recent years. Preaching has been going on in China for a great many years, but, unfortunately, among our hearers there are very few of the upper classes. We have to reach them through tracts and books. Since the Japanese war, particularly, these books have been read by large numbers of the literati, and it is from these books that the Chinese emperor and his reform advisers drew their information. Kang-yu-wei, the leading reformer, when a refugee in Hongkong, was interviewed by the editor of the China *Mail,* and, among other statements, he made this one: "I owe my conversion to reform and my knowledge of reform, chiefly to the writings of two missionaries—Rev. Timothy Richard, agent of the English Baptist Society, and the Rev. Dr. Allen, a missionary of the Southern Methodist Episcopal Church of America." What a splendid testimony this is to the value of Christian literature!

But you know that the reform movement came to a sudden close. The Empress Dowager interposed and called a halt. It was not that she had any great objection to reform in itself, or to reform in others; what she objected to was reform in herself. When she gave up to the present emperor the reins of government, she kept in her hands two of the imperial prerogatives: first, the Great Seal of state, and, second, the appointment of all the higher civil and military officials. The emperor begged her to give up this power of appointment; she indignantly refused. This led to a fierce struggle between the empress and the emperor, which continued from the 16th to the 22d of September, and resulted, as you know, in the complete triumph of the Empress Dowager. Since then the empress has been doing everything possible to set on foot again the old ignorance, bigotry, and hostility. And it may seem as if she had completely triumphed. I do not think she herself thinks so. She feels very much, I think, like Canute, when he put his throne in front of the rising tide and bade it roll back, but you know it did not go back. And that reform movement in China will not go back, for it is the rising tide of a nation's larger life and wider liberty. One of the reformers, just before his execution, said: "I know that no great reform movement has ever been carried out without its martyrs, and I am willing to die for China. But be sure of this: that for every head which falls to-day, a thousand will rise to take its place and carry on this great work of reform."

China, Past, Present, and Future

Rev. William Asiimore, D.D., *Missionary, American Baptist Missionary Union, China.**

I wish to speak upon three Chinas: The China that has been, that is passing away, and that is to be.

I. The China that has been.

The China that has been covers the ground from its earliest history down to the early years of the present century, and before it felt the transforming influence of the West. The average Chinese char-

*Carnegie Hall, April 24.

acter is a product of the formative pressure, first of all, of three thousand years of unbroken national history, of a hundred generations of ancestors, and of a myriad millions of dead; and, second, of five hundred millions of the living. In this great line are sages, and heroes, and lawyers, statesmen, and other men of renown. Every individual Chinaman feels himself to be a member of this aggregation; and the backwater pressure of the multitudinous dead and multitudinous living has made its impression upon him as mountain heights solidify the forming granite beneath. To these things are added the undisputed ancient primacy of China among all the tribes and nations surrounding her. She was the Middle Kingdom, while Japan, and Siam, and Burma, and the Tartar tribes were tribute-bearers and suppliants at her feet.

Religiously speaking, Chinese doctrine had a monotheistic substructure with a polytheistic superstructure. To this was added a rationalistic development; and, later, a Buddhistic annex. And so the Chinaman has developed. He is a hardworking, industrious, money-making, patient, plodding, doggedly persistent being, with his full share of human vices, but with the race material in him of as sturdy a manhood and enduring nationhood as can be found in the most forward nations of the West.

This tremendous mass of humanity had stood for all the ages as solid, apparently, as the everlasting hills. There had been rebellions and there had been disruptions so great that it seemed impossible for the empire to recover herself. But somehow the Government administration always fell back into the old ruts, and it seemed as if her history were to be summed up in the words of the Prayer-book, "As it was in the beginning, is now, and ever shall be, world without end."

II. The China that is passing away.

The passing century is filled in with stupendous events. Not in Europe and America alone, but in dormant, torpid Asia. Among all the events that challenge attention in either hemisphere, none loom up into more startling prominence than does the threatened collapse of the greatest empire on the face of the earth. We ask for the cause of this. It is not found in the decrepitude of old age, though China is old as a nation. The individual constituents of her nativity are not old. The individual Chinaman is remarkable for virile traits. He is an emigrant of ubiquitous adaptation. He is a business man, he is a mechanic, he is a trader, he is a sailor, he is a diplomat, and by and by he will be a soldier. Then let the world look out! His most wonderful characteristic is his capability of being built into a new structure, when his predilection happens to be that way. Neither is the reason to be found in the enervation produced by luxurious and riotous living, such as sapped the energies of the Greeks and the Romans. The Chinamen are poor; they have not the means for luxurious living. Their grinding poverty and the hard toil it entails have given them hardy constitutions and have made them wakeful, and watchful, and ready to push with adventurous desperation, as you know from their endeavors to secure entrance into lands from which they are excluded.

Some causes of the impending collapse of China are from within. Leading off in these internal causes are the accumulated corruptions of a dozen dynasties and of many generations of evil doers. Chinamen say their earlier generations were more virtuous than the later ones. The official classes of China have gradually come to consider peculation and extortion as legitimate rights. Their sale of justice, or rather of injustice, passes without rebuke. The wickedness of one generation becomes the capitalized wickedness of another. Without money in hand, nothing can be done; with money in hand, anything can be accomplished. Public offices are bought and sold. Robbers, and pirates, and rebels are bought off and taken into public service. Even the Empress Dowager offers to assassins a reward, either of money or office, as the successful assassin may elect. Next in order, and to consummate the curse of the situation, China has lost all power of recuperation. She has exhausted all her moral resources. She has had no expedients for self-deliverance. The ethics of her sages are a spent force; her nomenclature of morality is a list of names without significance.

Other causes of the impending collapse are from without. Foremost of these is the impact of modern civilization. A hundred years ago the intercourse between East and West was not enough to disturb the isolation. Each went its own way without a word to the other. The commotion of the West was not felt in the East, nor the commotion of the East felt in the West. A vast chasm separated us; an ocean rolled between. But now so quick is the intercommunication that we are within eyeshot and earshot of each other. We touch elbows. Practically there is no more sea. We are mutually cognizant and mutually sensitive. As a consequence the interchange of influence is positive and immediate. The two civilizations have come into collision. It is a case of the survival of the fittest: Western ideas, Western methods, Western education, and Western politics are invading the East, and one of the two systems must go under. There is no hesitation in saying which it will be.

Closely related to the above are the wars which China has had with outside nations. These have exposed the inherent weakness of the whole Chinese administration; the Chinese people themselves have found out how powerless their rulers are. The reverence once felt for them has changed to contempt. The soil is already prepared for insurrections and rebellions. Feebleness and incapacity are so conspicuous that hope and confidence are paralyzed. Without orders, without leadership, without a definite policy, without unity of purpose, without anybody in whom they can confide, the whole Chinese mind is bewildered and the whole Chinese attitude is like that of a flock of sheep upon which a drove of wolves are deterred from rushing only through fear of bites from each other.

It is taught in the Word of God that there is a method in the divine supervision of human governments. Nations, fully as much as individuals, are allowed to fill up a certain measure of conduct and development. God makes upon them call upon call to repentance. When at last blindness of mind and hardness of heart are matured, then their doom is sealed. The amount of worn out garniture of this

great heathen nation, which, until quite recently, has refused to listen to the messengers of the Most High, and which is now to be stripped like Nebuchadnezzar's tree, will be known only when the work is completed. Judicial systems, financial systems, educational systems, ancient usages, administrative methods, and social customs, must go by the board as this process goes on. Reformation, after ordinary precedents, seems impossible. "We would have healed Babylon, but she is not healed"; we could have healed China, but she is not healed and the time of her visitation may be at hand. Dowager Empress and dynasty may go down together. If so it should be decreed, the earth will shake at the sound of her fall, and the Lord alone shall be exalted in that day.

III. The China that is to be.

She will be a reconstructed China. All her material conditions will be changed for the better. She will rise in the scale of nationhood; her foreign relation, her financial system, her judicial administration will be lifted immensely above the level where they now are. She will also be a regenerated China. A purely materialistic China, well equipped with ironclads and Mauser rifles, and without ascendency of moral force, would be a curse to herself and a menace to mankind. God has something better in store for humanity. By a regenerate China is not meant that all China will be converted; far from it as yet, but it is meant that Christianity will soon move with gigantic strides. Already is it beginning to make itself felt. Each succeeding decade will witness an increase in the rate of progression. Drawbacks and checks there will be, but, allowing for them all, after taking into account the nature of the Chinese people once emancipated from their slavish allegiance to their literary class, considering that they have no Indian caste to keep them back, and counting, as we do, on the mighty power of God, we are safe in assuming that there will be such ingatherings as the world has never seen. It takes only a small minority of a population, provided that minority is assertive, to create ascendency in religious matters.

Of the forces that will aid in this result, one part has its source in Western civilization. This class includes the results of trade and commerce and certain other Western business enterprises. Western business enterprise has done something for China in the past and it will do more for it in the future. It will construct its roads, furnish its poor with work, advance the wages of labor, relieve its famines, and keep its Yellow River within its banks, thus putting an end to that awful devastation known as "China's Sorrow."

Another part of these forces belongs to Western Protestant Christendom. In Western lands, through many generations, not without fire and flood and sometimes tears and blood, God has been elaborating in human consciousness through human ministers such a conception of the everlasting gospel and such purification of faith, as must tend to uplift the submerged millions of the heathen world.

The churches of Christendom are the custodians of these truths. And, now, with this outfit of saving doctrine, this maturity of experience, this solidity of fiber, this accumulation of resources, material, mental, moral, and spiritual, with the riches of the world at their

feet and with their hands on the throttle-valve of all power in heaven and on earth, by means of prayer and promise, the churches are called upon to begin this spiritual conquest of that great empire.

A part of these forces is found in the missionary body. In China there has been the spying out of the land; then the exploitation, then the opening of the five ports, then the dozen ports, then treaty recognition of religious liberty, then traveling by passport, then inland right of residence, and now the whole empire is open. At first a single pioneer, Robert Morrison, then two and three, then a score, then a hundred, then a thousand, and now God's army of conquest numbers two thousand eight hundred missionaries, and "more to follow." Among them, men and women, are scholars, thinkers, linguists, literary celebrities, physicians, surgeons, diplomats, senior wranglers, and college valedictorians, representing the best brain and training of Western universities and the ripest grace of Western Christendom, all there with a purpose, all swayed with a common aim, and all submissive to one invisible head—the Captain of the Lord's host, the Lord of lords and the King of kings.

They are not massed in camps, all these men and women; they are all over the empire—in the cities, in the towns, up the valleys, along the rivers, over the plains, on the mountains, on the borders of Tibet, in malarial marshes fighting epidemics, and, what is sometimes worse, the fury of devilish mobs.

The weapons of this warfare are not carnal, there is no roll of the stirring drum, no "confused noise of the warriors," nor "garments rolled in blood," there are Bibles, there are preaching-places, there are hospitals, there are sermons preached by the twenty thousand a week, there are hymns of praise, there are leaves of the tree of life flying abroad by the million, and there is the continual lifting up of "holy hands without wrath and doubting." It is not all fair weather; there are afflictions; there are distresses; there are tumults; there are watchings and fastings; fightings without and fears within. The missionaries conquer by their lives; by the word of truth; by the armor of righteousness; by honor and dishonor; by evil report and by good report. There they stand, messengers of God. They are a mere drop in the bucket, yet no class of men and women in human society are exerting an influence so tremendous. They interfere, as a Shanghai secular paper puts it, as a buffer-state between what are considered to be the dangerous literary and official classes of China, and the dangerous and diplomatic classes of the West. They act, as another Shanghai paper says, as the generators of a new moral energy—the supreme need of China at the present hour.

Another part of these forces proceed from the Chinese themselves. The recent reform movement shows the promptitude with which Chinese can act. They will respond to guidance that is wisely given. Reform has been checked, but it is not dead. The Chinese are a marvelously capable people in all matters of organization. When the obstructive portion of the mandarin class is once out of the way, the people will pull for themselves. In promoting rejuvenation they can be relied upon to a degree surpassed by no other nation.

It is unsafe to prophesy, but with some knowledge of forces at

work, and some discernment of lines of movement aided by Scripture intimations, we may not be amiss in indulging in some forecast of the future: The China that is to be will be a homogeneous, self-governed China. It is true that just now indications are not favorable to that view, but the Dowager and her policy will not rule forever. The ice-pack will be broken and the current will move on and carry all before it. At present China seems at the mercy of ambitious nations. Broken up for a time, she may be, into a Russian sphere of influence and a French sphere of influence. But it will not continue; the Chinese will consolidate—"blood is thicker than water." These troubles will diminish the provincial spirit and multiply the national spirit. It is not the Gaul nor the Slav that will rule the Chinese. They are not quiet under vassalage to the Manchus. They would be less so under the Frenchman. Too enterprising effort to control in the south of China would be heaping up wrath against the day of slaughter. China once uplifted and fairly on her feet, as she will some day be, will repudiate French suzerainty and sweep its agents into the sea.

Russia has a better prospect, but then neither will she dominate a reconstructed China. China, as an anvil, has chipped the edges of many a hammer already. China, as a hammer, will yet pound the Cossack anvil as no European hammer ever yet has pounded it. The land that produced a medieval Genghis-khan may yet produce a twentieth-century Genghis-khan, up in the mastery of modern warfare; then even Russia may have to take the defensive. So far from being dominated, China will herself dominate the tribes and kindreds on her border. Let not the nations of Europe be blinded. The dynasty may go, and go out like the flame of a candle, but the Chinese people are not dead, and theirs is not an emasculated manhood. It is to the interest of the Anglo-Saxon and the Germanic peoples to act the part of the Good Samaritan and help China get on her feet; she will pay them for it in time. She will interpose a greater hindrance to Muscovite aggressiveness than the navies of the West can do combined, and such a check will be in the interests of our common humanity.

The China that is to be will ally herself with the most truly representative governments of the West.

It may be thought strange that an absolute government like China should sympathize with the representative governments of the West, but the cause is not hard to find. The central government of China is indeed absolute in theory—but, in all the towns and villages of China, there is a recognized popular element. The people of China are familiarized in all their homes with a certain right of self-government vested in their own gentry and village elders. This initial training will develop into something potent. It is not hazarding much to predict that a characteristic of the coming China, as far as circumstances will permit, will be a strong, practical, representative government with the ever-recurring problems, the centralization, and the diffusing of authority, as well-balanced in practical administration as they are among any of ourselves. We shall, therefore, find sympathizers in them and not adversaries. It may seem a visionary

thing to say, but say it we do: The Chinese coolie may be a voter before the Russian serf; the Chinese uplift of the coming fifty years will exceed the Russian uplift of the past hundred years.

And finally a regenerated China will be mighty in the world's religious future. The conversion of China has been slow, but the past is no standard for the future. The Chinese think in bulk. It is hard to get them to flake off. The terrific shaking up they had in the Japan war has had an effect upon them akin to that produced by shooting an oil well. So now they are rousing themselves, and many of them are striking their tents for the morning march. Twenty thousand applicants for baptism in one province alone is a sign of the times. Expectations may be optimistic, but the optimistic carries the sanction of the Word of God and has the right of way.

We do not assume that the victory is won; the thorny gauntlet is not yet run; race prejudice will rise, hundred handed; unwholesome foreign influences will be against us. Japhet has come to dwell in the tents of Shem, but Japhet is not always a saint. Moribund heathenism is to be galvanized into a final effort by Western agnosticism.

But although men do not take God's word, wanting to find out things for themselves, in the end they come out where others started in, and are compelled to postulate a God and to accept the Bible as the Word of God. This last is the argument from the concrete experience of the human race, referred to by the prophet Jeremiah: "The Gentiles shall come unto thee from the ends of the earth and shall say, 'Surely our fathers have inherited lies, vanity, and things wherein there is no profit.'" Though we know not the details, yet certain we are that China will at last come in with a vast contribution to the resources of Christendom.

We have yet many unsolved nebulæ of religious, as well as of philosophical inquiry; each nation of the West has set its thinkers at work, and yet a conclusion is not reached. The practical mind of China may work out something different from what we have yet, and which will enter into the final make-up. There will also be pecuniary contribution from China. Poor as the Chinese people are, their expenditures in idolatrous worship mount up each year to near $150,000,000. We shall see much of that turned into Christian channels of benevolence. We shall also look for thinkers, and authors, and investigators, and specialists to be added to the great force we already have of men of intellectual supremacy at work on the multitudinous problems of existence God has set before mankind. And, towering above everything else, we contemplate the revenue of praise and thanksgiving that will come to our blessed Master—the outpouring of millions and millions of loving hearts, millions and millions of prayers, millions and millions of songs of rejoicing, and millions and millions of shouts of triumph ascending from the uncounted hosts of China ransomed; all as the result of this missionary movement we are carrying on to-day.

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